

THE GOSPEL ACCORDING TO

LUKE

INTRODUCTION

LEGEND has been busy with the name of Luke. The Greek Church, in which painting is regarded as a religious art, readily accepted the tradition which represented him as a painter, and the Greek painters carried it into Western Europe. A rude drawing of the Virgin, discovered in the Catacombs, with an inscription to the effect that it was one of seven painted by *Luca*, confirmed the popular belief that Luke the Evangelist was meant. According to the legend, he carried with him two portraits painted by himself — the one of the Savior and the other of the Virgin — and by means of these he converted many of the heathen.

When we apply to historical sources, however, we find very little about this evangelist. He never mentions himself by name in the Gospel or in the Acts, and his name occurs in only three passages of the New Testament: ^{<5044}Colossians 4:14; ^{<50412}2 Timothy 4:11; ^{<5024}Philemon 24.

That he was an Asiatic-Greek convert of Antioch, though resting upon no conclusive evidence, is supported by the fact that he gives much information about the church there (^{<4419}Acts 11:19, 30; 13:1-3; 15:1-3, 22, 35); that he traces the origin of the name “Christian” to that city, and that, in enumerating the seven deacons of Jerusalem, he informs us of the Antiochian origin of Nicholas (^{<4465}Acts 6:5) without reference to the nationality of any of the others. That he was a physician and the companion of Paul are facts attested by Scripture, though his connection with Paul does not definitely appear before ^{<4400}Acts 16:10, where he uses the first person plural. He accompanied Paul from Caesarea, through the shipwreck at Malta, to Rome, and remained there until his liberation. Tradition makes him to have died in Greece, and it was believed that his remains were transferred to Constantinople.

It has been assumed that he was a freedman, from the large number of physicians who belonged to that class, the Greeks and Romans being accustomed to educate some of their domestics in the science of medicine, and to grant them freedom in requital of services. Physicians often held no higher rank than slaves, and it has been noticed that contractions in *as*, like *Lucas* for *Lucanus*, were peculiarly common in the names of slaves.

His connection with Paul gave rise in the church, at a very early period, to the opinion that he wrote his Gospel under the superintendence of that apostle. While his preface says nothing about the Pauline sanction of his Gospel, the work, nevertheless, presents remarkable coincidences with Paul's epistles, both in language, ideas, and spirit. The Gospel itself sets forth that conception of Christ's life and work which was the basis of Paul's teaching. He represents the views of Paul, as Mark does of Peter. "There is a striking resemblance between the style of Luke and of Paul, which corresponds to their spiritual sympathy and long intimacy." Some two hundred expressions or phrases may be found which are common to Luke and Paul, and more or less foreign to other New Testament writers. Such, for instance, are:

LUKE	PAUL
ἀθετεῖν, <i>reject</i> , ^{<2137>} 7:30; ^{<2116>} 10:16	^{<4121>} Galatians 2:21; 3:15; ^{<5118>} 1 Thessalonians 4:8.
αἰχμαλωτίζειν, <i>lead captive</i> , ^{<2124>} 21:24	^{<4125>} Romans 7:23; ^{<7115>} 2 Corinthians 10:5.
ἀνάγκη, ^{<2148>} 14:18; in the phrase ἔχω	
ἀνάγκην, <i>I must needs</i> . In the sense of <i>distress</i> , ^{<2123>} 21:23	^{<4135>} 1 Corinthians 7:37. ^{<4125>} 1 Corinthians 7:26; ^{<4164>} 2 Corinthians 6:4; ^{<7121>} 12:10; ^{<5137>} 1 Thessalonians 3:7, and not elsewhere.
ἀνακρίνειν, <i>to examine judicially</i> , ^{<2234>} 23:14; ^{<4129>} Acts 12:19; ^{<4388>} 28:18	^{<4125>} 1 Corinthians 2:15; 4:3; ^{<4119>} 9:3; ten times in all in that epistle.
ἀπὸ τοῦ νῦν, <i>from henceforth</i> ,	^{<4156>} 2 Corinthians 5:16.

^{<4148>} 1:48; ^{<4150>} 5:10; ^{<4152>} 12:52; ^{<4154>} 22:69.	
ἀπ ἀιῶνος , <i>since the world began</i> , ^{<4170>} 1:70; ^{<4181>} Acts 3:21; ^{<4158>} 15:18.	^{<5012>} Colossians 1:26; ^{<4189>} Ephesians 3:9.
ἐγκακεῖν , <i>to faint</i> , 18:1	^{<4100>} 2 Corinthians 4:1, 16; ^{<4109>} Galatians 6:9; ^{<4183>} Ephesians 3:13; 2 Thessalonians 3:13.
διερμηνεύειν , <i>expound or interpret</i> , ^{<4127>} 24:27; ^{<4185>} Acts 9:36.	^{<4123>} 1 Corinthians 12:30; 14:5, 13, 27.
ἐνδύσασθαι , <i>endue, clothe</i> , ^{<4146>} 24:49, in the moral sense.	^{<4132>} Romans 13:12, 14; ^{<4153>} 1 Corinthians 15:53; ^{<4182>} 2 Corinthians 5:3, etc.
εἰ μῆτι , <i>except</i> , ^{<4193>} 9:13.	^{<4105>} 1 Corinthians 7:5; ^{<4135>} 2 Corinthians 13:5.
ἐπιφαίνειν , <i>to give light, shine</i> , ^{<4179>} 1:79; ^{<4121>} Acts 27:20.	^{<5021>} Titus 2:11; 3:4.
καταργεῖν , <i>cumber</i> , ^{<4137>} 13:7 <i>make void; destroy; do away; bring to naught</i> ; twenty six times in Paul..	^{<4188>} Romans 3:3, <i>make without effect</i> ;
μεγαλύνειν , <i>exalt, magnify</i> , ^{<4146>} 1:46, 58; ^{<4153>} Acts 5:13; ^{<4106>} 10:46; 19:17.	^{<4105>} 2 Corinthians 10:15; ^{<5012>} Philippians 1:20.

Both are fond of words characterizing the freedom and universality of gospel salvation. For example, **χάρις**, *grace, favor*, occurs eight times in the Gospel, sixteen in the Acts, and ninety five in Paul.

”**Ἐλεος**, *mercy*, six times in the Gospel and ten in Paul. **Πίστις**, *faith*, twenty seven times in the Gospel and Acts, and everywhere in Paul. Compare, also, **δικαιοσύνη**, *righteousness*; **δίκαιος**, *righteous*; **πνεῦμα ἅγιον**, *Holy Spirit*; **γνώσις**, *knowledge*.

They agree in their report of the institution of the Lord’s Supper, both giving “This cup is the new covenant in my blood,” for “This is my blood of the new covenant,” and both adding, “in remembrance of me.”

A few of the numerous instances of parallelism of thought and expression may also be cited:

LUKE	PAUL
4:22.	Colossians 4:6; Ephesians 4:29
4:32.	1 Corinthians 2:4.
6:36.	2 Corinthians 1:3; Romans 12:1.
6:39.	Romans 2:19.
6:48.	1 Corinthians 3:10.
8:15.	Colossians 1:10, 11.
9:56.	2 Corinthians 10:8.
10:8.	1 Corinthians 10:27.
10:20.	Philippians 4:3.
10:21.	1 Corinthians 1:19, 27.
11:41.	Titus 1:15.
12:35.	Ephesians 6:14.
20:17, 18.	Romans 9:33.

Luke's long residence in Greece makes it probable that he had Greek readers especially in mind. The same humanitarian and Gentile character of his writings, as distinguished from Jewish writings, appears in the Acts as in the Gospel. Of the Acts, although attempts have been made to assign its composition to Timothy and to Silas, and to identify Silas with Luke, the universal testimony of the ancient church, no less than the identity of style, declare Luke to be the author. About fifty words not found elsewhere in the New Testament are common to both books.

From a purely literary point of view Luke's Gospel has been pronounced, even by Renan, to be the most beautiful book ever written. He says: "The Gospel of Luke is the most literary of the gospels. Everywhere there is revealed a spirit large and sweet; wise, temperate, sober, and reasonable in the irrational. Its exaggerations, its inconsistencies, its improbabilities, are true to the very nature of parable, and constitute its charm. Matthew

rounds a little the rough outlines of Mark. Luke does better: he writes. He displays a genuine skill in composition. His book is a beautiful narrative, well contrived, at once Hebraic and Hellenic, uniting the emotion of the drama with the serenity of the idyl.... A spright of holy infancy, of joy, of fervor, the gospel feeling in its primitive freshness, diffuse all over the legend an incomparably sweet coloring.”

Luke is the best writer of Greek among the evangelists. His construction is rhythmical, his vocabulary rich and well selected, considerably exceeding that of the other evangelists. He uses over seven hundred words which occur nowhere else in the New Testament. He substitutes classical words for many which are used by Matthew and Mark, as *λίμνη*, *lake*, for *θάλασσα*, *sea*, when describing the lake of Galilee. He uses three distinct words for bed in the description of the healing of the paralytic (vv. 18-25), avoiding the vulgar *κράββατος* of Mark. The latter word, it is true, occurs in two passages in the Acts (5:15; 9:33), but both these passages are Petrine. So, too, we find *ἐπιστάτης*, *master*, instead of *Rabbi*; *νομικοί*, *lawyers*, for *γραμματεῖς*, *scribes*; *ναὶ, ἀληθῶς, ἐπ ἀληθείας*, *yea, truly, of a truth*, for *ἀμήν*, *verily*; *φόρος*, *tribute*, for the Latin form, *κῆνσος*, *census*. He uses several Latin words, as *δηνάριον*, *denarius*; *λεγεών*, *legion*; *σουδάριον*, *napkin*; *ἄσσάριον*, *farthing*, though he avoids *κοδράντης*, *farthing*, in 21:2 (compare ^{<41120>}Mark 12:42); *μόδιος*, *bushel*. He is less Hebraic than the other evangelists, except in the first two chapters — the history of the infancy — which he derived probably from Aramaic traditions or documents, and where his language has a stronger Hebrew coloring than any other portion of the New Testament. “The songs of Zacharias, Elizabeth, Mary, and Simeon, and the anthem of the angelic host, are the last of Hebrew psalms, as well as the first of Christian hymns. They can be literally translated back into the Hebrew without losing their beauty” (Schaff).

His style is clear, animated, picturesque, and unpretentious. Where he describes events on the authority of others, his manner is purely historical; events which have come under his own observation he treats in the minute and circumstantial style of an eye witness. Compare, for instance, the detailed narrative of the events at Philippi with that of the occurrences at Thessalonica. The change of style at ^{<44100>}Acts 16:10, from the historical to the personal narrative, coincides with the time of his joining Paul at the

first visit to Macedonia, and a similar change may be noted at ^{<400>}Acts 20:4-6.

But the style of Luke also acquires a peculiar flavor from his profession. His language, both in the Gospel and in the Acts, indicates a familiarity with the terms used by the Greek medical schools, and furnishes an incidental confirmation of the common authorship of the two books. As we have seen, Luke was probably a Greek of Asia Minor; and, with the exception of Hippocrates, all the extant Greek medical writers were Asiatic Greeks. Hippocrates, indeed, can hardly be called an exception, as he was born and lived in the island of Cos, off the coast of Caria. Galen was of Pergamus in Mysia; Dioscorides, of Anazarba in Cilicia; and Aretaeus, of Cappadocia.

The medical peculiarities of Luke's style appear, first, in words and phrases used in descriptions of diseases or of miracles of healing. His terms are of the technical character peculiar to a medical man. Thus, in the account of the healing of Simon's wife's mother (^{<408>}Luke 4:38, 39), we read that she was *taken* (**συνεχομένη**) with a *great fever* (**πυρετῶ μεγάλῳ**). The word *taken* is used nine times by Luke, and only three times in the rest of the New Testament. It occurs frequently in this sense in the medical writers, as does also the simple verb ἔχω, *to have or hold*. Moreover, according to Galen, the ancient physicians were accustomed to distinguish between *great* and *little* fevers. In the parable of the rich man and Lazarus (^{<409>}Luke 16:19-26), we find **εἰλκωμένος**, *full of sores*, the regular medical term for *to be ulcerated*: **ὀδυνῶμαι**, *to be in pain*, occurs four times in Luke's writings, and nowhere else in the New Testament, but frequently in Galen, Aretaeus, and Hippocrates. Ἐξέψυξε, *gave up the ghost* (^{<415>}Acts 5:5, 10), is a rare word, used by Luke only, and occurring only three times in the New Testament. It seems to be almost confined to medical writers, and to be used rarely even by them. In the proverb of "the camel and the needle's eye," Matthew and Mark use for *needle* the vulgar word **ῥαφίς**, while Luke alone uses **βελόνη**, *the surgical needle*.

These terms will be pointed out in the notes as they occur.

Second, the ordinary diction of the evangelist, when dealing with unprofessional subjects, has often a medical flavor, which asserts itself in words peculiar to him, or more common in his writings than elsewhere in

the New Testament, and all of which were in common use among the Greek physicians. Thus Matthew (23:4) says that the scribes and Pharisees will not *move* (κινῆσαι) the burdens they impose, with one of their fingers. Luke, recording a similar saying (11:46), says, “ye yourselves *touch* (προσψάυετε) not the burdens,” using a technical term for gently feeling the pulse, or a sore or tender part of the body. The word occurs nowhere else in the New Testament. “No *mean* city” (ἄσημος, Acts 21:39). The word *mean*, peculiar to this passage, is the professional term for a disease without distinctive symptoms, and is applied by Hippocrates to a city. “*Delivered* the letter” (ἀναδόντες, Acts 23:33). The verb occurs only here in the New Testament, and is a medical term for the *distribution* of blood through the veins, or of nourishment through the body. Hippocrates uses it of a messenger delivering a letter. In the parable of the sower, Matthew and Mark have ῥίζαν, “they have no *root*.” Luke (8:6) has ἰκμάδα, *moisture*, the medical term for the *juices* of the body, of plants, and of the earth. In the same parable, for *sprung up* Matthew and Mark have ἐξανέτειλε, while Luke has φὺν — συμφύεῖσαι (vv.6, 7), *it grew* — *grew with it* (Rev.). These latter words are used by medical writers to describe the growth of parts of the body, of diseases, of vegetation, etc. Hippocrates uses together ἰκμάς, *moisture*, and φύεσθαι, *to grow*, comparing the juices of the body with those of the earth. Συμφύεσθαι, *to grow together*, was the professional word for the closing of wounds and ulcers, the uniting of nerves and of bones, and is used by Dioscorides precisely as here, of plants growing together in the same place.

Such peculiarities, so far from being strange or anomalous, are only what might naturally be expected. It is an every day fact that the talk of specialists, whether in the professions or in mechanics, when it turns upon ordinary topics, unconsciously takes form and color from their familiar calling.

The attempt has been made to show that Paul’s style was influenced by Luke in this same direction; so that his intercourse with his companion and physician showed itself in his use of certain words having a medical flavor. Dean Plumptre cites as illustrations of this, ὑγιαίνειν, *to be healthy*, in its figurative application to doctrine as *wholesome* or *sound* (1 Timothy 1:10; 6:3; 2 Timothy 1:13): γάγγραινα, *canker* (2 Timothy 2:17):

τυφωθεῖς, *lifted up with pride*; Rev., *puffed up* (^{<5186>}1 Timothy 3:6; 6:4):
 κεκαυτηριασμένων, *seared*; Rev., *branded* (^{<5042>}1 Timothy 4:2):
 κνηθόμενοι, *itching* (^{<5043>}2 Timothy 4:3): ἀποκόψονται, *cut themselves off*
 (^{<4812>}Galatians 5:12).

Luke is also circumstantial, as well as technical, in his descriptions of diseases; noting their duration and symptoms, and the stages of the patient's recovery, etc. See ^{<4491>}Acts 3:1-8; 9:40, 41. The successive stages of Elymas' blindness are noted at ^{<4431>}Acts 13:11; and the process of Saul's restoration to sight at 9:18. He also exhibits traces of professional sensitiveness, as in his omission of Mark's implied reflection upon the physicians who had treated the woman with the issue of blood (^{<4185>}Luke 8:43; ^{<4151>}Mark 5:26).

Luke's accurate observation and memory appear especially in the Acts, in his allusions, and in his descriptions of nautical and political matters. With nautical details, he exhibits the acquaintance often displayed by a landsman who has been much at sea and in frequent intercourse with seamen. It has been conjectured that at some period of his professional life he may have served as a surgeon on shipboard. In his political allusions he is precise in the use of terms. Thus, in ^{<4431>}Acts 13:7, his accuracy in naming the civil magistrates is noteworthy. He speaks of Sergius Paulus as the *proconsul* of Cyprus. Consuls were called by the Greeks ὕπατοι; and hence a *proconsul* was ἀνθύπατος, one who acts *instead of* (ἀντί) a consul. Roman provinces were of two classes, *senatorial* and *imperial*; and the proper title of the governor of a senatorial province was ἀνθύπατος. The governor of an imperial province was called ἀντιστράτηγος, or *propraetor*. Evidently, therefore, Luke regarded Cyprus as a senatorial province, governed by a proconsul; and we find that Augustus, though at first he reserved Cyprus for himself, and consequently governed it by a *propraetor*, afterward restored it to the senate and governed it by a proconsul — a fact confirmed by coins of the very time of Paul's visit to Cyprus, bearing the name of the emperor Claudius, and of the provincial governor, with the title ἀνθύπατος. So Luke speaks of Gallio (^{<4182>}Acts 18:12) as proconsul (A.V., *deputy*) of Achaia, which was a senatorial province. When he comes to Felix or Festus, who were only deputy governors of the *propraetor* of Syria, he calls them by the general term ἡγεμών, *governor* (^{<4234>}Acts 23:24; 26:30). Similarly accurate is his

designation of Philippi as a *colonia* (^{<4162>}Acts 16:12), and his calling its magistrates **στρατηγοί** or *praetors*, a title which they were fond of giving themselves. So the city authorities of Thessalonica are styled **πολιτάρχαι**, *rulers of the city* (^{<4178>}Acts 17:8); for Thessalonica was a free city, having the right of self government, and where the local magistrates had the power of life and death over the citizens. Luke's accuracy on this point is born out by an inscription on an archway in Thessalonica, which gives this title to the magistrates of the place, together with their number — seven — and the very names of some who held the office not long before Paul's time. This short inscription contains six names which are mentioned in the New Testament. We may also note the *Asiarchs*, *chiefs of Asia*, at Ephesus (^{<4181>}Acts 19:31), who, like the *aediles* at Rome, defrayed the charge of public amusements, and were, as presidents of the games, invested with the character of priests.

A similar accuracy appears in the Gospel in the dates of more important events, and in local descriptions, as of the Lord's coming to Jerusalem across the Mount of Olives (19:37-41). Here he brings out the two distinct views of Jerusalem on this route, an irregularity in the ground hiding it for a time after one has just caught sight of it. Verse 37 marks the first sight, and 41 the second.

In the narrative of the voyage and shipwreck, the precision of detail is remarkable. Thus there are fourteen verbs denoting the progression of a ship, with a distinction indicating the peculiar circumstances of the ship at the time. Seven of these are compounds of **πλέω**, *to sail*. Thus we have **ἀπέπλευσαν**, *sailed away* (13:4); **Βραδυπλοοῦντες**, *sailing slowly* (27:7); **ὑπεπλεύσαμεν**, *sailed under* (the lee). So, also, **παραλεγόμενοι**, *hardly passing* (27:8); **εὐθυδρομήσαμεν**, *ran with a straight course* (16:11), etc. Note also the technical terms for lightening the ship by throwing overboard the cargo: **ἐκβολὴν ἐποιοῦντο**; literally, *made a casting out* (27:18); **ἐκούφιζον**, *lightened* (27:38); and the names of various parts of the vessel.

Luke's Gospel is the gospel of *contrasts*. Thus Satan is constantly emphasized over against Jesus, as binding a daughter of Abraham; as cast down from heaven in Jesus' vision; as entering into Judas; as sifting Peter. The evangelist portrays the doubting Zacharias and the trusting Mary; the

churlish Simon and the loving sinner; the bustling Martha and the quiet, adoring Mary; the thankful and the thankless lepers; the woes added to the blessings in the Sermon on the Mount; the rich man and Lazarus; the Pharisee and the Publican; the good Samaritan and the priest and Levite; the prodigal and his elder brother; the penitent and impenitent thieves.

Luke's is the *universal* gospel. His frequent use of words expressing the freedom and universality of the Gospel has already been noted. His Gospel is for the Gentiles. The genealogy of Christ is traced back to the common father of the race, Adam, instead of to Abraham, the father of the Jewish nation, as by Matthew. He records the enrolment of Christ as a citizen of the Roman empire. Simeon greets him as a light for revelation to the Gentiles. The Baptist cites concerning him Isaiah's prophecy that *all flesh* shall see the salvation of God. Luke alone records the mission of the seventy, who represent the seventy Gentile nations, as the twelve represent the twelve tribes of Israel. He alone mentions the mission of Elijah to the heathen widow, and Naaman's cleansing by Elisha. He contrasts the gratitude of the one Samaritan leper with the thanklessness of the nine Jewish lepers. He alone records the refusal to call down fire on the inhospitable Samaritans, and the parable of the Good Samaritan is peculiar to him. He notes the commendation of the humble Publican in contrast with the self righteous Pharisee, and relates how Jesus abode with Zacchaeus. He omits all reference to the law in the Sermon on the Mount.

Luke's is the gospel of the poor and outcast. As a phase of its universality, the humblest and most sinful are shown as not excluded from Jesus. The highest heavenly honor is conferred on the humble Mary of Nazareth. Only in Luke's story do we hear the angels' song of "Peace and good will," and see the simple shepherds repairing to the manger at Bethlehem. It is Luke who gives the keynote of Keble's lovely strain:

*"The pastoral spirits first
Approach thee, Babe divine,
For they in lowly thoughts are nurs'd,
Meet for thy lowly shrine:
Sooner than they should miss where thou dost dwell,
Angels from heaven will stoop to guide them to thy cell."*

He pictures poor Lazarus in Abraham's bosom, and the calling of the poor and maimed and halt and blind to the great supper. It is the gospel of the publican, the harlot, the prodigal, the penitent thief.

Luke's is the gospel of womanhood. Woman comes prominently into view as discerning God's promises. The songs of Mary and Elizabeth, and the testimony of Anna, are full of a clear spiritual perception, no less than of a living and simple faith. She appears as ministering to the Lord and as the subject of his ministries. Mary of Magdala, Joanna, Susanna, Mary and Martha, with others, lavish upon him their tender care; while the daughter of Abraham whom Satan had bound, the sorrowful mother at Nain, she who touched the hem of his garment, and the weeping daughters of Jerusalem on the road to Calvary knew the comfort of his words and the healing and life giving virtue of his touch. The word *γυνή*, *woman*, occurs in Matthew and Mark together forty nine times, and in Luke alone forty three. "He alone," says Canon Farrar, "preserves the narratives, treasured with delicate reserve and holy reticence in the hearts of the blessed Virgin and of the saintly Elizabeth — narratives which show in every line the pure and tender coloring of a woman's thoughts."

Luke's is the prayer gospel. To him we are indebted for the record of our Lord's prayers at his baptism; after the cleansing of the leper; before the call of the twelve; at his transfiguration; and on the cross for his enemies. To him alone belong the prayer parables of the Friend at Midnight, and the Unjust Judge.

Luke's is the gospel of song. He has been justly styled "the first Christian hymnologist." To him we owe the *Benedictus*, the song of Zacharias; the *Magnificat*, the song of Mary; the *Nunc Dimittis*, the song of Simeon; the *Ave Maria*, or the angel's salutation; and the *Gloria in Excelsis*, the song of the angels.

And, finally, Luke's is the gospel of infancy. He alone tells the story of the birth of John the Baptist; he gives the minuter details of the birth of Christ, and the accounts of his circumcision and presentation in the temple, his subjection to his parents and the questioning with the doctors. His Gospel "sheds a sacred halo and celestial charm over infancy, as perpetuating the paradise of innocence in a sinful world. The first two chapters will always be the favorite chapters for children, and all who

delight to gather around the manger of Bethlehem, and to rejoice with shepherds in the field and angels in heaven” (Schaff).

CHAPTER 1

PROLOGUE

1. *Forasmuch as* (ἐπειδήπερ). Only here in New Testament. A compound conjunction: ἐπεί, *since*, δή, *as is well known*, and περ, giving the sense of certainty.

Have taken in hand (ἐπεχείρησαν). Used by Luke only. A literal translation. The word carries the sense of a *difficult* undertaking (see ^{<4193>}Acts 19:13), and implies that previous attempts have not been successful. It occurs frequently in medical language. Hippocrates begins one of his medical treatises very much as Luke begins his gospel. “As many as have *taken in hand* (ἐπεχείρησαν) to speak or to write concerning the healing art.”

To set forth in order (ἀνατάξασθαι). Only here in New Testament. The A.V. is true to the core of the word, which is τάσσω, *to put in order*, or *arrange*. Rev. happily gives the force of the preposition ἀνά, *up*, by the rendering *draw up*.

A declaration (διήγησιν). Only here in New Testament. From διά, *through*, and ἡγέομαι, *to lead the way*. Hence something which leads the reader through the mass of facts: a *narrative*, as A.V., with the accompanying idea of *thoroughness*. Note the singular number. *Many* took in hand to draw up, not *narratives*, but a *narrative*, embracing the whole of the evangelic matter. The word was particularly applied to a medical treatise. Galen applies it at least seventy three times to the writings of Hippocrates.

Which are most surely believed (τῶν πεπληροφορημένων). From πλήρης, *full*, and φορέω, the frequentative form of φέρω, *to bring*, meaning to bring *frequently* or *habitually*. Hence, *to bring full measure*; to *fulfil*. Compare ^{<5115>}2 Timothy 4:5, 17. Also of *full assurance*. Applied to persons. ^{<5121>}Romans 4:21; ^{<5122>}Hebrews 5:22. As applied to *things*, therefore, the sense of the A.V. is inadmissible. Render as Rev., *have been fulfilled*. The word is chosen to indicate that these events happened in accordance with a preconceived design. Wyc., *been filled in us*.

Among us. Explained by the words in the next sentence, *who were eye witnesses and ministers.*

2. *Even as.* Referring to the composition of the narrative.

Delivered (παρέδοσαν). Not necessarily excluding written traditions, but referring mainly to oral tradition. Note the distinction between the *many* who attempted to *draw up a narrative* and the *eye witnesses and ministers* who *handed down* the facts.

From the beginning (ἀπ ἀρχῆς). The *official* beginning, the commencement of Jesus' ministry. Compare ^{<400>}Acts 1:1, 21, 22; ^{<457>}John 15:27.

Eye witnesses and ministers. *Personal knowledge and practical experience* were necessary elements of an apostle. *Eye witnesses* (αὐτόπται). Only here in New Testament. Peter uses another word, ἐπόπται (^{<416>}2 Peter 1:16). Frequent in medical writers, of a personal examination of disease or of the parts of the body. Compare the modern medical term *autopsy*. *Ministers* (ὑπηρέται). See on ^{<402>}Matthew 5:25. In medical language denoting the attendants or assistants of the principal physician.

3. *Having had perfect understanding* (παρηκολουθηκότι). Incorrect. The verb means to *follow closely*, and hence to *trace accurately*. See ^{<390>}2 Timothy 3:10, where Rev. reads *thou didst follow* for *thou hast fully known*. Rev. renders here *having traced the course*. The word occurs frequently in medical writings, and sometimes, as here, with ἀκριβῶς, *accurately*. Tynd., *having searched out diligently*.

From the very first (ἄνωθεν). Lit., *from above*; the events being conceived in a descending series.

Accurately (ἀκριβῶς). From ἄκρον, *the highest or farthest point*. Hence to trace down to the last and minutest detail.

In order (καθεξῆς). Used by Luke only.

4. *Mightest know* (ἐπιγνώσ). See on ^{<406>}Matthew 7:16. With the idea of *full knowledge*; or, as regards Theophilus, of more accurate knowledge than is possible from the many who have undertaken the narration.

Certainty (ἀσφάλειαν). From ἀ, *not*, and σφάλλομαι, *to fall*. Hence *steadfastness, stability, security against error*.

Wast instructed (κατήχηθης). From κατηχέω, *to resound; to teach by word of mouth*; and so, in Christian writers, to instruct orally in the elements of religion. It would imply that Theophilus had, thus far, been orally instructed. See on *delivered*, verse 2. The word *catechumen* is derived from it.

Things (λόγων). Properly *words* (so Wyc.), which Rev. gives in margin. If the word can mean *thing* at all, it is only in the sense of *the thing spoken of*; the *subject* or *matter* of discourse, in which sense it occurs often in classical Greek. Some render it *accounts, histories*; others, *doctrines of the faith*. Godet translates *instruction*, and claims that not only the *facts* of the gospel, but the *exposition* of the facts with a view to show their evangelical meaning and to their appropriation by faith, are included in the word. There is force in this idea; and if we hold to the meaning *histories*, or even *words*, this sense will be implied in the context. Luke has drawn up his account in order that Theophilus may have *fuller* knowledge concerning the accounts which he has heard by word of mouth. That his knowledge may go on from the facts. to embrace their doctrinal and evangelical import; that he may see the facts of Jesus' life and ministry as the true basis of the Gospel of salvation.

THE NARRATIVE

5. King. A title decreed to Herod by the Roman Senate on the recommendation of Antony and Octavius. The Greek style now gives place to the Hebraized style. See Introduction.

Course (ἑφημερίας). Lit., *daily service*. The college of priests was divided into twenty four courses. Each of these did duty for eight days, from one Sabbath to another, once every six months. The service of the week was subdivided among the various families which constituted a course. On Sabbaths the whole course was on duty. On feast days any priest might come up and join in the ministrations of the sanctuary; and at the Feast of Tabernacles all the twenty four courses were bound to be present and officiate. The course of Abijah was the eith of the twenty four. See ^{<1340>}1 Chronicles 24:10.

6. *Before God*. A Hebrew expression. Compare ^{<000>}Genesis 7:1; ^{<402>}Acts 8:21.

7. *Well stricken* (προβεβηκότες). Lit., *advanced*. Wyc., *had gone far in their days*.

9. *His lot was* (ἔλαχε). Four lots were drawn to determine the order of the ministry of the day: the first, before daybreak, to designate the priests who were to cleanse the altar and prepare its fires; the second for the priest who was to offer the sacrifice and cleanse the candlestick and the altar of incense; the third for the priest who should burn incense; and the fourth appointing those who were to lay the sacrifice and meat offering on the altar, and pour out the drink offering. There are said to have been twenty thousand priests in Christ's time, so that no priest would ever offer incense more than once.

Temple (ναόν). The sanctuary. See on ^{<005>}Matthew 4:5.

Burn incense (θυμιᾶσαι). Only here in New Testament. The incensing priest and his assistants went first to the altar of burnt offering, and filled a golden censer with incense, and placed burning coals from the altar in a golden bowl. As they passed into the court from the Holy Place they struck a large instrument called the *Magrephah*, which summoned all the ministers to their places. Ascending the steps to the holy place, the priests spread the coals on the golden altar, and arranged the incense, and the chief officiating priest was then left alone within the Holy Place to await the signal of the president to burn the incense. It was probably at this time that the angel appeared to Zacharias. When the signal was given, the whole multitude withdrew from the inner court, and fell down before the Lord. Silence pervaded the temple, while within, the clouds of incense rose up before Jehovah. (For a more detailed account see Edersheim, "The Temple, its Ministry," etc.).

13. *Is heard* (εἰσηκούσθη). If we render the aorist literally, *was heard*, we avoid the question as to what prayer is referred to. The reference is to the prayer *for offspring*, which, owing to his extreme years, Zacharias had probably ceased to offer, and which he certainly would not be preferring in that public and solemn service. Hence the aorist is appropriate, referring

back to the past acts of prayer. “The prayer, which thou no longer offerest, *was heard*.”

John. Meaning *God is favorable*, or *Jehovah showeth grace*.

14. Joy and gladness (χαρά καὶ ἀγαλλίασις). The latter word expresses *exultant* joy. See on ^{<6166>}1 Peter 1:6.

15. Strong drink (σίκερα). A Hebrew word, meaning any kind of intoxicating liquor not made from grapes. Wyc., *sydir*.

Even from his mother's womb.” Ἐτι, *yet, still*, means *while yet unborn*. Tynd., *even in his mother's womb*. Compare verse 41.

17. Wisdom (φρονήσει). Wyc., *prudence*. This is a lower word than σοφία, *wisdom* (see on ^{<5183>}James 3:13). It is an *attribute* or *result* of wisdom, and not necessarily in a good sense, though mostly so in the New Testament.. Compare, however, the use of the kindred word φρόνιμος in ^{<6125>}Romans 11:25; 12:16: *wise in your own conceits*; and the adverb φρονίμως, *wisely*, of the unjust steward, ^{<2168>}Luke 16:8. It is *practical* intelligence, which may or may not be applied to good ends. Appropriate here as a practical term corresponding to *disobedient*.

Prepared (κατασκευασμένον). *Adjusted, disposed, placed in the right moral state*.

18. Whereby (κατὰ τί). Lit., *according to what?* It demands a standard of knowledge, a sign.

For. I require a sign, *for* I am old.

19. Gabriel. Meaning *man of God*. In Jewish tradition the guardian of the sacred treasury. Michael (see on Jude 9) is the *destroyer*, the champion of God against evil, the minister of wrath. Gabriel is the messenger of peace and restoration. See ^{<2186>}Daniel 8:16; 9:21. “The former is the forerunner of Jehovah the Judge; the latter of Jehovah the Savior” (Godet).

20. Thou shalt be silent (ἔση σιωπῶν). Lit., *thou shalt be being silent*. The finite verb and participle denote continuance.

Not able to speak. Showing that the silence would not be voluntary.

My words which (οἷτινες). The pronoun is qualitative, denoting a class. “My words, which, incredible as they seem to you, *are of a kind which* shall be fulfilled.

In their season (εἰς τὸν καιρὸν). The preposition implies exactness: at the completion of the appointed time. The *process* of fulfilment, beginning *now*, will go on, εἰς, *up to*, the appointed time, and *at* the time will be consummated. Καιρὸν, *season*, is more specific than χρόνος, *time*. It is an *appointed, fitting* time: the right *point* of time when circumstances shall concur.

21. *Waited* (ἦν προσδοκῶν). The finite verb and participle, denoting *protracted* waiting. Hence, better as Rev., *were waiting*. Wyc., *was abiding*.

Marvelled. According to the Talmud, the priests, especially the chief priests, were accustomed to spend only a short time in the sanctuary, otherwise it was feared that they had been slain by God for unworthiness or transgression.

22. *They perceived* (επέγνωσαν). *Clearly* perceived. See on ⁴¹⁷⁶ Matthew 7:16, and verse 4.

He beckoned (ἦν διανεύων). Better Rev., *continued making signs*. Again the participle with the finite verb, denoting frequent repetition of the same signs. Wyc., *was beckoning*.

23. *Ministration* (λειτουργίας). From λείτος, *belonging to the people, public*, and ἔργον, *a work*. Hence *service of the state in a public office*. Trench observes that “when the Christian Church was forming its terminology, which it did partly by shaping new words, and partly by elevating old ones to higher than their previous uses, of the latter it more readily adopted those before employed in civil and political life, than such as had played their part in religious matters.” Hence it adopted this word, already in use in the Septuagint, as the constant word for *performing priestly and ministerial functions*; and so in the New Testament of *the ministry of the apostles, prophets, and teachers*.

24. *Conceived* (συνέλαβεν). Mr. Hobart (“Medical Language of Luke”) says that the number of words referring to pregnancy, barrenness, etc.,

used by Luke, is almost as large as that used by Hippocrates. Compare 1:31; 1:24; 2:5; 1:7; 20:28. All of these, except 1:24, are peculiar to himself, and all, of course, in common use among medical writers.

Hid (περιέκρυβεν). Only here in New Testament. Περὶ signifies *completely*; entire seclusion.

25. Neither A.V. nor Rev. render ὅτι; taking it, as frequently, merely as recitative or equivalent to quotation marks. But it means *because*. Elizabeth assigns the reason for her peculiar seclusion. Her pregnancy was God's work, and she would leave it to him also to announce it and openly to take away her reproach. Hence the specification of *five months*, after which her condition would become apparent. Fully expressed, the sense would be: She hid herself, saying (I have hid myself) *because*, etc.

Looked upon (ἐπεῖδεν). Used by Luke only.

26. Gabriel. The annunciation and the angel Gabriel are favorite themes with Dante, and he pictures them with exquisite beauty. Thus both appear on the sculptured wall which flanks the inner side of the purgatorial ascent.

“The angel who came down to earth with tidings
Of peace that had been wept for many a year,
And opened heaven from its long interdict,
In front of us appeared so truthfully
There sculptured in a gracious attitude,
He did not seem an image that is silent.
One would have sworn that he was saying *Ave!*
For she was there in effigy portrayed
Who turned the key to open the exalted love,
And in her mien this language had impressed,
Ecce ancilla Dei! as distinctly
As any figure stamps itself in wax.”
Purgatory, x., 34-45.

In Paradise Gabriel appears as a light circling round the Virgin and singing:

“I am angelic love, that circle round
The joy sublime which breathes out from the womb
That was the hostelry of our desire;
And I shall circle, Lady of heaven, while
Thou followest thy Son, and mak'st diviner

The sphere supreme, because thou enterest there.”
Paradise, xxiii., 103-108.

And again:

“And the same love that first descended then,
Ave Maria gratia plena singing,
In front of her his wings expanded wide.”
Paradise, xxxii., 94-96.

28. *Thou that art highly favored* (κεχαριτωμένη). Lit., as Rev. in margin, *endued with grace*. Only here and ^{<400>}Ephesians 1:6. The rendering *full of grace*, Vulgate, Wyc., and Tynd., is therefore wrong.

All the best texts omit *blessed art thou among women*.

Cast in her mind (διελογίζετο). See on Jas. 2:4. The imperfect tense, “*began to reason*.”

30. *Grace* (χάρις). From the same root as *χαίρω*, *to rejoice*.

1. Primarily *that which gives joy or pleasure*; and hence *outward beauty, loveliness*, something which *delights* the beholder. Thus Homer, of Ulysses going to the assembly: “Athene shed down *manly grace or beauty* upon him” (Odyssey,” 2:12); and Septuagint, ^{<465>}Psalms 45:3, “*grace* is poured into thy lips.” See also ^{<300>}Proverbs 1:9; 3:22. Substantially the same idea, *agreeableness*, is conveyed in ^{<402>}Luke 4:22, respecting the *gracious words*, lit., *words of grace*, uttered by Christ. So ^{<402>}Ephesians 4:29.

2. *As a beautiful or agreeable sentiment felt and expressed toward another; kindness, favor, good will*. ^{<402>}2 Corinthians 8:6, 7, 9; 9:8; ^{<402>}Luke 1:30; 2:40; ^{<467>}Acts 2:47. So of the responsive sentiment of *thankfulness*. See ^{<465>}Luke 6:32, 33, 34; 17:9; but mostly in the formula *thanks to God*; ^{<467>}Romans 6:17; ^{<435>}1 Corinthians 15:57; ^{<404>}2 Corinthians 2:14; ^{<300>}2 Timothy 1:3.

3. *The substantial expression of good will; a boon, a favor, a gift*; but not in New Testament. See ^{<435>}Romans 5:15, where the distinction is made between *χάρις*, *grace*, and *δωρεὰ ἐν χάριτι*, *a gift in grace*. So a *gratification or delight*, in classical Greek only; as the delight in battle, in sleep, etc.

4. The higher Christian signification, based on the emphasis of *freeness* in the gift or favor, and, as commonly in New Testament, denoting the free, spontaneous, absolute loving kindness of God toward men, and so contrasted with *debt, law, works, sin*. The word does not occur either in Matthew or Mark.

31. *Thou shalt conceive*. See on verse 24.

Jesus. See on ^{<412>}Matthew 1:21.

35. *Shall overshadow*. “Denoting the mildest and most gentle operation of divine power, that the divine fire should not consume Mary, but make her fruitful” (Bengel). Compare ^{<152>}Exodus 33:22; ^{<410>}Mark 9:7. Compare the classical legend of Semele, who, being beloved of Jove, besought him to appear to her as he appeared in heaven, in all the terrors of the thunderer, and was consumed by his lightning. The metaphor in the word is taken from a cloud, in which God had appeared (^{<243>}Exodus 40:34; ^{<1180>}1 Kings 8:10).

36. *Cousin* (συγγενής). The nature of the relationship, however, is unknown. The word is a general term, meaning *of the same family*. The best texts substitute for it a feminine form, συγγενίς, which is condemned by the grammarians as unclassical, but rightly rendered by Rev., *kinswoman*. Wyc., *cosyness*, i. e., *cousiness*.

37. *With God nothing shall be impossible* (οὐκ ἀδυνατήσει παρὰ τοῦ Θεοῦ πᾶν ῥῆμα). Ῥῆμα, *word*, as distinguished from λόγος, *word*, in classical Greek, signifies a constituent part of a speech or writing, as distinguished from the contents as a whole. Thus it may be either *a word* or *a saying*. Sometimes *a phrase*, as opposed to ὄνομα, *a single word*. The distinction in the New Testament is not sharp throughout. It is maintained that ῥῆμα in the New Testament, like the Hebrew *gabar*, stands sometimes for the *subject matter* of the word; the *thing*, as in this passage. But there are only two other passages in the New Testament where this meaning is at all admissible, though the word occurs seventy times. These are ^{<415>}Luke 2:15; ^{<415>}Acts 5:32. “Kept all these *things*” (^{<415>}Luke 2:19), should clearly be *sayings*, as the A.V. itself has rendered it in the almost identical passage, verse 51. In ^{<415>}Acts 5:32, Rev. gives *sayings* in margin. In ^{<415>}Luke 2:15, though A.V. and Rev. render *thing*, the

sense is evidently *saying*, as appears both from the connection with the angelic message and from the following words, *which has come to pass*: the saying which has become a fact. The Rev. rendering of this passage is, therefore, right, though a little stilted: *No word of God shall be void of power*; for the A.V. errs in joining οὐκ and πᾶν, *not every*, and translating *nothing*. The two do not belong together. The statement is, Every (πᾶν) *word of God shall not (οὐκ) be powerless*. The A.V. also follows the reading, *παρὰ τῷ Θεῷ*, *with God*; but all the later texts read *παρὰ τοῦ Θεοῦ*, *from God*, which fixes the meaning beyond question.

40. Entered into the house. “This detail,” says Godet, “serves to put the reader in sympathy with the emotion of Mary at the moment of her arrival. With her first glance at Elizabeth she recognized the truth of the sign that had been given her by the angel, and at this sight the promise she had herself received acquired a startling reality.”

41. The babe (τὸ βρέφος). See on ⁴⁰1 Peter 2:2.

42. She spake out with a loud voice (ἀνεφώνησε φωνῇ μεγάλῃ). For φωνῇ, voice, read κραυγῇ, cry: inarticulate, though φωνή may also be used of inarticulate utterance. Rev., rightly, *She lifted up her voice with a loud cry*; thus rendering in the verb the force of ἀνὰ, *up*, besides picturing the fact more naturally. Elizabeth’s sudden and violent emotion at the appearance of Mary, and the movement of the child, prompted an exclamation which was followed by words (εἶπεν, *said*). The verb ἀναφωνέω occurs only here in the New Testament. It was a medical term for a certain exercise of the voice.

44. For joy (ἐν ἀγαλλιάσει). Lit., *in joy*. See on verse 14.

45. For (ὅτι). Many, however, prefer *that*, referring to the substance of her belief: “She believed *that* there shall be a fulfilment,” etc. It is urged that the *conception*, which was the principal point of faith, had already taken place, so that the fulfilment was no longer future. On the other hand, the angel’s announcement to Mary included more than the fact of conception; and Elizabeth, in the spirit of prophecy, may have alluded to what is predicted in vv. 32, 33.

46. Said (εἶπεν). Simply. Compare verse 42. “Elizabeth’s salutation was full of excitement, but Mary’s hymn breathes a sentiment of deep inward

repose” (Godet). Compare the song of Hannah (1 Samuel 2). Hannah’s song differs from Mary’s in its sense of indignation and personal triumph compared with Mary’s humility and calmness.

My soul — spirit (ψυχὴ—πνεῦμα). See on ^{<4123>}Mark 12:30. The *soul* is the principle of individuality, the seat of personal impressions, having a side in contact with the material element of humanity, as well as with the spiritual element. It is thus the mediating organ between the spirit and the body, receiving impressions from without and from within, and transmitting them by word or sign. *Spirit* is the highest, deepest, noblest part of our humanity, the point of contact between God and man.

47. *God my Savior* (τῷ θεῷ τῷ σωτήρῳ μου). Note the two articles. “The God who is *the* or *my* Savior.” The title Savior is often applied to God in the Old Testament. See Septuagint, ^{<46215>}Deuteronomy 32:15; ^{<46215>}Psalms 24:5; 25:5; ^{<46215>}95:1.

48. *Regarded* (ἐπέβλεψεν). See on ^{<5018>}James 2:3. Compare ^{<4011>}1 Samuel 1:11; ^{<4611>}Psalms 31:7; ^{<4613>}119:132, Sept.

50. *Mercy* (ἔλεος). The word emphasizes the *misery* with which *grace* (see on verse 30) deals; hence, peculiarly the sense of human wretchedness coupled with the impulse to relieve it, which issues in gracious ministry. Bengel remarks, “Grace takes away the *fault*, mercy the *misery*.”

From generation to generation (εἰς γενεὰς καὶ γενεὰς). Lit., as Rev., *unto generations and generations*.

Fear (φοβούμενος). The word is used in both a good and a bad sense in the New Testament. For the latter, see ^{<4216>}Matthew 21:46; ^{<4161>}Mark 6:20; 11:32; ^{<4211>}Luke 12:4. For the former, as here, in the sense of godly reverence, ^{<4411>}Acts 10:2, 22, 35; ^{<5122>}Colossians 3:22; ^{<6417>}Revelation 14:7; 15:4.

51. *Shewed strength* (ἐποίησεν κράτος). Lit., *made strength*. So Wyc., *made might*. A Hebrew form of expression. Compare Psalms 118:15, Sept.: “The right hand of the Lord *doeth valiantly*” (ἐποίησε δύναμιν, *made strength*).

In the imagination (διανοίᾳ). The faculty of thought, understanding, especially *moral* understanding. Wyc. refers the word here to God: *with*

mind of his heart. Some prefer to render “by the imagination,” thus making the proud the instrument of their own destruction. Compare ^{<470B>}2 Corinthians 10:5.

54. Hath holpen (ἄντελαβέτο). The verb means to *lay hold on*: thence to *grasp helpfully* or *to help*. To lay hold in the sense of *partaking* (^{<50B>}1 Timothy 6:2), carries us back to the primitive meaning of the word according to its composition: to receive *instead of*, or *in return* (ἀντι), and suggests the old phrase *to take up for, espouse the cause of*. Wyc., has *took up*, but probably not in this sense.

Servant (παῖδος). Often *child*, son or daughter, but here *servant*, in allusion to ^{<24B>}Isaiah 41:8. Meyer truthfully says that the *theocratic* notion of *sonship* is never expressed by παῖς. See Rev., ^{<41B>}Acts 3:13, 26; 4:27, 30.

58. Had shewed great mercy upon her (ἐμεγάλυνεν τὸ ἔλεος αὐτοῦ μετ' αὐτῆς). Lit., *magnified his mercy with her*. So Wyc. A Hebrew expression. See 1 Samuel 12:24, Sept.

59. They called (ἐκάλουν). The imperfect tense signifies, as Rev., *they would have called*: they were about to call: or, as Bishop Lightfoot has happily suggested, *they were for calling*.

62. They made signs (ἐνένευον). Imperfect tense. While the colloquy between Elizabeth and her friends was going on, they *were consulting* Zacharias by signs.

63. Writing table (πινακίδιον). *Table* was formerly used in the sense of *tablet*. Thus Shakspeare:

*“Yea, from the table of my memory,
I'll wipe away all trivial fond records.”*
Hamlet, i., 5.

Tynd., *writing tables*. The meaning is a little writing tablet, probably covered with wax. Only here in the New Testament. Used by medical writers of a physician's note book. Wyc., has *a poyntel*, i.e., a *style* for writing.

Wrote, saying. A Hebrew form of expression. See ^{<120B>}2 Kings 10:6.

64. *Immediately* (παραχρήμα). Occurring nineteen times in the New Testament, and seventeen of these in Luke. Thirteen of the seventeen are in connection with miracles of healing, or the infliction of disease or death. Used in a similar way by medical writers.

65. *Were noised abroad* (διαλελείτο). Were *mutually* (διά) talked of.

69. *Horn*. Compare ^{<427>}Psalm 132:17.

70. *That have been since the world began* (ἀπ αἰῶνος). A needlessly verbose rendering, retained by Rev. The American Rev. insists on *of old*.

74. *Serve* (λατρεύειν). Originally to serve *for hire*, from λάτρον, *hire*. Plato uses it of the service of God.

75. *Holiness and righteousness* (ὁσιότητα καὶ δικαιοσύνη). The adjective ὅσιος, *holy*, is properly *what is confirmed by ancient sanction and precept*.

Ὅσια, is used in classical Greek to denote *the everlasting principles of right, not constituted by the laws or customs of men, but antedating them*; such as the paying of the proper rites of sepulture. Compare the fine passage in the “Antigone” of Sophocles (453-55):

*“Nor did I deem thy edicts strong enough,
That thou, a mortal man, shouldst overpass
The unwritten laws of God that know not change.
They are not of today nor yesterday,
But live forever, nor can man assign
When first they sprang to being.”*

Hence ὁσιότης is concerned primarily with the eternal laws of God. It is “*the divine consecration and inner truth of righteousness*” (Meyer). Throughout the New Testament its look is godward. In no case is it used of moral excellence as related to men, though it is to be carefully noted that δικαιοσύνη, *righteousness*, is not restricted to *rightness toward men*. Compare ^{<408>}Ephesians 4:24; *true holiness*; literally, *holiness of the truth*.

77. *Knowledge of salvation*. Wyc. has *the science of health*.

78. *Tender mercy* (σπλάγχνα ἐλέους). Lit., *bowels of mercy*. See on ^{<408>}1 Peter 3:8; Jas. 5:11. Rev. gives *heart of mercy* in margin. Wyc., *frightfully, entrails of mercy*.

The day-spring from on high (ἀνατολή ἐξ ὕψους). Lit., the *rising*. The word occurs in the Septuagint as a rendering of *branch*, as something *rising or springing up*, by which the Messiah is denoted (^{<2125>}Jeremiah 23:5; ^{<3062>}Zechariah 6:12). Also of the *rising of a heavenly body* (^{<2309>}Isaiah 60:19, Sept.). Compare the kindred verb *arise* (ἀνατέλλω) in ^{<2301>}Isaiah 60:1; ^{<3002>}Malachi 4:2. This latter is the sense here. See on ^{<4012>}Matthew 2:2. Wyc. has *he springing up from on high*.

Hath visited (ἐπεσκέψατο). See on ^{<1253>}Matthew 25:36; ^{<6112>}1 Peter 2:12. Some, however, read ἐπισκέπεται, *shall visit*. So Rev.

79. To guide (κατευθύναι). From εὐθύς, *straight*. Wyc. has *dress*, which is formed through the old French *dresser*, to *arrange*, from the Latin *dirigere*, to *set in a straight line, draw up*. Hence the military term *dress* for arranging a line.

80. The deserts (ταῖς ἐρήμοις). The article indicating a well known place.

Shewing (ἀαδείξιος). The word was used of the public announcement of an official nomination; hence of the public inauguration of John's ministry.

CHAPTER 2

1. *Decree* (δόγμα). Wyc., *mandment*. From δοκέω, *to think*. Hence, strictly, a *personal opinion*; and, as the opinion of one who can impose his opinion authoritatively on others, a *decree*.

The world (τὴν οἰκουμένην). Lit., *the inhabited (land)*. The phrase was originally used by the Greek s to denote the land inhabited by themselves, in contrast with barbarian countries; afterward, when the Greek s became subject to the Romans, *the entire Roman world*; still later, for *the whole inhabited world*. In the New Testament this latter is the more common usage, though, in some cases, this is conceived in the mould of the Roman empire, as in this passage, ^{<4413>}Acts 11:28; 19:27. Christ uses it in the announcement that the Gospel shall be preached *in all the world* (^{<4244>}Matthew 24:14); and Paul in the prediction of a general judgment (^{<4473>}Acts 17:31). Once it is used of *the world to come* (^{<3017>}Hebrews 2:5).

Be taxed (ἀπογράφεσθαι). The word means properly *to register* or *enter in a list*. Commentators are divided as to whether it refers to an enrollment for taxation, or for ascertaining the population. Rev., *enrolled*, which may be taken in either sense.

2. *And this taxing was first made* (αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο). Rather, *this occurred as the first enrolment*; or, as Rev., *this was the first enrolment made*; with reference to a *second* enrolment which took place about eleven years later, and is referred to in ^{<4457>}Acts 5:37.

3. *Went* (ἐπορεύοντο). The A.V. and Rev., alike miss the graphic force of the imperfect tense, *were going*. The preparation and bustle and travel were in progress.

To his own city. The town to which the village or place of their birth belonged, and where the house and lineage of each were registered.

4. *House and lineage*. According to the Jewish mode of registration the people would be enrolled by *tribes*, *families* or *clans*, and *households*. Compare ^{<4079>}Joshua 7:16-18. Rev., *house and family*.

5. *To be taxed with Mary.* We may read either, *went up with Mary*, denoting merely the fact of her accompanying him; or, *to enroll himself with Mary*, implying that both their names must be registered.

Espoused. Not merely *betrothed*. See ^{<402>}Matthew 1:20, 24, 25; also on ^{<403>}Matthew 1:18.

Great with child (ἐγκύφ). See on Chapter 1:24. Only here in New Testament.

7. *Her first born son.* The Greek reads literally, *her son, the first born*.

Wrapped in swaddling clothes (ἐσπαργάνωσεν). Only here and verse 12. Naturally found often in medical writings. *Swaddle* is *swathel*, from the verb to *swathe*.

In a manger (ἐν φάτνῃ). Used by Luke only, here and 13:15. Wyc. has a *cracche*, spelt also *cratch*. Compare French *creche*, a *manger*. Quite possibly a rock cave. Dr. Thomson says: "I have seen many such, consisting of one or more rooms, in front of and including a cavern where the cattle were kept" (Land and Book").

In the inn (ἐν τῷ καταλύματι). Only here, chapter 23:11; ^{<414>}Mark 14:14, on which see note. In both these passages it is rendered *guest chamber*, which can hardly be the meaning here, as some have maintained. (See Geikie, "Life and Words of Christ," 1, 121.) In that case the expression would be, they found no **κατάλυμα**, *guest chamber*. The word refers to the ordinary *khan*, or *caravanserai*. Tynd., *hostrey*. "A Syrian *khan* is a fort and a mart; a refuge from thieves; a shelter from the heat and dust; a place where a man and his beast may lodge; where a trader may sell his wares, and a pilgrim may slake his thirst.... Where built by a great sheikh, it would have a high wall, an inner court, a range of arches or lewans, an open gallery round the four sides, and, in many cases, a tower from which the watcher might descry the approach of inarauding bands. On one side of the square, but outside the wall, there is often a huddle of sheds, set apart from the main edifice, as stables for the asses and camels, the buffaloes and goats. In the center of the khan springs a fountain of water, the first necessity of an Arab's life; and around the jets an troughs in which the limpid element streams, lies the gay and picturesque litter of the East. Camels wait to be unloaded; dogs quarrel for a bone; Bedaween from the

desert, their red zannars choked with pistols, are at prayer. In the archways squat the merchants with their bales of goods.... Half naked men are cleansing their hands ere sitting down to eat. Here a barber is at work upon a shaven crown; there a fellah lies asleep in the shade.... Each man has to carry his dinner and his bed; to litter his horse or camel; to dress his food; to draw his water; to light his fire, and to boil his mess of herbs” (Hepworth Dixon, “The Holy Land”).

8. *Shepherds.* Luke’s Gospel is the gospel of the poor and lowly. This revelation to the shepherds acquires additional meaning as we remember that shepherds, as a class, were under the Rabbinic ban, because of their necessary isolation from religious ordinances, and their manner of life, which rendered strict legal observance wellnigh impossible.

Keeping watch (φυλάσسونτες φυλακᾶς). Φυλακή is sometimes used of a *watch* as a *measure of time*, as in ^{<142>}Matthew 14:25; ^{<468>}Mark 6:48; ^{<278>}Luke 12:38. So possibly here. See Rev. in margin, *night watches*. There is a play upon the words: *watching watches*. There was near Bethlehem, on the road to Jerusalem, a tower known as *Migdal Eder*, or *the watch tower of the flock*. Here was the station where shepherds watched the flocks destined for sacrifice in the temple. Animals straying from Jerusalem on any side, as far as from Jerusalem to Migdal Eder, were offered in sacrifice. It was a settled conviction among the Jews that the Messiah was to be born in Bethlehem, and equally that he was to be revealed from Migdal Eder. The beautiful significance of the revelation of the infant Christ to shepherds watching the flocks destined for sacrifice needs no comment.

Their flock (τὴν ποίμνην). May not the singular number fall in with what has just been said? — *the flock*, the temple flock, specially devoted to sacrifice. The pronoun *their* would furnish no objection, since it is common to speak of the flock as belonging to the shepherd. Compare ^{<808>}John 10:3, 4.

9. *Behold.* Omitted by the best texts.

The angel. More correctly *an angel*, as Rev. The Greek has no article.

Came upon (ἐπέστη). The word is used in this sense in classical Greek, as well as in that of *to stand by*, which Rev. prefers here, as in ^{<4117>}Acts 12:7.

In verse 38 of this chapter, Rev. renders *coming up*. The rendering *to come upon* has a hostile flavor, as properly in ^{<417>}Acts 17:5, where the verb is rendered *assaulted*; so that the Rev. rendering here is preferable.

They were sore afraid. Lit., *feared with great fear*.

10. *I bring you good tidings of great joy* (εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην). Wyc. is strictly literal: *I evangelize to you a great joy*.

Which (ἥτις). Of a class or character which, etc.

People (τῷ λαῷ). Rev., rightly, “*the people*,” the article pointing specially to the people of Israel.

11. *Is born* (ἐτέχθη). It adds to the vividness of the narrative to keep to the strict rendering of the aorist, *was born*.

A Savior. See on ^{<412>}Matthew 1:21.

Christ. See on ^{<400>}Matthew 1:1.

Lord. See on ^{<413>}Matthew 21:3.

12. *Sign* (σημεῖον). See on ^{<411>}Matthew 11:20.

The babe (βρέφος). See on ^{<402>}1 Peter 2:2. Rev., properly, “*a babe*.” No article.

13. *A multitude of the heavenly host.* *Host* (στρατιᾶς) is literally *army*. “Here the army announces peace” (Bengel). Wyc., *heavenly knighthood*. Tynd., *heavenly soldiers*.

14. *Peace, good will toward men* (εἰρήνη ἐν ἀνθρώποις εὐδοκία). Both Tischendorf and Westcott and Hort read εὐδοκίας, which the Rev. follows. According to this the rendering is, *unto men of good pleasure*, or as Rev., *among men in whom he is well pleased*. Wyc., *to men of good will*. For a similar construction, see ^{<405>}Acts 9:15; ^{<503>}Colossians 1:13.

15. *The shepherds.* Some texts add οἱ ἄνθρωποι, *the men*; but the latter texts omit.

Let us go (διέλθωμεν). The preposition διὰ, *through*, implies *through the intervening space*.

Thing (ῥῆμα). See on chapter 1:37. The utterance of the shepherds contains a climax: “Let us go and see *this saying*, which *has come to pass*; which *the Lord* made known.”

16. *Found* (ἀνεῦραν). Only here and ^{<420>}Acts 21:4.

᾿Ανά indicates the discovery of the facts *in succession*.

Mary and Joseph and the babe. Each has the article, pointing to the several parties already referred to.

17. *They made known*. See on verse 8. These shepherds, having charge of flocks devoted to sacrifice, would presently be in the temple, and would meet those who came to worship and to sacrifice, and so proclaim the Messiah in the temple.

19. *Kept* (συνετήρει). See on the simple verb τηρέω, on ^{<100>}1 Peter 1:4. The word signifies not merely *to guard*, but *to keep*, as the result of guarding. Hence the compound verb is very expressive: kept, σύν, *with or within herself*: closely. Note the imperfect tense: *was keeping* all the while.

Pondered (συμβάλλουσα). The present participle, *pondering*. Lit., *bringing together*: comparing and weighing facts. Wyc., *bearing together in her heart*. Vulg., *conferens*. Compare Sophocles, “Oedipus Coloneus,” 1472-4.

“**OEDIPUS** My children, the heaven ordained end of life has come upon him who stands here, and there is no avoiding it.

“**ANTIGONE**. How dost thou know, and with what (fact) having compared (συμβαλὼν) thine opinion hast thou this?”

22. *The days of her purification* (αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῆς). The A.V. follows the reading αὐτῆς, her: but all the best texts read αὐτῶν, their; the plural including Joseph with Mary as partaking of the ceremonial defilement. The mother of a child was levitically unclean for forty days after the birth of a son, and for eighty days after the birth of a daughter. Women on this errand commonly rode to the temple on oxen; that the body of so large a beast between them and the ground might prevent any chance of defilement from passing over a sepulchre on the road. For

details, see Edersheim, “Life and Times of Jesus,” i., 195; “The Temple,” page 302; Geikie, “Life and Words of Christ,” i., 127.

To present him to the Lord. The first born son of every household must be redeemed of the priest at the price of five shekels of the sanctuary; about two dollars and fifty cents. ^{<1815>}Numbers 18:15, 16; ^{<132>}Exodus 13:2.

23. *The law of the Lord.* The word *law* occurs in this chapter five times; oftener than in all the rest of this Gospel put together. Luke emphasizes the fact that Jesus “was made under the law” (^{<404>}Galatians 4:4), and accordingly elaborates the details of the fulfilment of the law by the parents of both John and Jesus.

24. *A pair of turtle doves, or two young pigeons.* The offering of the poor. While the lamb would probably cost about one dollar and seventy five cents, the doves would cost about sixteen cents. She would not bring the creatures themselves, but would drop the price into one of the thirteen trumpet shaped chests in the Court of the Women. *Young pigeons:* lit., *young ones of pigeons* (νοσσοῦς περιστερῶν). Wyc. has *culver birds*; *culver* being an old English term for *dove*. So Spenser:

“More light than culver in the falcon’s fist.”

25. *Devout* (εὐλαβής). Used by Luke only. The kindred word, εὐλάβεια, *godly fear*, occurs twice: ^{<577>}Hebrews 5:7; 12:28. From εὖ, *well*, and λαμβάνω, *to take hold of*. Hence of a circumspect or cautious person who takes hold of things carefully. As applied to morals and religion, it emphasizes the element of *circumspection*, a cautious, careful observance of divine law; and is thus peculiarly expressive of Old Testament piety, with its minute attention to precept and ceremony. Compare ^{<415>}Acts 2:5.

Consolation of Israel. Compare *hope of Israel*, ^{<423>}Acts 28:20, and ^{<3110>}Isaiah 41:1. The Messianic blessing of the nation. Of the Messiah himself, *Rest*. See ^{<3110>}Isaiah 11:10. A common form of adjuration among the Jews was, *So may I see the consolation*.

26. *It was revealed* (ἦν κερηματισμένον). Lit., *it was having been revealed*; i.e., *it stood revealed*, while he waited for the fulfilment of the revelation. The verb means primarily *to have dealings with*; thence *to consult* or debate about business matter; and so of an oracle, to *give a*

response to one consulting it. The word here implies that the revelation to Simeon had been given in answer to prayer. See on ^{<4102>}Matthew 2:12.

27. *By the Spirit* (ἐν τῷ πνεύματι). Lit., as Rev., “*in the Spirit*,” the Holy Spirit prompting him. Indicating rather his spiritual *condition*, as one who walked with God, than a special divine impulse.

After the custom (κατὰ τὸ εἰθισμένον). Lit., *according to that which was wont to be done*. Only here in New Testament; and the kindred words, ἔθος, *custom*, and ἔθω, *to be accustomed*, occur more frequently in Luke than elsewhere. Very common in medical writings.

29. *Lettest thou thy servant depart* (ἀπολύεις τὸν δοῦλόν). Lit., *thou dost release*. The word is often used of manumitting or setting free on payment of ransom; and as Simeon uses the word for *bond servant*, it is evident that his death is conceived by him under the figure of enfranchisement from service. Godet’s “*release of a sentinel from duty*” is fanciful.

O Lord (δέσποτα). See on ^{<4101>}2 Peter 2:1.

In peace. Rev. properly puts this in its emphatic position at the end of the sentence.

31. *Of all people* (πάντων τῶν λαῶν). The noun is plural, *the peoples*, and refers equally to the Gentiles. See Introduction, on the universality of Luke’s Gospel. Wyc., *all peoples*; and so Rev.

32. *A light* (φῶς). The light itself as distinguished from λύχνος, *a lamp*, which the A.V. often unfortunately renders *light*. See on ^{<4151>}Mark 14:54.

To lighten (εἰς ἀποκάλυψιν). Wrong. Rev., correctly, *for revelation*. Wyc., *to the shewing*. It may be rendered *the unveiling of the Gentiles*.

Gentiles (ἐθνῶν). Assigned to the same root as ἔθω, *to be accustomed*, and hence of a people bound together by like habits or customs. According to biblical usage the term is understood of people who are not of Israel, and who therefore occupy a different position with reference to the plan of salvation. Hence the extension of the gospel salvation to them is treated as a remarkable fact. See ^{<4108>}Matthew 12:18, 21; 24:14; ^{<4109>}28:19; ^{<4105>}Acts 10:45; 11:18; 18:6. Paul is called distinctively an *apostle* and *teacher* of the

Gentiles, and a *chosen vessel* to bear Christ's name among them. In ^{<4159>}Acts 15:9; ^{<4121>}Ephesians 2:11, 18; 3:6, we see this difference annihilated, and the expression at last is merely historical designation of the non-Israelitish nations which, as such, were formerly without God and salvation. See ^{<4152>}Acts 15:23; ^{<6101>}Romans 16:4; ^{<4111>}Ephesians 3:1. Sometimes the word is used in a purely moral sense, to denote *the heathen* in opposition to Christians. See ^{<4111>}1 Corinthians 5:1; 10:20; ^{<4112>}1 Peter 2:12. *Light* is promised here to the *Gentiles* and *glory* to *Israel*. The Gentiles are regarded as in darkness and ignorance. Some render the words εἰς ἀποκάλυψιν, above, *for the unveiling of the Gentiles*, instead of *for revelation*. Compare ^{<2211>}Isaiah 25:7. Israel, however, has already received light by the revelation of God through the law and the prophets, and that light will expand into *glory* through Christ. Through the Messiah, Israel will attain its true and highest glory.

33. And Joseph. The best texts read ὁ πατὴρ αὐτοῦ, *his father*.

Marvelled (ἦν θαυμάζοντες). The Greek construction is peculiar. *His father was and his mother wondering*; the finite verb in the singular agreeing with the father, while the plural participle agrees with both. As usual, this combination of finite verb and participle denotes continuance or progression: *they were marvelling* while Simeon was speaking. So Rev.

34. Them. The parents; the child being separately and specially designated.

Is set (κείται). The verb means primarily *to be laid*, and so to lie: hence to be *set forth* or *promulgated*, as the law is said to be *laid down*, and so, *appointed* or *destined*, as here.

The fall and rising again (πτῶσιν καὶ ἀνάστασιν). For the *fall*, because he will be a stumbling block to many (^{<2134>}Isaiah 8:14; ^{<4114>}Matthew 21:42, 44; ^{<4111>}Acts 4:11; ^{<6103>}Romans 9:33; ^{<4123>}1 Corinthians 1:23). For the *rising*, because many will be raised up through him to life and glory (^{<6101>}Romans 6:4, 9; ^{<4111>}Ephesians 2:6). The A.V. predicates the falling and the rising of the same persons: *the fall and rising again of many*. The Rev., *the falling and rising up of many*, is ambiguous. The American Revisers give it correctly: *the falling and the rising*.

Which shall be spoken against (ἀντιλεγόμενον). The participle is the present; and the expression does not voice a prophecy, but describes an

inherent characteristic of the sign: a sign of which it is the character to experience contradiction from the world. In the beginning, as a babe, Jesus experienced this at the hands of Herod; so all through his earthly ministry and on the cross; and so it will be to the end, until he shall have put all enemies under his feet. Compare ^{<80B>}Hebrews 12:3. Wyc., *a token to whom it shall be gainsaid.*

35. A sword (ῥομφαία). Strictly, a large Thracian broadsword. Used in Setpuagint of the sword of Goliath (^{<97B>}1 Samuel 17:51). A figure of Mary's pang when her son should be nailed to the cross.

36. A prophetess (προφήτις). Only here and ^{<62B>}Revelation 2:20.

Asher. That tribe was celebrated in tradition for the beauty of its women, and their fitness to be wedded to high priests or kings.

Of great age (προβεβηκυῖα ἐν ἡμέραις πολλαῖς). Lit., *advanced in many days.*

37. Of about fourscore and four years (ὡς ἐτῶν ὀγδοήκοντα τεσσαράρων). The A.V. might be supposed to be stating her age; but the best texts read ἕως, *until*, instead of ὡς, *about*; and the statement refers to the time of her widowhood; a *widow even for (or up to) fourscore and four years.* So Rev.

Served (λατρεύουσα). The present participle, *serving.* Rev., *worshipping.* See on chapter 1:74.

38. Coming up (ἐπιστάσα). See on verse 9.

Gave thanks (ἀνθωμολογεῖτο). The verb originally means *to make a mutual agreement*; and the idea of reciprocity is retained in the expression "to return thanks" for something received. Compare Sept., ^{<97B>}Psalm 79:13.

Spake. Not a public utterance, for which the words, *those that waited*, etc., would be inappropriate. It was to the pious ones who were with her in the temple, waiting for the Messiah.

In Jerusalem (ἐν Ἱερουσαλήμ). All the best texts omit ἐν, *in.* Render, as Rev., *the redemption of Jerusalem.* Nearly equivalent to *the consolation of Israel*, verse 25. Compare chapter 1:68, and see ^{<240B>}Isaiah 40:2.

39. Nazareth. See on ^{<412>}Matthew 2:23.

40. The child grew, etc. The Jews marked the stages of a child's development by nine different terms: the new born babe (^{<2106>}Isaiah 9:6); the suckling (^{<2108>}Isaiah 11:8); the suckling beginning to ask for food (Lamentations 4:4); the weaned child (^{<2301>}Isaiah 28:9); the child clinging to its mother (^{<2407>}Jeremiah 40:7); the child becoming firm and strong (^{<2174>}Isaiah 7:14, of the virgin mother); the youth, literally, he that shakes himself free; the ripened one, or warrior (^{<2308>}Isaiah 31:8).

41. His parents. Though women were not bound to present themselves in person.

42. Twelve years old. At which age he was known as a *son of the law*, and came under obligation to observe the ordinances personally.

43. Had fulfilled the days. Not necessarily the whole seven days of the festival. With the third day commenced the so called *half holidays*, when it was lawful to return home.

44. The company (συνοδίᾳ). From σύν, with, and ὁδός, the way. The company that shared the journey.

Went a day's journey. Before they missed him.

They sought (ἀνεζήτησιν). From ἀνά, from the bottom up, and ζητέω, to seek. Thus implying a *thorough* search: they looked for him *up and down*.

45. Seeking him (ἀναζητοῦντες). All the way as they went. Force of ἀνά, as above.

46. After three days. From the time of separation.

In the temple. "We read in the Talmud that the members of the Temple-Sanhedrin, who, on ordinary days, sat as a court of appeal from the close of the morning to the time of the evening sacrifice, were wont, upon Sabbaths and feast days, to come out upon the terrace of the temple, and there to teach. In such popular instruction the utmost latitude of questioning would be given. It is in this audience, which sat upon the ground, surrounding and mingling with the doctors, and hence *during*, not *after*, the feast, that we must seek the child Jesus" (Edersheim, "Life and

Times,” etc., 1:247). From this, Edersheim argues that the parents set out for home before the close of the feast.

Sitting. Not occupying a teacher’s place, but sitting in the circle among the doctors and their hearers. See above. Compare ^{<401>}Acts 22:3.

47. Understanding (συνέσει). From συνίημι, *to bring together*. Hence that quality of mind which *combines*: understanding not only of facts, but of facts in their mutual relations. See on ^{<412>}Mark 12:33; where there is meant “the love of a well pondered and duly considered resolution which determines the whole person; the love which clearly understands itself” (Cremer).

48. They were amazed (ἐξεπλάγησαν). A very strong word; the verb meaning, literally, *to strike out or drive away from*; and so *to drive out of one’s senses*. Hence in the general sense of great amazement. *Amaze* is to throw into a *maze* or labyrinth; and so is closely akin to the Greek word here, and is a faithful rendering.

Son (τέκνον). Lit., *child*. See on ^{<400>}Matthew 1:1.

Thy father. “Up to this time Joseph had been so called by the holy child himself; but from this time never” (Alford).

Have sought (ἐζητοῦμεν). Imperfect tense: *were seeking*; Mary is going over in mind the process of the search.

49. And he said. The first saying of Jesus which is preserved to us.

Must (δεῖ). Lit., *it is necessary*, or *it behoves*. A word often used by Jesus concerning his own appointed work, and expressing both the inevitable fulfilment of the divine counsels and the absolute constraint of the principle of duty upon himself. See ^{<410>}Matthew 16:21; 26:54; ^{<408>}Mark 8:31; ^{<404>}Luke 4:43; 9:22; 13:33; 24:7, 26, 46; ^{<404>}John 3:14; 4:4; 12:34.

About my Father’s business (ἐν τοῖς τοῦ πατρὸς). Lit., *in the things of my Father*. The words will bear this rendering; but the Rev. is better, *in my Father’s house*. Mary’s question was not as to what her son had been doing, but as to where he had been. Jesus, in effect, answers, “Where is a child to be found but in his Father’s house?”

50. The saying (τὸ ῥῆμα). See on chapter 1:37.

51. Was subject (ἦν ὑποτασσόμενος). The participle and finite verb, denoting *habitual, continuous* subjection. “Even before, he had been subject to them; but this is mentioned now, when it might seem that he could by this time have exempted himself. Not even to the angels fell such an honor as to the parents of Jesus” (Bengel). Compare Hebrew 1:4-8.

Kept (διετήρει). Only here and ^{<4153>}Acts 15:29. The preposition **διά**, *through*, indicated *close, faithful, persistent* keeping, through all the circumstances which might have weakened the impression of the events. Compare ^{<4371>}Genesis 37:11.

52. Stature (ἡλικία). Which Rev. rightly retains. The word may be rendered *age*, which would be superfluous here.

CHAPTER 3

1-18. Compare ^{<400>}Matthew 3:1-12; ^{<400>}Mark 1:1-8.

1. *Pontius Pilate.* Wyc., *Pilat of Pounce.*

Tetrarch. See on ^{<440>}Matthew 14:1.

2. *Came* (ἐγένετο). Lit., *arose*, or *came to pass*.

John. The Synoptists intrduce him under different titles. Here, *the son of Zacharias*; Matthew, *the Baptist*; Mark, *the Baptizer*.

3. *The country about Jordan.* Which both Matthew and Mark call *the wilderness*. See on ^{<400>}Matthew 3:1.

Baptism of repentance. Wyc., *penaunce*.

For (εἰς). Better as Rev., *unto*, denoting the *destination* of the rite.

Remission (ἄφεσιν). See on ^{<365>}James 5:15. The word occurs in Luke more frequently than in all other New Testament writers combined. Used in medical language of the relaxation of disease. Both Luke and John use the kindred verb ἀφίημι, in the same sense. ^{<400>}Luke 4:39; ^{<400>}John 4:52.

4. *Isaiah.* In this prophetic citation Mark adds to Isaiah ^{<300>}Malachi 3:1, which does not appear in either Matthew or Luke. Luke adds vv. 4, 5 of Isaiah 40, which do not appear in the others.

Paths (τρίβους). From τρίβω, *to rub* or *wear*. Hence *beaten* tracks.

5. *Valley* (φάραγξ). Strictly, of a chasm or ravine in a mountain side.

Shall be filled — brought low. In allusion to the practice of Eastern monarchs. On occasions of their progress, heralds were sent out to call on the people to clear and improve the old roads or to make new ones. “When Ibrahim Pacha proposed to visit certain places in Lebanon, the emirs and sheiks 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 Sultan visited Brusa. The stones were gathered out, the

crooked places straightened, and rough ones made level and smooth. I had the benefit of these labors a few days after his majesty's visit. The exhortation 'to gather out the stones' (²³⁰Isaiah 62:10) 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 uncomfortable and even dangerous" (Thomson, "Land and Book").

7. *He said* (ἔλεγεν) *to the multitudes that came forth* (ἐκπορευομένοις). The use of the tenses is graphic. *He said*, the imperfect, and *came forth*, the present participle; both denoting action in progress, or customary action; so that the sense is, he *kept saying*, or he *used to say* to those who *were coming out*, to the crowds of people which kept pouring out successively. Compare ἐξεπορεύετο, *went out*, also imperfect, ^{408B}Matthew 3:5. Luke gives the substance of the Baptist's preaching summarily.

Generation (γεννήματα). Lit., *births*. Rev., better, *offspring*. It has been observed that John's figurative language is altogether the language of the desert. Notice the succession of images: *Brood of vipers; fruits* (of repentance) *the axe at the root of the tree; the slave boy loosing or bearing the sandals; the baptism of fire; the winnowing fan, the threshing floor, the garner, and the burning of the chaff*.

Warned (ὕπεδειξεν). From ὑπο, *under*, and δείκνυμι, *to shew*. Hence, literally, *to shew secretly*. The word implies a private or confidential hint or reminder. Compare chapter 12:5; ^{408C}Acts 9:16; 20:35.

8. *Fruits* (καρπούς). Matthew has the singular number, καρπὸν, *fruit*.

Repentance (τῆς μετανοίας). Note the article: *the* repentance which you profess in coming to my baptism. Rev., in margin, "*your* repentance." See on ^{408D}Matthew 3:2.

Begin. With the first accusing of your conscience. "He anticipates even attempt at excuse" (Bengel). Matthew has *think not*, indicating a delusive fancy.

Father. The word stands first in the sentence, "We have Abraham to our father," and is therefore emphatic, and with reason; for it was on their

descent that the answer of these Jews to John's rebuke turned: "Our father is Abraham.

These stones. See on ^{<18B>}Matthew 3:9.

9. See on ^{<18B>}Matthew 3:10.

10. *Asked* (ἐπηρώτων). Imperfect tense, indicating the frequent repetition of these questions.

Coats (χιτώνας). See on ^{<18B>}Matthew 5:40.

12. *Publicans* (τελώναι). From τέλος, a tax, and ὀνόματι, to buy. The collectors of Roman imposts. The Romans farmed out the direct taxes and customs duties to capitalists, on their payment of a certain sum *in publicum, into the public treasury*, whence they were called *publicani, publicans*. Sometimes this sum, being greater than any one person could pay, was paid by a company. Under these were the *submagistri*, living in the provinces; and under these again the *portitores*, or actual custom house officers, who are referred to by the term τελώναι in the New Testament. They were often chosen from the dregs of the people, and were so notorious for their extortions that they were habitually included in the same category with harlots and sinners. "If a Jew could scarcely persuade himself that it was right to pay taxes, how much more heinous a crime must it have been in his eyes to become the questionably honest instrument for *collecting* them. If a publican was hated, how still more intense must have been the disgust entertained against a publican who was also a Jew" (Farrar, "Life of Christ"). The word "publican," as a popular term of reproach, was used even by our Lord (^{<18B>}Matthew 18:17). Even the Gentiles despised them. Farrar cites a Greek saying, "All publicans are robbers."

13. *Exact* (πράσσετε). The change of the Rev., to *exhort* is unfortunate. The word is used of the exaction of legal tribute, and *excessive* exaction is expressed by the following words: John would hardly have commanded them to *extort* in any case.

14. *Soldiers* (στρατευόμενοι). Strictly, soldiers *on service*: hence the participle, *seving as soldiers*, instead of the more comprehensive term στρατιῶται, *soldiers by profession*. Some explain it of soldiers engaged in

police inspection in connection with the customs, and hence naturally associated with the publicans.

What shall we do? The *we* in the Greek is emphatic, closing the question. Hence Rev., very aptly, *and we, what must we do?*

Do violence (διασείσητε). Only here in New Testament. Lit., *to shake violently*; hence *to agitate* or *terrify*; and so to extort money from one by terrifying him. The corresponding Latin word *concutere* is used by later writers in the same sense. Xenophon says of Socrates: "I know of his once having heard from Crito that life at Athens was a hard thing for a man who desired to mind his own business. 'For,' said he, 'they bring actions against me, not because they are wronged by me, but because they think I would rather pay money than have any trouble'" ("Memorabilia," 2:9, 1). For this process of blackmail, σείω, *to shake*, was used. Thus Aristophanes ("Knights," 840):

*"Thou shalt make much money by
falsely accusing and frightening"* (σείων τε καὶ ταραάπτων).

And again ("Peace," 639):

*"And of their allies they falsely accused
(ἔσειον) the substantial and rich"*

The word in this passage of Luke has the later, secondary meaning, *to extort*; and therefore the American Revisers rightly insist on, *extort from no man by violence*. It is used by medical writers, as, for instance, by Hippocrates, of shaking the palsied or benumbed limbs of a patient; or of a shaking by which the liver was relieved of an obstruction. Luke also uses two other compounds of the verb σείω: κατασείω, *to beckon*, Acts 12:17 (peculiar to Luke); and ἀνασείω, *to stir up*, which occurs also in Mark 15:11. Both these are also used by medical writers.

Accuse any falsely (συκοφαντήσητε). The common explanation of this word is based on the derivation from σῦκον, *a fig*, and φαίνω, *to make known*; hence of informing against persons who exported figs from Attica, contrary to the law, or who plundered sacred fig trees. As informers were tempted to accuse innocent persons by the reward paid for pointing out violators of the law, the verb acquired the meaning *to accuse falsely*. Such is the old explanation, which is now rejected by scholars, though the real

explanation is merely conjectural. The fig tree was the pride of Attica, ranking with honey and olives as one of the principal products, and there is no authority for the statement that there was a time when figs were scarce, and required legal protection against export. Neither is it proven that there was a *sacred* kind of fig. Rettig, in an interesting paper in the "Studien und Kritiken" (1838), explains that, as tribute in Attica was paid *in kind* as well as in money, and as figs represented a great deal of property, there was a temptation to make false returns of the amount of figs to the assessors; and that thus a class of informers arose who detected and reported these false returns, and received a percentage of the fine which was imposed. These were known as *fig-shewers*. Another writer has suggested that the reference is to one who brings figs to light by shaking the tree; and so, metaphorically, to one who makes rich men yield up the fruits of their labor or rascality by false accusation. Whatever explanation we may accept, it is evident that the word had some original connection with *figs*, and that it came to mean *to slander* or *accuse falsely*. From it comes our word *sycophant*. The sycophants as a class were encouraged at Athens, and their services were rewarded. Socrates is said by Xenophon to have advised Crito to take a sycophant into his pay, in order to thwart another who was annoying him; and this person, says Xenophon, "quickly discovered on the part of Crito's accusers many illegal acts, and many persons who were enemies to those accusers; one of whom he summoned to a public trial, in which it would be settled what he should suffer or pay, and he would not let him off until he ceased to molest Crito and paid a sum of money besides." Demosthenes thus describes one: "He glides about the market like a scorpion, with his venomous sting all ready, spying out whom he may surprise with misfortune and ruin, and from whom he can most easily extort money, by threatening him with an action dangerous in its consequences...."

It is the bane of our city that it protects and cherishes this poisonous brood, and uses them as informers, so that even the honest man must flatter and court them, in order to be safe from their machinations." The word occurs only here and chapters 19;8, of Zacchaeus, the publican. The American Revisers hold to the A.V., and render *neither accuse any one wrongfully*, extortion being described by the previous word. Wyc., *neither*

make ye false challenge. In the Sept. it is used in the sense of *to oppress* or *deceive*.

Wages (ὄψωνίοις). From ὄψων, *cooked meat*, and later, generally, *provisions*. At Athens, especially, *fish*. Compare ὄψάριον, *fish*, ^{<421>}John 21:9, 10, 13. Hence ὄψώνιον is primarily *provision money*, and so used of supplies and pay for an army. With this understanding the use of the word at ^{<412>}Romans 6:23, “*the wages of sin*,” becomes highly suggestive.

15. Mused (διαλογιζομένων). Better as Rev., *reasoned*. Compare chapter 1:29; and see on Jas. 2:4.

16. One mightier (ὁ ἰσχυρότερος). The definite article points to an expected personage. Hence better as Rev., *he that is mightier*.

Unloose (λῦσαι). So also Mark; but Matthew βασιτάσαι, *to bear*. See on ^{<4181>}Matthew 3:11.

17. Fan — floor — purge. See on ^{<4182>}Matthew 3:12.

18. Other (ἕτερα). Rather, *various, different*.

Preached (εὐηγγελίζετο). Rev., preserves the fuller meaning of the word according to its etymology: *preached good tidings*. See on *Gospel*, Superscription of Matthew.

19, 20. Compare ^{<4145>}Matthew 14:3-5; ^{<4167>}Mark 6:17-20.

19. Being reprov'd (ἐλεγχόμενος). See on ^{<5119>}James 2:9.

Evils (πονηρῶν). Of several words in the New Testament denoting evil, this emphasizes evil in its activity. Hence Satan is ὁ πονηρός, *the evil one*. An *evil eye* (^{<4172>}Mark 7:22) is a *mischief working eye*. See on ^{<4172>}Mark 7:22.

Added (προσέθηκεν). Used by Luke twice as often as in all the rest of the New Testament. A very common medical word, used of the application of remedies to the body, as our *apply, administer*. So Hippocrates, “*apply wet sponges to the head*;” and Galen, “*apply a decoction of acorns*,” etc.

In prison. See on ^{<4145>}Matthew 14:3.

21-23. Compare ^{<4185>}Matthew 3:13-17; ^{<4109>}Mark 1:9-11.

21. *Was opened* (ἀνεωχθήναι). So Matthew, but Mark σχιζομένους, *rent*.

22. *The Holy Ghost*. Better, *Spirit*. Matthew has *the Spirit of God*: Mark, *the Spirit*.

In a bodily shape. Peculiar to Luke.

Thou art my beloved son. Lit., *Thou art my son, the beloved*. So Mark. But Matthew, *This is my son, the beloved*.

23. *Began to be about thirty years of age* (ἦν ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα). Peculiar to Luke. A.V. is wrong. It should be as Rev., *when he began (to teach) was about thirty years of age*.

CHAPTER 4

1-13. Compare ^{<400>}Matthew 4:1-11; ^{<4012>}Mark 1:12-13.

1. Was led. So Matthew. Mark says, “The Spirit driveth, (ἐκβάλλει) or thrusteth him forth.

By the Spirit (ἐν τῷ πνεύματι). The American Revisers render *in* the spirit, indicating the *sphere* rather than the *impulse* of his action.

Into the wilderness. The A.V. has followed the reading εἰς, *into*. The proper reading is ἐν, *in*. He was not only impelled *into* the wilderness, but guided *in* the wilderness by the Spirit.

Forty days. This should be joined with the preceding words, indicating the duration of his *stay* in the wilderness, not of his *temptation*, as A.V., *being forty days tempted*. Read as Rev., *in the wilderness during forty days*.

The devil. See on ^{<400>}Matthew 4:1.

He did eat nothing. Mark does not mention the fast. Matthew uses the word νηστεύσας, *having fasted*, which, throughout the New Testament, is used of abstinence for religious purposes; a ritual act accompanying seasons of prayer.

3. This stone. Matthew, *these stones*.

Bread (ἄρτος). Lit., *a loaf*. See on ^{<400>}Matthew 4:3. Matthew has the plural *loaves*.

4. It is written. See on ^{<400>}Matthew 4:4.

By bread (ἐπ ἄρτω). Lit., “*on bread*,” implying dependence. Compare, *by every word* (ἐπὶ παντὶ ῥήματι, ^{<400>}Matthew 4:4).

5. The world. See on chapter 2:1.

In a moment of time (ἐν στιγμή ἁρόνου). Peculiar to Luke. Στιγμή is literally *a mark made by a pointed instrument, a dot*: hence a point of time. Only here in New Testament. Compare στίγματα, *brand-marks*, ^{<400>}Galatians 6:17. Tynd., *in the twinkling of an eye*.

6. Note the emphatic position of the pronouns: “To *thee* will I give — for to *me* it hath been delivered: *thou*, therefore, if thou wilt worship,” etc. Luke, in his narrative, enlarges upon Matthew. Compare ^{<400>}Matthew 4:9.

8. *Serve*. See on chapter 1:74.

9. *He brought* (ἤγαγεν). Rev., *led*. See on παραλαμβάνει, *taketh*, ^{<400>}Matthew 4:5.

Pinnacle of the temple. See on ^{<400>}Matthew 4:5.

Down from hence. Matthew has *down* only.

10. *To keep* (διαφυλάξαι). Only here in New Testament. Better as Rev., *guard*. See on ^{<400>}1 Peter 1:4. The preposition implies *close, careful* guarding. The phrase, *to guard thee*, is wanting in Matthew.

11. *In their hands* (ἐπὶ χειρῶν). Rev., correctly, *on*. See on ^{<400>}Matthew 4:6.

12. *It is said*. For Matthew's *it is written*, ^{<400>}Matthew 4:7. Luke omits Matthew's *again*. See ^{<400>}Matthew 4:7.

13. *Had ended all the temptation*. Peculiar to Luke. The verb συντελέσας, from σύν, *together*, and τελέω, to *accomplish*, means *to bring to one end together*; hence to bring to an end *utterly*. Better therefore as Rev., *completed*. The temptations formed a complete cycle, so that it could afterward be said of Jesus that “he was *in all points* tried like as we are” (^{<304>}Hebrews 4:15).

All the temptation (πάντα πειρασμὸν). Incorrect, Rev., rightly, *every temptation*. So Wyc., *Every temptation ended*.

For a season (ἄχρι καιροῦ). Peculiar to Luke. More strictly, *until a convenient time*; since Satan meant to assail him again, as he did in the person of Peter (^{<400>}Mark 8:33); by the Pharisees (^{<400>}John 8:40 sq.); and at Gethsemane. See chapter 22:53.

15. *He taught* (αὐτὸς ἐδίδασκεν). Lit., “*he himself* taught,” verifying the favorable reports about himself in person. The imperfect tense denotes a *course* of teaching.

16-31. Peculiar to Luke.

16. Nazareth. With the article; *that* Nazareth where he had been brought up.

Stood up. Not as a sign that he wished to expound, but being summoned by the superintendent of the synagogue.

To read (ἀναγνώναι). Usually in New Testament of *public* reading. ^{fa7} After the liturgical services which introduced the worship of the synagogue, the “minister” took a roll of the law from the ark, removed its case and wrappings, and then called upon some one to read. On the Sabbaths, at least seven persons were called on successively to read portions of the law, none of them consisting of less than three verses. After the law followed a section from the prophets, which was succeeded immediately by a discourse. It was this section which Jesus read and expounded. See ⁴¹³⁵ Acts 13:15; ⁴¹³⁵ Nehemiah 8:5, 8. For a detailed account of the synagogue-worship, see Edersheim, “Life and Times of Jesus,” i., 430 sq.

17. The book (βιβλίον). A diminutive of βίβλος, *the inner bark of the papyrus*, used for writing. Hence, *a roll*. The word is also used to denote a division of a work, and is therefore appropriate here to mark the writings of a single prophet as related to the whole body of the prophetic writings.

Opened (ἀναπτύξας). Lit., *unrolled*. Both this and the simple verb πύσσω, *to close*, (verse 30), occur only once in the New Testament. The former word was used in medical language of the opening out of various parts of the body, and the latter of the rolling up of bandages. The use of these terms by Luke the physician is the more significant from the fact that elsewhere in the New Testament ἀνοίγω, is used for the *opening of a book* (⁶¹⁰ Revelation 5:2-5; ⁶¹⁰ 10:2, 8; ⁶¹⁰ 20:12) and εἰλίσσω, for *rolling it up* (⁶¹⁴ Revelation 6:14).

Found. As if by chance: reading at the place where the roll opened of itself, and trusting to divine guidance.

Was written (ἦν γεγραμμένον). Lit., *was having been written*; i.e., *stood written*.

18. Anointed. See on *Christ*, ⁴¹⁰¹ Matthew 1:1.

To preach good tidings. See on *Gospel*, Superscription of Matthew.

To the poor (πτωχοῖς). See on ^{<418B}Matthew 5:3.

To heal the broken hearted. The best texts omit. So Rev.

To preach (κηρύξαι). Better as Rev., *proclaim*, as a herald. See on ^{<411F}2 Peter 2:5.

To the captives (αἰχμαλώτοις). From αἰχμή, *a spear point*, and ἄλίσκομαι, *to be taken or conquered*. Hence, properly, of prisoners of war. Compare ^{<240F}Isaiah 42:7: “To bring out captives from the prison, and those who sit in darkness from the house of restraint.” The allusion is to Israel, both as captive exiles and as prisoners of Satan in spiritual bondage. Wyc. has *caytifs*, which formerly signified *captives*.

To set at liberty (ἀποστεῖλαι). Lit., *to send away in discharge*. Inserted from the Sept. of ^{<280F}Isaiah 58:6. See on chapter 3:3, and ^{<316F}James 5:15.

Them that are bruised (τεθραυσμένους). Lit., *broken in pieces*. Only here in New Testament. Wyc., *to deliver broken men into remission*. The same Hebrew word is used in ^{<240B}Isaiah 42:3: “*a crushed seed shall he not break*,” which the Septuagint translates by τεθλασμένον, a word which does not occur in the New Testament. In the citation of this latter passage (^{<412I}Matthew 12:20, on which see) the word for *bruised* is συντρίβω, which the Septuagint uses for *break*.

19. *To preach* (Rev., *proclaim*). *the acceptable year of the Lord*. As on the first day of the year of Jubilee, when the priests went through the land proclaiming, with sound of trumpet, the blessings of the opening year (^{<423B}Leviticus 25:8-17). Note verse 10, where liberty is to be proclaimed to all in that year. Wyc., *the year of the Lord pleasant*. A literal interpretation of the word *year* gave rise among some of the Christian fathers to the theory that our Lord’s ministry lasted but a single year.

20. *He closed* (πτύξας). See on verse 17.

Minister (ὑπηρέτη). See on ^{<416F}Matthew 5:25. Lit., as Rev., *attendant*. *Minister* is likely to be misunderstood as referring to the president of the congregation, who, as the teaching elder, would have addressed the people

if Jesus had not done so. It means the attendant who had charge of the sacred rolls. He was a salaried officer, a kind of chapel-clerk.

Sat down. As about to teach; that being the habitual position of a Jewish teacher.

Were fastened (ἦσαν ἀτενίζοντες). The participle and finite verb denoting continuous, steadfast attention. The verb, from *τείνω*, *to stretch*, denotes fixed attention. Indeed, the word *attention* itself, etymologically considered, conveys the same idea.

21. *He began.* Not necessarily denoting his first words, but indicating a solemn and weighty opening.

22. *Bare him witness.* Compare verse 14. They confirmed the reports which had been circulated about him. Note the imperfect tense. There was a continuous stream of admiring comment. Similarly, *were wondering*.

At the gracious words (λόγοις τῆς χάριτος). Literally and correctly, as Rev., *words of grace*. See on chapter 1:30.

Is not (οὐχί). Expecting an affirmative answer.

23. *Surely* (πάντως). Lit., *by all means*. Rev., *doubtless*.

Proverb (παραβολήν). Rev., *parable*. See on ^{413B}Matthew 13:3. Wyc., *likeness*.

Physician, heal thyself. A saying which Luke alone records, and which would forcibly appeal to him as a physician. Galen speaks of a physician who should have cured himself before he attempted to attend patients. The same appeal was addressed to Christ on the cross (^{417D}Matthew 27:40, 42).

25. *A great famine was throughout all the land* (ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν). More literally and correctly, as Rev., *there came (or arose) a great famine over all the land*.

27. *Lepers.* Wyc., renders *meselis*, the middle English word for a leper, and derived from *misellus*, a diminutive of the Latin *miser*, *wretched*.

29. *The brow* (ὄφρῦος). Only here in New Testament. Wyc., *cope*, which is originally *cap* or *hood*. The word is used in medical language both of the eyebrows and of other projections of the body. It would naturally occur to a physician, especially since the same epithets were applied to the appearance of the eyebrows in certain diseases as were applied to *hills*. Thus Hippocrates, describing a deadly fever, says, “The eyebrows in elephantiasis, depicts them as προβλήτες, *projecting*, and ὀχθώδεις, *like mounds*. Stanley says: “Most readers probably from these words imagine a town built on the summit of a mountain, from which summit the intended precipitation was to take place. This is not the situation of Nazareth; yet its position is still in accordance with the narrative. It is built *upon*, that is, *on the side of* a mountain, but the brow is not beneath, but *over* the town, and such a cliff as is here implied is found in the abrupt face of a limestone rock about thirty or forty feet high, overhanging the Maronite convent at the southwest corner of the town” (“Sinai and Palestine”).

Cast him down headlong (κατακρημνίσαι). Only here in New Testament, and in the Septuagint only in ^{445D}2 Chronicles 25:12.

31-37. Compare ⁴¹⁰²Mark 1:21-28.

31. *Taught* (ἦν διδάσκων). Correctly, as Rev., *was teaching*. The finite verb and participle denoting continuance.

On the Sabbath-days (τοῖς σάββασι). Rev., *day*. The word is often used in the plural form for the single day, as in verse 16; probably after the analogy of plural names of festivals, as τὰ ἄζυμα, *the feast of unleavened bread*; τὰ γενέσια, *the birthday*; or perhaps following the Aramaic plural.

32. *They were astonished* (ἐξεπλήσσοντο). See on ⁴¹⁰²Matthew 7:28.

33. *A spirit of an unclean devil*. Where the rendering should be *demon*. This is the only case in which Luke adds to that word the epithet *unclean*.

34. *What have we to do with thee* (τί ἡμῖν καὶ σοί)? Lit., *what is there to us and to thee?* i.e., what have we in common? So Wyc.

35. *Hold thy peace* (φιμώθητι). Lit., *be muzzled* or *gagged*. See on ⁴¹⁰²Matthew 22:12.

Had thrown (ῥίψαν). Used in connection with disease by Luke only, and only here. In medical language, of convulsions, fits, etc.

Hurt him not (μηδὲν βλάψαν αὐτόν). Lit., *in no possible way*. Mark omits this detail, which a physician would be careful to note. Βλάπτειν, to *injure*, occurs but twice in New Testament — here and ^{<4113>}Mark 16:18. It is common in medical language, opposed to ὠφελεῖν, to *benefit*, as of medicines or diet hurting or benefiting.

36. *They were all amazed* (ἐγένετο θάμβος ἐπὶ πάντας). Lit., as Rev., *amazement came upon all*. Θάμβος, *amazement*, is used by Luke only. The kindred verb, θαμβέομαι, to *be amazed*, occurs only once in Luke (^{<4106>}Acts 9:6), and three times in Mark; while Mark alone has the strong compound ἐκθαμβέω, to *be greatly amazed* (^{<4105>}Mark 9:15).

37. *The fame* (ἦχος). Lit., *noise*. Rev., *rumor*. Only here, chapter 21:25, where the correct reading is ἦχους, *the roaring*, and ^{<4102>}Acts 2:2.

^{<3129>}Hebrews 12:19 is a quotation from the Septuagint. It is the word used in ^{<4102>}Acts 2:2 of the mighty rushing wind at Pentecost. Mark uses ἄκοή, in its earlier sense of *a report*. The same word occurs in Luke, but always in the sense in which medical writers employed it — *hearing* or the *ears*. See chapter 7:1; ^{<4121>}Acts 17:20; 28:26. ἦχος was the medical term for sound in the ears or head. Hippocrates uses both words together: “the *ears* (ἄκοαί) are full of *sound* (ἦχου);” and Aretaeus of the noise of the sea, as ^{<4275>}Luke 21:25.

38-41. Compare ^{<4104>}Matthew 8:14-17; ^{<4102>}Mark 1:29-34.

38. *Taken* (συνεχομένη). Rev., *holden*. So Wyc. See on ^{<4104>}Matthew 4:24. The word is used nine times by Luke, and only three times elsewhere. Paul uses it of the *constraining* of Christ’s love (^{<4104>}2 Corinthians 5:14), and of being *in a strait* (^{<3102>}Philippians 1:23). In ^{<4108>}Acts 28:8, it is joined with fever, as here, and is a common medical term in the same sense.

A great fever (πυρετῶ μεγάλῳ). Another mark of the physician. The epithet *great* is peculiar to Luke. The ancient physicians distinguished fevers into *great* and *small*.

39. *He stood over her*. As a physician might do. Peculiar to Luke.

Rebuked. Peculiar to Luke.

40. *When the sun was setting.* The people brought their sick at that hour, not only because of the coolness, but because it was the end of the Sabbath, and carrying a sick person was regarded as work. See ^{<40B>}John 5:10.

Diseases (νόσοις). See on ^{<40B>}Matthew 4:23. Wyc., *Sick men with divers languishings*.

Laid his hands on. Peculiar to Luke.

Everyone. “Implying the solicitude and indefatigableness of this miraculous ministry of love” (Meyer).

41. *Crying out* (κραυγάζοντα). The inarticulate demoniac scream.

Saying. The articulate utterance.

Mr. Hobart (“Medical Language of St. Luke”) remarks that the medical bias of Luke may be seen from the words he abstains from using as well as from those he does use in respect of disease. Thus he never uses *μαλακία* for *sickness*, as Matthew does (4:23; 9:35; 10:1), since this word is never so used in medical language, but is confined to the meaning of *delicacy*, *effeminacy*. So, too, he never uses *βασανίζειν*, *to torment*, of *sickness*, as Matthew does (8:6), as it is never so used in medical language, the word there meaning to examine some part of the body or some medical question.

42-44. Compare ^{<40B>}Mark 1:35-39.

42. *Sought after* (ἐπεζήτην). Imperfect tense: *were seeking*.

Came unto him (ἦλθον ἕως αὐτοῦ). Stronger than *came to*; for ἕως is *even up to*, showing that they did not discontinue their search until they found him. Mark’s narrative here is fuller and more graphic.

CHAPTER 5

1-11. Compare ^{<4018>}Matthew 4:18-22; ^{<4019>}Mark 1:16-20.

1. Pressed (ἐπικεῖσθαι). Lit., *were laid upon*.

To hear. The A.V. is correct according to the reading τοῦ ἀκούειν, which it follows. The true reading is καὶ ἀκούειν, *and heard*. So Rev.

He stood (αὐτὸς ἦν ἐστῶς). The pronoun distinguishes him from the crowd which pressed upon him: *he on his part stood*. Render the participle and finite verb as Rev., *was standing*.

Lake (λίμνην). An illustration of the more classical style of Luke as compared with Matthew and Mark. They and John also use θάλασσα, *sea*. See on ^{<4018>}Matthew 4:18.

2. Ships (πλοῖα). Used of vessels in general. Some texts read πλοιάπια, a diminutive form, meaning *little boats*.

Were washing. From the sand and pebbles accumulated during the night's work. Luke uses four different words for washing or cleansing: πλύνω, here, see also ^{<4019>}Revelation 7:14; ἀπομάσσω, of wiping the dust from the feet, only at chapter 10:11; ἐκμάσσω, of the woman wiping Christ's feet with her hair, chapter 7:38, 44; ἀπολούω, of washing away sins, ^{<4026>}Acts 22:16; λούω, of washing the prisoners' stripes and the body of Dorcas, ^{<4023>}Acts 16:33; 9:37. The reading ἀποπλύνω is rejected by the best texts, so that ἀπομάσσω is the only one peculiar to Luke. All the words were common in medical language.

3. Thrust out (ἐπαναγαγεῖν). Rev., *put out*. The special nautical word for putting out to sea.

Taught (ἐδόδασκεν). The imperfect. He *continued* the teaching he had begun on the shore.

4. Launch out. Rev., *put out*. The singular number, addressed to Peter as master of the craft.

Let down (χαλάσατε). The plural, addressed to the whole of the boat's crew. Originally, *to slacken* or *loosen*, as a bow-string or the reins of horses; hence *to let sink* as a net. Also of unbarring a door. Metaphorically, *to be indulgent*, *to pardon*. The word occurs in the New Testament seven times, and five of these in Luke. He uses it of letting down Paul in a basket at Damascus (⁴⁹²⁵Acts 9:25); of striking a ship's sails, and of letting down a boat into the sea (⁴⁰⁷⁷Acts 27:17, 30). Matthew, Mark, and John use βάλλω or ἀμφιβάλλω, for casting a net (⁴⁰⁸⁵Matthew 4:18; 13:47; ⁴⁰¹⁶Mark 1:16; ⁴²⁰⁶John 21:6), which appears also in the compound noun for a *casting net* (ἀμφίβληστρον, see on ⁴⁰⁸⁵Matthew 4:18). The word used by Luke was in common use in medical writings, to denote relaxation of the limbs; loosening of bandages; abatement of sickness; letting herbs down into a vessel to be steeped.

5. *Master* (ἐπιστάτα). Used by Luke only, and always with reference to Jesus. He never uses *Rabbi*, as John especially. Wyc., *commander*.

Toiled (κοπιάσαντες). From κόρος, *suffering*, *weariness*; and therefore indicating *exhausting* toil.

At thy word (ἐπί). Relying on: *on the ground of*.

The net (δίκτυον). A general term for a net, whether for fish or fowl. See on ⁴⁰⁸⁵Matthew 4:18. Some, as Rev., read τὰ δίκτυα, *the nets*.

Brake (διεῖρήνυστο). Some texts read διερήσσετο, from the later form of the verb. The difference is unimportant. The A.V. fails to give the force of the imperfect, *were breaking*, as Rev.; or even better, possible, *began to break*. Trench suggests *were at the point to break*. The word occurs also at chapter 8:29; ⁴⁴⁴⁴Acts 14:14, and only twice beside in the New Testament. Luke alone uses the two compounds περιῤῥήνυμι, of *rending off clothes* (⁴⁴⁶²Acts 16:22), and προσῤῥήνυμι, *to beat violently* (chapter 6:48, 49). See on those passages. All the words occur in medical writings.

7. *They beckoned* (κατένευσαν). The word originally means *to nod assent*, and so, generally, *to make a sign*. They made signs because of the distance of the other boat; hardly, as has been suggested, because they were too much amazed to speak.

Help (συλλαβέσθαι). Lit., *take hold with*. Compare ⁴¹⁰³Philippians 4:3.

Began to sink (βυθίζωσθαι). Only here and ^{<5069>}1 Timothy 6:9, of drowning men in destruction. From βυθός, *the depth*. Wyc., *thy were almost drenched*.

8. *Fell down at Jesus' knees*. Compare Sophocles, "Oedipus at Colonus," 1605:

*“Zeus from the dark depths thundered, and the girls
Heard it, and shuddering, at their father’s knees
Falling, they wept.”*

9. *He was astonished* (θάμβος περιέσχεν αὐτόν). Lit., *amazement encompassed him*. See on ^{<4006>}1 Peter 2:6.

The draught (τῆ ἄγρᾳ). The word is used both of the *act* of catching and of *that which is caught*. In verse 4 it has the former sense: “let down your net *for catching*.” here, the latter, *the catch* or *haul*.

10. *Partners* (κοινωνοὶ). In verse 7 the word rendered *partners* is μέτοχοι; from μετά, *with*, and ἔχω, *to have*. The word here denotes a closer association, a common interest. The kindred noun, κοινωνία, *fellowship*, is used of the fellowship of believers with Christ (^{<4001>}1 Corinthians 1:9); the *communion* of the body and blood of Christ (^{<4006>}1 Corinthians 10:16); the *communion* of the Holy Ghost (^{<4734>}2 Corinthians 13:14). The persons referred to in verse 7 might have been only hired workmen (^{<4000>}Mark 1:20), temporarily associated with the principals.

Thou shalt catch (ἔσῃ ζωγρῶν). Lit., *thou shalt be catching*, the participle and finite verb denoting that this is to be his habitual calling. Both Matthew and Mark make the promise to be addressed to Peter and his companions; Luke to Peter alone. The verb ζωγρέω, *to catch*, is compounded of ζώος, *living*, and ἀγρεύω, *to catch* or *take*. Hence, lit., *to take alive*: in war, *to take captive*, instead of killing. Thus Homer, when Menelaus threatens the prostrate Adrastus:

*“Adrastus clasped the warrior’s knees and said,
O son of Atreus, take me prisoner”* (ζώγρει).
Iliad, vi., 45, 6; compare Iliad, v., 378.

So Herodotus: “The Persians took Sardis, and captured Croesus himself alive” (ἔζώωρησαν). — 1:86. There is certainly a reason for the use of this term, as indicating that Christ’s ministers are called to win men *to life*.

Compare ^{<512>}2 Timothy 2:26, where, according to the best supported rendering, the servant of God is represented as taking men alive out of the power of Satan, to be preserved unto the will of God; *i.e.*, as instruments of his will (compare A.V. and Rev.). The word thus contains in itself an answer to the sneering remark of the Apostate Julian, that Christ aptly termed his apostles *fishers*; “for, as the fisherman draws out the fish from waters where they were free and happy, to an element in which they cannot breathe, but must presently perish, so did these.”

12-16. Compare ^{<400>}Matthew 8:2-4; ^{<404>}Mark 1:40-45.

12. *Full of leprosy.* Matthew and Mark have simply *a leper*. The expression, *full* of leprosy, seems to be used here with professional accuracy. Leprosy was known among physicians under three forms: the *dull white*, the *clear white*, and the *black*. Luke means to describe an aggravated case. The word *full* in this connection is often used by medical writers, as, *full of disease*; the veins *full of blood*; the ears *full of roaring*.

Make me clean (καθαρίσαι). All three evangelists say *cleanse* instead of *heal*, because of the notion of uncleanness which specially attached to this malady.

13. *I will* (θέλω). See on ^{<405>}Matthew 1:19.

Be thou clean (καθαρίσθητι). Rev., more accurately, gives the force of the passive voice, *be thou made clean*.

14. *He charged* (παρήγγειλεν). A strong word, often, of military orders. Aristotle uses it of a physician: *to prescribe*. Mark has ἐμβριμησάμενος, *strictly* or *sternly charged*. See on ^{<406>}Mark 1:43.

No one (μηδενὶ). The conditional negative: *no one that he might chance to meet*.

Go, shew thyself. A lively change from the narrative to direct address.

15. *Went abroad* (διήρχετο). Διά, *throughout* the region. Wyc., *the word walked about*.

Came together (συνήρχοντο) Imperfect. *Kept coming together, or were coming*.

To be healed (θεραπεύεσθαι). Originally, *to be an attendant, to do service*; and therefore of a physician, *to attend upon, or treat* medically. In classical writers it has also the meaning *to heal*, as undoubtedly in the New Testament, and in Luke (13:14; ^{<4014>}Acts 4:14, etc.). See on ^{<4017>}Matthew 8:7, and compare ἰάομαι, *to heal*, in verse 17.

Infirmities (ἀσθενειῶν). A strictly literal rendering; ἄ, *not*, and σθένος, *strength*, exactly answering to the Latin *in, not, and firmus, strong*.

16. Withdrew (ἦν ὑποχωρῶν). The participle with the imperfect of the finite verb denoting something in progress, and thus corresponding to the imperfect in verse 15. The multitudes *were coming* together, but he *was engaged* in retirement and prayer, so that he was inaccessible. The word occurs only in Luke, the usual New Testament word for *withdraw* being ἀναχωρέω. See ^{<4022>}Matthew 2:12; 12:15; ^{<4017>}Mark 3:7.

17-26. Compare ^{<4017>}Mark 2:1-12.

17. He was teaching. The pronoun has a slightly emphatic force: *he* as distinguished from the Pharisees and teachers of the law.

Doctors of the law (νομοδιδάσκαλοι). Only in Luke and ^{<5007>}1 Timothy 1:7. Luke often uses νομικός, *conversant with the law*, but in the other word the element of *teaching* is emphasized, probably in intentional contrast with Christ's teaching.

Judaea and Jerusalem. The Rabbinical writers divided Judaea proper into three parts — *mountain, sea-shore, and valley* — Jerusalem being regarded as a separate district. "Only one intimately acquainted with the state of matters at the time, would, with the Rabbis, have distinguished Jerusalem as a district separate from all the rest of Judaea, as Luke markedly does on several occasions (^{<4018>}Acts 1:8; 10:39): (Edersheim, "Jewish Social Life").

Was present to heal them. The A. V. follows the reading, αὐτούς, *them*; i.e., the sufferers who were present, referring back to verse 15. The best texts, however, read αὐτόν, *him*, referring to Christ, and meaning *was present that he should heal*; i.e., in aid of his healing. So Rev.

18. Taken with a palsy (παραλελυμένος). Rev., more neatly, *palsied*. Whenever Luke mentions this disease, he uses the verb and not the adjective παραλυτικός, *paralytic* (as ^{<4021>}Matthew 4:24; 8:6; ^{<4017>}Mark 2:3-

10; compare ^{<407>}Acts 8:7; 9:33); his usage in this respect being in strict accord with that of medical writers.

19. Tiles. Wyc., has *sclattis, slates*.

Couch (κλινίδιϝ). Luke uses four words for the beds of the sick: κλίνη, as verse 18, the general word for a bed or couch; κράββατος (^{<415>}Acts 5:15; 9:33), a rude pallet (see on ^{<410>}Mark 2:4); κλινίδιον, a small couch or litter, as here, a couch so light that a woman could lift and carry it away. Thus, in the “Lysistrata” of Aristophanes, 916, Myrrine says: “Come now, let me carry our couch” (κλινίδιον). The fourth term, κλινάριον (^{<415>}Acts 5:15), cannot be accurately distinguished from the last. The last two are peculiar to Luke.

Into the midst before Jesus. See on ^{<410>}Mark 2:4.

21. To reason. See on ^{<411>}Mark 2:6. The words *who is this that speaketh blasphemy*, form an iambic verse in the Greek.

22. Perceived. See on ^{<418>}Mark 2:8.

23. Walk (περιπάτει). Lit., *walk about*.

24. Unto thee (σοὶ). Standing first for emphasis. Luke emphasizes the direct address to the *man*: *unto thee* I say, in contrast with the apparently less direct, *thy sins be forgiven thee*. In Jesus’ mind the connection was assumed; now he brings out the personal side of the connection. In forgiving the man’s sins he had healed him radically. The command to rise and walk was of the same piece.

26. They were all amazed (ἐκστασις ἔλαβεν ἅπαντας). Lit., *amazement took hold on all*, as Rev. On ἐκστασις, *amazement*, see on ^{<410>}Mark 5:42.

Strange things (παράδοξα). From παρά, *contrary to*, and δόξα, *opinion*. Something contrary to received opinion, and hence *strange*. Compare the English *paradox*. Only here in New Testament.

27, 28. Compare ^{<400>}Matthew 9:9; ^{<410>}Mark 2:13, 14.

27. He saw (εθεάσατο). Better, as Rev., *beheld*, since the verb denotes looking *attentively*. See on ^{<410>}Matthew 11:7.

A publican. See on chapter 3:12.

Receipt of custom. See on ^{<400>}Matthew 9:9.

28. *He followed* (ἠκολούθει). Imperfect. He *began* to follow, and *continued* following.

29-39. Compare ^{<400>}Matthew 9:10-17; ^{<4025>}Mark 2:15-22.

29. *Feast* (δοχὴν). Only here and chapter 14:13. From the same root as δέχομαι, *to receive*. A *reception*.

31. *They that are whole.* (οἱ ὑγιαίνοντες). Both Matthew and Mark use ἰσχύοντες, *the strong*. This use of the verb in its primary sense, *to be in sound health*, is found in ^{<4070>}Luke 7:10; 15:27; and once in John, 3 Ep. verse 2. For this meaning it is the regular word in medical writings. Paul uses it only in the metaphorical sense: *sound doctrine*, *sound words*, *sound in faith*, etc. See ^{<5401>}1 Timothy 1:10; 6:3; ^{<5618>}Titus 1:13, etc.

33. *Often* (πυκνὰ). Only here, ^{<4225>}Acts 24:26; ^{<5423>}1 Timothy 5:23. The word literally means *close-packed*, as a thicket, or the plumage of a bird.

Prayers (δεήσεις). Used by no other evangelist. From θέομαι, *to want*, and hence distinctively of *petitionary* prayer. In classical Greek the word is not restricted to sacred uses, but is employed of requests preferred to men. Rev., more correctly, *supplications*.

34. *Children of the bride-chamber.* Better, as Rev., *sons* (νιούς). See on ^{<4025>}Mark 2:19.

35. *But the days will come when*, etc. (ἐλεύσονται δὲ ἡμέραι καὶ ὅταν). The A.V. follows a reading which omits καὶ, *and*, which is inserted in all the best texts. The thought is broken off. "The days shall come — *and* when the bridegroom shall be taken away, then shall they fast." So Rev.

36. *A parable.* "From a garment and from wine, especially appropriate at a banquet" (Bengel).

Putteth a piece of a new garment upon an old (ἐπί βλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν). The best texts, however, insert σχίσας, *having rent*, which directly governs ἐπίβλημα, *piece*; so

that the rendering is, *No man having rent a piece from a new garment, putteth it*, etc. So Rev., *No man rendeth a piece and putteth*. Both Matthew and Mark have *cloth* instead of *garment*, by the use of which latter term “the incongruity of the proceeding comes more strongly into prominence” (Meyer). **Επίβλημα**, *a piece*, is literally, *a patch*, from **ἐπί**, *upon*, and **βάλλω**, *to throw*: something *clapped on*. Compare the kindred verb here, **ἐπιβάλλει**, *putteth upon*.

The new maketh a rent (τὸ καινὸν σχίζει). The best texts read **σχίσει**, *will rend*, governing *the new* instead of being used intransitively. Render, as Rev., *He will rend the new*.

Agreeth not (οὐ συμφωνεῖ). The best texts read **συμφωνήσει**, the future; *will not agree*. So Rev.

In Matthew and Mark there is only a single damage, that, namely, to the old garment, the rent in which is enlarged. In Luke the damage is twofold; first, in injuring the new garment by cutting out a piece; and second, in making the old garment appear patched, instead of widening the rent, as in Matthew and Mark.

Bottles (ἀσκούς). Rev., *wine skins*. See on ^{<407>}Matthew 9:17.

39. Better (χρηστότερος). The best texts read **χρηστός**, *good*. See on ^{<413>}Matthew 11:30.

CHAPTER 6

1-5. Compare ^{<4011>}Matthew 12:1-8; ^{<4023>}Mark 2:23-28.

1. *The second after the first* (δευτεροπρώτω). Only here in New Testament. Many high authorities omit it, and its exact meaning cannot be determined. Rev. omits.

Went through (διαπορεύεσθαι). Rev., *was going*. Compare παραπορεύεσθαι, *went along beside* — ^{<4023>}Mark 2:23.

Cornfields. See on ^{<4011>}Matthew 12:1.

Plucked (έτιλλων). Imperfect; *were plucking*, as they walked. In classical Greek the word is used mostly of pulling out hair or feathers. See on ^{<4023>}Mark 2:23.

Did eat (ήσθιον). Imperfect, *were eating*.

Rubbing (ψόχοντες). The verb means *to rub small*.

2. *Not lawful*. See on ^{<4011>}Matthew 12:2.

3. *Have ye not read* (οὐδὲ ἀνέγνωτε)? The A.V. misses the force of οὐδὲ: “have ye not *so much as* read?” Rev., “have ye not read *even* this?”

4. *Did take*. Peculiar to Luke.

The shew-bread. See on ^{<4023>}Mark 2:26.

5. *Lord of the Sabbath*. See on ^{<4011>}Matthew 12:6.

6-11. Compare ^{<4011>}Matthew 12:9-14; ^{<4031>}Mark 3:1-6.

6. *His right hand* (ή χεὶρ αὐτοῦ ή δεξιὰ). A very precise mode of statement. Lit., *his hand the right one*. Luke only specifies which hand was withered. This accuracy is professional. Ancient medical writers always state whether the right or the left member is affected.

Withered. See on ^{<4031>}Mark 3:1.

7. *They watched* (παρετηροῦντο). Imperfect. *They kept watching*. See on ^{<4031>}Mark 3:2.

He would heal (θεραπεύσει). So Rev. Some authorities, however, read *θεραπεύει*, “whether he *is healing*.” This may mean either “whether *it is his habit* to heal,” which is far-fetched, or “*whether he is actually healing*.”

Find. Peculiar to Luke, and emphasizing the eagerness of the Pharisees to discover a ground of accusation.

8. *He knew* (ᾔδει). Imperfect. He was *all along* aware.

Thoughts (διαλογισμοὺς). See on ^{<3004>}James 2:4; ^{<4059>}Matthew 15:19.

9. *I will ask* (ἐπερωτήσω). Peculiar to Luke’s narrative. The best texts read ἐπερωτῶ, the present tense, *I ask*. So Rev.

Life (ψυχὴν). Better as Rev., *a life*. Though the question is a general one, it carries a hint of an *individual* life thrown into it by the special case at hand. See on ^{<4123>}Mark 12:30. Wyc., *to make a soul safe*.

10. *Thy hand*. The *arm* was not withered.

11. *They were filled with madness*. Peculiar to Luke.

”*Ανοια*, *madness*, is, properly, *want of understanding*. The word thus implies *senseless* rage, as distinguished from intelligent indignation.

12-16. Compare ^{<4002>}Matthew 10:2-4; ^{<4063>}Mark 3:13-19.

12. *A mountain* (τὸ ὄρος). The article denotes a familiar place. Rev., rightly, *the mountain*.

Continued all night (ἦν διανυκτερεύων). Only here in New Testament. Used in medical language. The all night prayer is peculiar to Luke’s narrative.

13. *Chose* (ἐκλεξάμενος). Mark has ἐποίησεν, *he made or constituted*.

He named apostles. Peculiar to Luke.

14. On the order of the names, see on ^{<4067>}Mark 3:17.

Andrew. See on ^{<4068>}Mark 3:18.

James and John. See on ^{<4067>}Mark 3:17.

Philip and Bartholomew. See on ^{<4068>}Mark 3:18.

15. *Matthew*. See on Superscription of Matthew.

Thomas. See on ^{<4185>}Mark 3:18.

Simon. Distinguished by Matthew and Mark as *the Cananaean*. See on ^{<4104>}Matthew 10:4; ^{<4185>}Mark 3:18.

16. *Judas*. See on *Thaddaeus*, ^{<4185>}Mark 3:18.

Judas Iscariot. See on ^{<4104>}Matthew 10:4.

17. *In the plain* (ἐπὶ τόπου πεδινού). There is no article. More literally, and better, as Rev., *in a plain or level place*. There is a discrepancy in the two narratives. Matthew says *he went up into the mountain and sat down*. Vv. 17-19 are peculiar to Luke.

Judaea and Jerusalem. See on chapter 5:17.

18. *Vexed* (ὄχλούμενοι). The best texts read ἐνοχλούμενοι, occurring only here and ^{<5825>}Hebrews 12:15. From ὄχλος, *a crowd or mob*, with the idea of *want of arrangement and discipline*, and therefore of *confusion and tumult*. Hence it is applied to the *noise and tumult* of a crowd, and so passes into the sense of the *trouble and annoyance* caused by these, and of trouble generally, like the Latin *turbæ*. Thus Herodotus says of Croesus, when on the funeral pile he uttered the name of Solon, and the interpreters begged him to explain what he meant, “and as they pressed for an answer and grew troublesome (καὶ ὄχλον παρεχόντων)” — 1:86. Frequent in medical language. Thus Hippocrates, “troubled (ἐνοχλουμένῳ) with a spasm or tetanus.”

19. *Sought* — *went out* (ἐζήτουν—ἐξήρχετο). Both imperfects. The A.V. and Rev. lose in vividness by not rendering them accordingly. The multitudes *were all the while seeking* to touch him, for *virtue was going out of him*.

Healed (ἰᾶτο). Compare ^{<4145>}Matthew 14:36; ^{<4165>}Mark 6:56, where διεσώθησαν, *were thoroughly saved*, and ἐσώζοντο, *were saved*, are used. Luke is more technical, using the strictly medical term, which occurs twenty eight times in the New Testament, seventeen of these in Luke. Luke also uses the two words employed by Matthew and Mark, but always with some addition showing the nature of the saving. Thus ^{<4175>}Luke

7:3, where διασώση, (A.V., *heal*) is explained by verse 7, ἰαθήσεται, the technical word, *shall be healed*, and by verse 10, “found the servant *whole* (ὕγιαίνοντα, another professional word — see on chapter 5:31) that had been *sick*.” Compare, also, ^{<4085>}Luke 8:35, 36, 44, 47, 48. Medical writers do not use σώζειν or διασώζειν, *to save*, as equivalent to ἰᾶσθαι, *to heal*, but in the sense of escaping from a severe illness or from some calamity. Luke employs it in the sense — ^{<4274>}Acts 27:44; 28:1.

THE SERMON ON THE MOUNT.

20-49. Compare ^{<4085>}Matthew 5:1 to 8:1.

20. *Lifted up his eyes.* Peculiar to Luke. Compare *he opened his mouth* (^{<4085>}Matthew 5:1). Both indicate a solemn and impressive opening of a discourse.

Blessed. See on ^{<4085>}Matthew 5:3.

Ye poor. See on ^{<4085>}Matthew 5:3. Luke adopts the style of direct address; Matthew of abstract statement.

Kingdom of God (ἡ βασιλεία τοῦ θεοῦ). Matthew has *kingdom of heaven*, or *of the heavens* (τῶν οὐρανῶν), a phrase used by him only, and most frequently employed by Christ himself to describe the kingdom; though Matthew also uses, less frequently, *kingdom of God*. The two are substantially equivalent terms, though the *pre-eminent* title was *kingdom of God*, since it was expected to be fully realized in the Messianic era, when God should take upon himself the kingdom by a visible representative. Compare ^{<340>}Isaiah 40:9, “Behold *your God*.” The phrase *kingdom of Heaven* was common in the Rabbinical writings, and had a double signification: the *historical* kingdom and the *spiritual and moral* kingdom. They very often understood by it *divine worship; adoration of God; the sum of religious duties*; but also the Messianic kingdom.

The kingdom of God is, essentially, the absolute dominion of God in the universe, both in a physical and a spiritual sense. It is “an organic commonwealth which has the principle of its existence in the will of God” (Tholuck). It was foreshadowed in the Jewish theocracy. The idea of the kingdom advanced toward clearer definition from Jacob’s prophecy of the Prince out of Judah (^{<440>}Genesis 49:10), though David’s prophecy of the

everlasting kingdom and the king of righteousness and peace (Psalms 22, 72.), through Isaiah, until, in Daniel, its eternity and superiority over the kingdoms of the world are brought strongly out. For this kingdom Israel looked with longing, expecting its realization in the Messiah; and while the common idea of the people was narrow, sectarian, Jewish, and political, yet “there was among the people a certain consciousness that the principle itself was of universal application” (Tholuck). In Daniel this conception is distinctly expressed (7:14-27; 4:25; 2:44). In this sense it was apprehended by John the Baptist.

The ideal kingdom is to be realized in the absolute rule of the eternal Son, Jesus Christ, by whom all things are made and consist (^{<400>}John 1:3; ^{<500>}Colossians 1:16-20), whose life of perfect obedience to God and whose sacrificial offering of love upon the cross reveal to men their true relation to God, and whose spirit works to bring them into this relation. The ultimate idea of the kingdom is that of “a redeemed humanity, with its divinely revealed destiny manifesting itself in *a religious* communion, or *the Church*; a *social* communion, or the *state*; and an *aesthetic* communion, expressing itself in forms of knowledge and art.”

This kingdom is both *present* (^{<4112>}Matthew 11:12; 12:28; 16:19; ^{<4117>}Luke 11:20; 16:16; 17:21; see, also, the parables of the Sower, the Tares, the Leaven, and the Drag-net; and compare the expression “theirs, or yours, is the kingdom,” ^{<4153>}Matthew 5:3; ^{<4161>}Luke 6:20) and *future* (Daniell 7:27; ^{<4138>}Matthew 13:43; 19:28; 25:34; 26:29; ^{<4194>}Mark 9:47; ^{<4011>}2 Peter 1:11; ^{<4169>}1 Corinthians 6:9; Revelation 20 sq.). As a present kingdom it is incomplete and in process of development. It is expanding in society like the grain of mustard seed (^{<4131>}Matthew 13:31, 32); working toward the pervasion of society like the leaven in the lump (^{<4133>}Matthew 13:33). God *is* in Christ reconciling the world unto himself, and the Gospel of Christ is the great instrument in that process (^{<4159>}2 Corinthians 5:19, 20). The kingdom develops from within outward under the power of its essential divine energy and law of growth, which insures its progress and final triumph against all obstacles. Similarly, its work in reconciling and subjection the world to God begins at the fountain head of man’s life, by implanting in his heart its own divine potency, and thus giving a divine impulse and direction to the whole man, rather than by moulding him from without by a moral code. The law is written in his heart. In like manner the State and

the Church are shaped, not by external pressure, like the Roman empire and the Romish hierarchy, but by the evolution of holy character in men. The kingdom of God in its present development is not identical with the Church. The Church is identified with the kingdom to the degree in which it is under the power of the spirit of Christ. “As the Old Testament kingdom of God was perfected and completed when it ceased to be external, and became internal by being enthroned in the heart, so, on the other hand, the perfection of the New Testament kingdom will consist in its complete incarnation and externalization; that is, when it shall attain an outward manifestation, adequately expressing, exactly corresponding to its internal principle” (Tholuck). The consummation is described in Revelation 21, 22.

21. Now. Peculiar to Luke.

Shall be filled. See on ^{<418>}Matthew 5:6.

Weep (κλαίοντες). Strictly, to weep *audibly*. See on ^{<207>}θούντες, *mourn*, ^{<418>}Matthew 5:4.

Laugh (γελάσετε). Matthew, *shall be comforted*.

22. Compare ^{<418>}Matthew 5:11.

Son of Man. The phrase is employed in the Old Testament as a circumlocution for *man*, with special reference to his frailty as contrasted with God (Number 23:19; Psalms 8:4; ^{<425>}Job 25:6; 35:8; and eighty nine times in Ezekiel). It had also a Messianic meaning (^{<207>}Daniel 7:13 sq.), to which our Lord referred in ^{<418>}Matthew 24:30; 26:64. It was the title which Christ most frequently applied to himself; and there are but two instances in which it is applied to him by another, viz., by Stephen (^{<417>}Acts 7:56) and by John (^{<418>}Revelation 1:13; 14:14); and when acquiescing in the title “Son of God,” addressed to himself, he sometimes immediately after substitutes “Son of Man” (^{<417>}John 1:50, 52; ^{<418>}Matthew 26:63, 64).

The title asserts Christ’s humanity — his absolute identification with our race: “his having a genuine humanity which could deem nothing human strange, and could be touched with a feeling of the infirmities of the race which he was to judge” (Liddon, “Our Lord’s Divinity”). It also exalts him as the representative ideal man. “All human history tends to him and radiates from him; he is the point in which humanity finds its unity; as St.

Irenaeus says, ‘He recapitulates it..’ He closes the earlier history of our race; he inaugurates its future. Nothing local, transient, individualizing, national, sectarian dwarfs the proportions of his world embracing character. He rises above the parentage, the blood, the narrow horizon which bounded, as it seemed, his human life. He is the archetypal man, in whose presence distinction of race, intervals of ages, types of civilization, degrees of mental culture are as nothing” (Liddon).

But the title means more. As Son of Man he asserts the authority of judgment over all flesh. By virtue of what he is as Son of Man, he must be more. “The absolute relation to the world which he attributes to himself demands an absolute relation to God.... He is the Son of Man, the Lord of the world, the Judge, only because he is the Son of God” (Luthardt). Christ’s humanity can be explained only by his divinity. A humanity so unique demands a solution. Divested of all that is popularly called miraculous, viewed simply as a man, under the historical conditions of his life, he is a greater miracle than all his miracles combined. The solution is expressed in Hebrews 1.

23. Leap for joy (σκιρτήσατε). See chapter 1:41, 44. Compare Matthew, *be exceeding glad* (ἀγαλλιᾶσθε: see on ^{<40B>}1 Peter 1:6).

Their fathers. Peculiar to Luke.

24. Woe. These woes are not noted by Matthew.

Have received (ἀπέχετε). In ^{<40B>}Matthew 6:5, 16, the Rev. has properly changed “*they have their reward*” to “*they have received.*” The verb, compounded of ἀπό, *off* or *from*, and ἔχω, *to have*, literally means *to have nothing left to desire*. Thus in ^{<50B>}Philippians 4:18, when Paul says, “*I have all things* (ἀπέχω πάντα),” he does not mean merely an acknowledgment of the receipt of the Church’s gift, but that he is *fully* furnished. “I have all things to the full.”

Consolation (παράκλησις). From παρά, *to the side of*, and καλέω, *to call* or *summon*. Literally, *a calling to one’s side to help*; and therefore *entreaty*, passing on into the sense of *exhortation*, and thence into that of *consolatory exhortation*; and so coming round to mean *that which one is summoned to give to a suppliant — consolation*. Thus it embodies the *call* for help, and the *response* to the call. Its use corresponds with that of the

kindred verb **παρακαλέω**, *to exhort or console*. In its original sense of *calling for aid* the noun appears in the New Testament only in ^{<4704>}2 Corinthians 8:4: *with much entreaty*. The verb appears frequently in this sense, rendered *beseech, pray* (^{<4083>} Matthew 8:34; 14:36; ^{<4034>} Mark 1:40; 5:12, etc.). In the sense of *consolation or comfort* the noun occurs, in ^{<4025>} Luke 2:25; 6:24; ^{<4002>} 2 Corinthians 1:3; 7:4; ^{<5000>} Philemon 7. The verb, in ^{<4025>} Luke 2:18; 5:4; ^{<4025>} Luke 16:25; ^{<4004>} 2 Corinthians 1:4. In some instances, however, the meaning wavers between *console* and *exhort*. In the sense of *exhortation or counsel*, the noun may be found in ^{<4420>} Acts 2:40; 11:23; 14:22; ^{<4508>} Romans 12:8; ^{<5025>} Titus 2:15. Neither the noun nor the verb appear in the writings of John, but the kindred word **παράκλητος**, the *Paraclete, Comforter, or Advocate*, is peculiar to him. On this word, see on ^{<6446>} John 14:16. It should be noted, however, that the word *comfort* goes deeper than its popular conception of *soothing*. It is from the later Latin *confortare, to make strong*. Thus Wycliffe renders ^{<4080>} Luke 1:80, “the child waxed, and *was comforted* in spirit” (A.V., *waxed strong*); and Tyndale, ^{<4249>} Luke 22:43, “there appeared an angel from heaven *comforting* him” (A.V., *strengthening*). The *comfort* which Christ gives is not always soothing. The Holy Spirit, the Comforter, is to convince of *sin* and of *judgment*. Underlying the word is the sense of a wise counsel or admonition which rouses and braces the moral nature and encourages and strengthens it to do and to endure. When, therefore, Christ says “they that mourn shall be comforted,” he speaks in recognition of the fact that all sorrow is the outcome of sin, and that true comfort is given, not only in pardon for the past, but in strength to fight and resist and overcome sin. The atmosphere of the word, in short, is not the atmosphere of the sick chamber, but the tonic breath of the open world, of moral struggle and victory; the atmosphere for him that climbs and toils and fights.

25. Mourn and weep (**πενθήσετε καὶ κλαύσετε**). See on ^{<4080>} Matthew 5:4.

26. Well (**καλῶς**). Handsomely, fairly.

27. Which hear. With the sense of hearing *in order to heed: giving heed*. Compare ^{<4015>} Matthew 11:15.

29. Cheek (σιαγόνα). Lit., *the jaw*. The cheek is παρειά. The blow intended is not, therefore, a mere *slap*, but a heavy blow; an act of *violence* rather than of *contempt*.

Taketh away (αἶροντος). Lit., *taketh up, lifteth*.

Cloke — coat. See on ^{<415d}Matthew 5:40.

30. Everyone. Peculiar to Luke. Augustine remarks, “*omni petenti, non omnia petenti; give to every one that asks, but not everything he asks.*”

Asketh (αἰτοῦντι). See on ^{<415c}Matthew 15:23. Compare ^{<415d}Matthew 5:42.

Ask again (ἀπαίτει), Only here and chapter 12:20. Used in medical language of diseases *demanding* or *requiring* certain treatment.

32. What thank (ποία)? What *kind* of thanks? Not *what* is your reward, but what is its *quality*? On *thank* (χάρις), see on chapter 1:30.

34. Lend (δανείζετε). Properly, at interest.

Sinners (οἱ ἁμαρτωλοὶ). The article marks them as a class. So, often in New Testament, as when classed with publicans.

Love. Not φιλοῦσι, which implies an *instinctive, affectionate* attachment, but ἀγαπῶσιν, of a sentiment based on judgment and calculation, which selects its object for a reason. See, farther, on ^{<4915}John 21:15-17. Tynd., *the very sinners love their lovers*.

35. Hoping for nothing again (μηδὲν ἀπελπίζοντες). A later Greek word, only here in New Testament, and meaning originally *to give up in despair*, a sense which is adopted by some high authorities, and by Rev., *never despairing*. Luke was familiar with this sense in the Septuagint. Thus ^{<239b}Isaiah 29:19, “The poor among men (οἱ ἀπηλπισμένοι τῶν ἀνθρώπων) shall rejoice.” So in Apocrypha, 2 Mac. 9:18, “*despairing* of his health;” Judith 9:11, “A savior of them that are *without hope* (ἀπηλπισμένων).” According to this, the sense here is, “do good as those who consider nothing as lost.” The verb and its kindred adjective are used by medical writers to describe desperate cases of disease.

Children of the Highest (υἱοὶ ὑψίστου). Rev., rightly, *sons*. Compare ^{<415e}Matthew 5:45, 48.

Kind (χρηστός) See on ^{411B}Matthew 11:30.

36. Merciful (οἰκτίρμονες). See on ^{591B}James 5:11.

37. Forgive (ἀπολύετε). Lit., *release*. So Rev., Christ exhorts to the opposite of what he has just forbidden: “do not *condemn*, but *release*.” Compare chapter 22:68; 23:16, 17.

38. Pressed down (πεπιεσμένον). Only here in New Testament. A common medical term for pressing strongly on a part of the body, and opposed to ψάύειν, *to touch gently*.

Shaken together, running over. Bengel says, “*Pressed down*, as *dry* articles; *shaken together*, as *soft goods*; *running over*, as *liquids*.” But this is fanciful and incorrect. The allusion in every case is to a dry measure; and the climax in the three participles would be destroyed by Bengel’s interpretation.

Bosom (τὸν κόλπον). The gathered fold of the wide upper garment, bound together with the girdle, and thus forming a pouch. In the Eastern markets at this day vendors may be seen pouring the contents of a measure into the bosom of a purchaser. In ^{488B}Ruth 3:15, Boaz says to Ruth, “Bring the *vail* (*the mantle*, so Rev., Old Testament), that thou hast upon thee, and *hold* it (hold it open): and he measured six measures of barley into it.” Compare ^{2381D}Isaiah 65:7, “I will *measure* their former work *into their bosom*”; also ^{2428B}Jeremiah 32:18. In ^{4073A}Acts 27:39, the word is used of a *bay* in a beach, forming a bend in the land like the hollow of a robe. Similarly, the Latin *sinus* means both the hanging, baggy bosom of a robe and a bay.

39. Can the blind (μήτι δυναται τυφλός)? The interrogative particle expects a negative reply. *Surely the blind cannot*, etc.

Lead (ὀδηγεῖν). Better, *guide*, as Rev., since the word combines the ideas of *leading* and *instructing*.

Shall they not (οὐχί)? Another interrogative particle, this time expecting an affirmative answer.

40. Perfect (κατηρτισμένος). Rev., rendering the participle more literally, *perfected*. See on ^{400C}Matthew 4:21. The word signifies *to readjust, restore*,

set to rights, whether in a physical or a moral sense. See ^{<401>}1 Corinthians 1:10, where Paul exhorts to be *perfectly joined together* (κατηρητισμένοι) in opposition to *being divided*. In ^{<401>}Galatians 6:1, it is used of *restoring* a brother taken in a fault. Hence the meaning to *perfect*, as ^{<401>}Ephesians 4:12. Used in medical language of setting a bone or joint.

41. Beholdest (βλέπεις) — *considerset* (κατανοεῖς) — *mote* (κάρφος) — *beam* (δοκόν). See on ^{<401>}Matthew 7:3.

42. Brother. “Expressing the pretense of fraternal duty. To this is opposed ‘Thou hypocrite!’” (Bengel).

Let me cast out (ἄφες ἐκβάλλω). with a studied courtesy: *allow me to cast out*.

See clearly to cast out. See on ^{<401>}Matthew 7:5.

43. a good tree bringeth not forth corrupt fruit (οὐ ἔστιν δένδρον καλὸν, ποιοῦν καρπὸν σαπρὸν). Rev., more correctly, *there is no good tree that bringeth, etc.* Σαπρὸν, *corrupt*, is etymologically akin to σήπω, in Jas. 5:2: “Your riches *are corrupted*.” The word means *rotten, stale*.

Neither. Rev., *nor again*. The A.V. omits *again* (πάλιν, *on the other hand*).

44. Bramble-bush (βάτου) Matthew has τριβολῶν, *thistles*. The word occurs only once outside of Luke’s writings, in ^{<402>}Mark 12:26, where it is used as the familiar title of a section of the Pentateuch. Luke also uses it in the same way (20:37). He was doubtless acquainted with it medicinally, as it was extensively used by ancient physicians. Galen has a chapter on its medicinal uses, and the medical writings abound in prescriptions of which it is an ingredient. Galen also has a saying similar to our Lord’s: “A farmer could never make a bramble bear grapes.” It is the word employed by the Septuagint for the bush out of which God spoke to Moses.

Grapes (σταφυλήν). Lit., *a cluster of grapes*.

45. Evil. See on ^{<403>}Luke 3:19.

47. I will shew you to whom he is like. Peculiar to Luke. See on ^{<402>}Matthew 7:24.

48. Digged deep (ἔσκαψεν καὶ ἐβάθυνεν). The A.V. regards the two words as a strong expression of a single idea; but the idea is twofold: he *dug* (through the sand), and *deepened* down into the solid rock. So Rev., rightly, *he digged and went deep*.

The flood (πλημμύρας). There is no article: *a flood*. The word occurs in Luke only, and only in this passage. As a medical term it is used of excess of fluids in the body: *flooding*.

Beat vehemently (προσέρρηξεν). Rev., more literally, *brake*. Used by physicians of a rupture of the veins. It occurs only here and verse 49. Matthew has προσέκοψαν, *beat*.

49. Upon the earth without a foundation. Matthew, upon *the sand*. The two men are conceived as alike selecting a spot where the sand overlies the rock. The one builds directly upon the sand, the other digs through and down into the rock.

It fell (ἔπεσεν). But the best texts read συνέπεσεν, *fell together, collapsed*. Rev., *fell in*. Only here in New Testament. In medical language used of falling-in of parts of the body. Thus Hippocrates, “the temple *fallen in*: the limb quickly *collapses* or *shrivels*.” Matthew uses the simple verb ἔπεσεν, *fell*.

Ruin (ῥήγμα). Lit., *breaking*. Only here in New Testament. A medical term for a laceration or rupture. Matthew has πτώσις, *the fall*.

CHAPTER 7

1-10. Compare ^{<4085>}Matthew 8:5-13.

1. *Sayings* (ρήματα). See on ch. 1:37.

In the ears (εἰς τὰς ἀκοὰς). Lit., *into the ears*. See on *ears*, ^{<4067>}Luke 4:37.

2. *Centurion* (ἐκατοντάρχου). From ἑκατον, *a hundred*, and ἄρχω, *to command*. Commander of a hundred men. Mark uses κεντυρίων, a Graecized form of the Latin word *centurio*. A *centuria* was originally a division consisting of a hundred things of a kind; and thence came to mean any division, whether consisting of a hundred or not. In military language it meant a division of troops, *a company*, not necessarily of a hundred, the caption of which was called *centurio*. The numbers of a century varied from about fifty to a hundred. The Roman legion consisted of ten *cohorts* or σπεῖραι, *bands*, as “the Italian band,” of which Cornelius was a centurion (^{<4101>}Acts 10:1). The commanders of these cohorts were called *chiliarchs*, or *chief captains* (^{<4082>}John 18:12, Rev.). Each cohort contained six *centuries*, or companies, of which the commanders were called *centurions*. The duty of the centurion was chiefly confined to the regulation of his own corps, and the care of the watch. The badge of his office was the *vitis*, or *vine-stock*. He wore a short tunic, and was also known by letters on the crest of his helmet. Dean Howson (“Companions of St. Paul”) remarks on the favorable impression left upon the mind by the officers of the Roman army mentioned in the New Testament, and cites, besides the centurion in this passage, the one at the cross, and Julius, who escorted Paul to Rome. See, further, on ^{<4101>}Acts 10:1.

Servant (δοῦλος). A bond-servant. Matthew has παῖς, *a servant*, which occurs also at ver. 7.

Dear (έντιμος). Lit., *held in honor* or *value*. It does not necessarily imply an affectionate relation between the master and the servant, though such may well have existed. It may mean only that he was a valuable servant. See on ^{<4084>}1 Peter 2:4. In this case Luke omits the mention of the disease, which is given by Matthew.

Beseeking (ἐρωτῶν). Too strong. Better *asking*, as Rev. The word to *beseech* (παρακαλέω) occurs in the next verse. See on ^{<4152>}Matthew 15:23.

Heal (διασώση). Better as Rev., *save*. See on ch. 6:19.

4. *They besought him instantly* (παρακάλουν σπουδαίως). On *besought*, see on ch. 6:24. *Instantly*, which commonly means *at once*, is used in its older meaning, *pressingly*, from the Latin *instare*, to *urge* or *press upon*. So ^{<520>}Romans 12:12, “*instant in prayer*.” Wyc., *prayed busily*.

That he was worthy (ὅτι ἄξιός ἐστιν). The A.V. renders ὅτι as a conjunction, *that*. The Rev., more correctly, takes it as a mark of quotation, besides properly rendering ἐστιν *is*, instead of *was*. Render as Rev., *He is worthy that thou shouldst do this*; for the best texts read παρέξει, the second person, *thou shouldst do*, instead of the third person, παρέξει, *he shall do*.

5. *He hath built* (αὐτὸς ὠκοδόμησεν). *He* is emphatic; *himself*, *at his own expense*.

A synagogue (τὴν συναγωγὴν). The article, “*the synagogue*,” marks the particular synagogue which these elders represented. Hence Rev., rightly, “*our synagogue*.” “He did not merely avoid profaning the synagogue” (Bengel).

6. *Went* (ἔπορεύετο). The imperfect tense is explained by what follows. He *was going*, was on the way, when he was met by the second messenger from the centurion.

Friends. Possibly kinsmen, not *elders* now.

Trouble (σκύλλου). Lit., *worry*. See on ^{<408>}Matthew 9:36; ^{<415>}Mark 5:35.

Worthy (ἱκανός). Lit., *sufficient*. Compare ^{<401>}Matthew 3:11, “*worthy to bear*,” and ^{<405>}2 Corinthians 3:5, “not that we are *sufficient* (ἱκανοί), but our *sufficiency* (ἱκανότης) is of God.” It is also used in the sense of *much*, *many*, *long*. See ch. 7:12; 8:27, 32; 20:9; ^{<402>}Acts 9:23.

7. *Say in a word*. Lit., “say with a word.”

My servant shall be healed (ἰαθήτω ὁ παῖς μου). It is strange that the Rev. should have omitted to note the imperative mood here, at least in the

margin. The literal rendering is the more graphic: *Let my servant be healed*. Note the professional word for *heal*. See on ch. 6:19.

8. *Also*. See on ^{418B}Matthew 8:9.

Set under authority (ὕπὸ ἐξουσίαν τασσόμενος). It is not easy to render the exact force of these words. The sense of the present participle with the verb εἰμί, *I am*, is very subtle. The words *set under* are commonly understood to mean *placed in a subordinate position*; but this would be more accurately expressed by the perfect participle, τεταγμένος. The present participle indicates something *operating daily*, and the centurion is describing not his *appointed position* so much as his *daily course* of life. The word *set* originally means *arranged, drawn up in order*; so that the words might be paraphrased thus: “I am a man whose daily course of life and duty is appointed and arranged by superior authority.” The centurion speaks in a figure which is well explained by Alford: “I know how to obey, being myself under authority; and I know how others obey, having soldiers under me. If then I, in my subordinate station of command, am obeyed, how much more thou, who art over all, and whom diseases serve as their Master.” Just what estimate of Jesus these words imply we cannot say. It seems evident, at least, that the centurion regarded him as more than man. If that be so, it is a question whether the word *man* (ἄνθρωπος) may not imply more than is commonly assigned to it. Taking the Greek words in their order they may read, “For I also, *a man* (as compared with thee), am set under authority, having soldiers under *myself*.” See on ^{418B}Matthew 8:9.

10. *Whole* (ὅγιαινοντα). See on ch. 5:31. The best texts omit *that had been sick*.

11-17. Peculiar to Luke.

11. *The day after* (ἐν τῇ ἑξῆς). Others read ἐν τῷ ἑξῆς, *soon after*. So Rev. Luke’s usage favors the latter.

Nain. Mentioned nowhere else in the Bible. “On the northern slope of the rugged and barren ridge of Little Hermon, immediately west of Endor, which lies in a further recess of the same range, is the ruined village of Nain. No convent, no tradition marks the spot. But, under these circumstances, the name alone is sufficient to guarantee its authenticity.

One entrance alone it could have had — that which opens on the rough hillside in its downward slope to the plain. It must have been in this steep descent, as, according to Eastern custom, they ‘carried out the dead man,’ that, ‘nigh to the gate’ of the village, the bier was stopped, and the long procession of mourners stayed, and ‘the young man delivered back to his mother’” (Stanley, “Sinai and Palestine”). “It is in striking accord with the one biblical incident in the history of Nain that renders it dear to the Christian heart, that about the only remains of antiquity are tombs. These are cut in the rock, and are situated on the hillside to the east of the village” (Thomson, “Land and Book”).

12. Carried out. The tombs were outside of the city.

13. The Lord. See on ^{<100>}Matthew 21:3.

Saw her. Edersheim says, “Had it been in Judaea, the hired mourners and musicians would have *preceded* the bier; in Galilee they followed. First came the women; for, as an ancient Jewish commentary explains, woman, who brought death into our world, ought to lead the way in the funeral procession” (“Jewish Social Life”).

Had compassion (ἐσπλαγγνίσθη). From σπλάγγνα, *the nobler entrails*, regarded as the seat of the affections. See on *pitiful*, ^{<100>}1 Peter 3:8.

14. Touched. Not fearing the ceremonial defilement of contact with the dead.

The bier (σορός). In classical Greek, originally, of a vessel for holding anything: sometimes of a cinerary urn. Here the *open* bier. Edersheim says “of *wicker-work*.”

15. Sat up (ἀνεκάθισεν). Compare ^{<100>}Acts 9:40. In this intransitive sense the word is used mostly by medical writers.

Delivered (ἔδωκεν). Rev., *gave*. “For he had already ceased to belong to his mother” (Bengel). Compare ch. 9:42.

16. There came a fear on all (ἔλαβεν δὲ φόβος ἅπαντας). Lit., as Rev., *fear took hold on all*.

17. This rumor. Rev., *report*: viz., of a great prophet who had vindicated his claims by raising the dead.

18-35. Compare ^{<411>}Matthew 11:2-19.

19. *Two* (δύο τινάς). Lit, *two certain ones*. Rev., in margin, *certain two*.

Art thou. The *thou* is emphatic. See on ^{<411>}Matthew 11:3.

21. *Diseases-plagues* (νόσων—μαστιγών). See on ^{<402>}Matthew 4:23; ^{<430>}Mark 3:10. Marking the two classes of disease recognized in medical writings, *chronic* and *acute*.

Evil spirits (πνευμάτων). On πονηρός, *evil*, see ch. 3:19. It is applied to evil spirits by Luke only, with the single exception of ^{<405>}Matthew 12:45. In accordance with its signification of evil *on its active side*, it is applied in medicine to that which spreads destruction or corruption; as the poison of serpents. Note, moreover, that Luke distinguishes here between *disease* and *demonic possession*, as often. See ch. 6:17, 18; 8:2; 13:32.

He gave (ἐχαρίσατο). More is expressed by this verb than simple *giving*. He gave as a *free, gracious, joy-giving* gift. See on χάρις, *favor*, ch. 1:30; and compare *freely give*, ^{<482>}Romans 8:32. Also, ^{<412>}1 Corinthians 2:12.

22. *The blind receive*, etc. Better, *are receiving, are walking*, even while Jesus is speaking and John is in doubt.

23. *Shall not be offended* (μὴ σκανδαλισθῆ). Rev., *shall find none occasion of stumbling*. See on ^{<412>}Matthew 5:29. Note also the conditional *not* (μὴ): “shall not find, *whatever may occur*.”

24. *To see* (θεάσασθαι). Rev. is correct but awkward, *to behold*. The verb implies *steadfast, intent gazing*. See on ^{<417>}Matthew 11:7.

25. *Gorgeously apparelled* (ἐν ἱματισμῷ ἐνδόξῳ). Lit., *in splendid clothing*.

Live delicately (τρυφή ὑπάρχοντες). Lit., *are in luxury*. On ὑπάρχοντες, *are*, see on ^{<315>}James 2:15. On τρυφή, *luxury*, see on ^{<413>}2 Peter 2:13, the only other place where it occurs. Compare the kindred verb τρυφάω, *to live in luxury*, ^{<315>}James 5:5.

Kings' courts (βασιλείαις). Only here in New Testament. Often rendered *palaces*. Sometimes, in later Greek, applied to a capital or royal city, a royal treasury, and a royal diadem.

26. A prophet (προφήτην). The popular conception of a prophet is limited to his foretelling future events. This is indeed included in the term, but does not cover its meaning entirely. The word is from φημί, *to speak*, and πρό, *before, in front of*. This meaning of the preposition may have reference to *time*, viz., *before, beforehand*; or to *place*, viz., *in front of*, and so, *publicly*; and this latter meaning, in turn, easily runs into that of *in behalf of; for*. The prophet is, therefore, primarily, one who speaks standing *before* another, and thus forming a medium between him and the hearer. This sense runs naturally into that of *instead of*. Hence it is the technical term for *the interpreter of a divine message*. So Plato: “For this reason it is customary to appoint diviners or interpreters to be judges of the true inspiration. Some persons call them *diviners, seers* (μάντις); they do not know that they are only repeaters of dark sayings and visions, and are not to be called *diviners* at all, but *interpreters*, (προφήται) of things divine” (“Timaeus,” 72). Similarly of an *advocate* to speak *for, or instead of* one. The central idea of the word is, one to whom God reveals himself and through whom he speaks. The revelation may or may not relate to the future. The prophet is a *forth-teller*, not necessarily a *foreteller*. The essence of the prophetic character is immediate intercourse with God. One of the Hebrew names for “prophet,” and, as some maintain, the earlier name, signified a *shewer* or *seer*. See ^{ⓄⓈⓈ}1 Samuel 9:10; and in ^{ⓄⓈⓈ}1 Corinthians 14:26-30, Paul shows that revelation stands in necessary connection with prophesying.

27. Prepare (κατασκευάσει). See on ch. 1:17.

Least (μικρότερος). Lit., *less*. Rev., *but little*; or, as we might say, “*comparatively little*.”

29. Justified God. Declaring, by being baptized, that God’s will concerning John’s baptism was right.

30. Lawyers (νομικοί). Not *legal practitioners*, but interpreters and doctors of the Mosaic law.

Rejected (ἠθέτησαν). *Set aside, or annulled*; made it vain through their disobedience.

Against themselves (εἰς ἑαυτούς). More strictly, *with reference to themselves*.

32. Children (παιδίους). Diminutive; *little* children. See on ^{<1116}Matthew 11:16.

Market-place. See on ^{<1116}Matthew 11:16.

We piped. Playing at wedding.

Mourned (ἐθρηνήσαμεν). Rev., much better, *wailed*: playing at funeral.

Weep (ἐκλάουσατε). Of *audible* weeping. See on ^{<1117}Matthew 5:4. Matthew has ἐκόψασθε, *beaten your breasts*. See on ^{<1117}Matthew 11:17.

33. Bread and wine. Peculiar to Luke.

37. A woman who (ἥτις). Of that class which was, etc.

A sinner. Wyc., a *sinneress*. Her presence there is explained by the Oriental custom of strangers passing in and out of a house during a meal to see and converse with the guests. Trench cites a description of a dinner at a consul's house in Damietta. "Many came in and took their places on the side-seats, uninvited and yet unchallenged. They spoke to those at table on business or the news of the day, and our host spoke freely to them" ("Parables"). Bernard beautifully says: "Thanks to thee, most blessed sinner: thou hast shown the world a safe enough place for sinners — the feet of Jesus, which spurn none, reject none, repel none, and receive and admit all. Where alone the Pharisee vents not his haughtiness, there surely the Ethiopian changes his skin, and the leopard his spots" (cit. by Trench, "Parables").

Sat (κατάκειται). Lit., *is reclining at meat*: a lively change to the present tense.

Alabaster. See on ^{<1117}Matthew 26:7.

38. At his feet behind. The body of the guest rested on the couch; the feet were turned from the table toward the walls, and the left elbow rested on the table.

Wash (βρέχειν). More literally and better, as Rev., *wet*, as with rain.

Wiped (ἐξέμασσεν). See on ch. 5:2.

41. Creditor (δανειστή). From δάνειον, *a loan*. Properly a lender of money *at interest*. Rev., *lender*. See on ch. 6:34.

Pence (δηνάρια). See on ^{410b}Matthew 20:2.

42. Frankly forgave (ἐχαρίσατο). Rev. omits *frankly*, which is implied in the verb. See on ver. 21.

43. I suppose (ὑπολαμβάνω). The verb literally means *to take up by getting under*. It might be rendered, accordingly, *I take it*.

45. Ceased (διέλιπεν). Only here in New Testament. Common in medical language, meaning *to be intermittent*, and to discontinue giving remedies for a time.

To kiss (καταφιλοῦσα). The compound verb has the force of kissing *tenderly, caressing*.

46. Oil (ἐλαίω). In vv. 37, 38, the word μύρον, *liquid ointment*, is used. This was the finer and costlier of the two. Christ means to say to Simon, “thou didst not anoint my *head*, the nobler part, with *ordinary* oil. She hath anointed my *feet* with *costly* ointment.

49. They began. Luke notes the first uprising of the thought.

Within themselves (ἐν ἑαυτοῖς). Better, *among themselves*, as Rev., in margin.

Also (καὶ). Much better as Rev., “who *even* forgiveth sins.”

50. In peace (εἰς εἰρήνην). Lit., *into peace*. See on ^{415b}Mark 5:34.

CHAPTER 8

1-3. Peculiar to Luke.

1. *Afterward* (ἐν τῷ καθεξῆς). Rev., *soon afterward*. See on ch. 7:11.

Throughout every city and village (κατὰ πόλιν καὶ κώμην). Lit., *by city and village*. See on ver. 4.

Preaching (κηρύσσω). Or *proclaiming*, as a *herald*. Compare ch. 4:18, and see on ^{<401>}1 Peter 2:5.

And the twelve were with him. The *were* is supplied by the translators. Better, “he *himself* went about,” etc., “and the twelve (went) with him;” or, as Rev., *and with him the twelve*.

3. *Steward* (ἐπιτρόπου). From ἐπιτρέπω, *to turn toward*; thence to *turn over to*, *transfer*, and so *commit* or *intrust to*. The word thus literally means, one to whom the management of affairs is *turned over*.

4-18. Compare ^{<403>}Matthew 13:1-23; ^{<404>}Mark 4:1-25.

4. *Out of every city* (κατὰ πόλιν). City by city.

Were come (ἐπιπορευομένων). The present participle denoting something in progress. They *kept coming*. Rev., *resorted*.

5. *To sow*. See on ^{<405>}Matthew 13:3.

His seed. Peculiar to Luke.

By the way-side. See on ^{<406>}Matthew 13:4.

Was trodden down. A rendering which would apply better to standing grain. Render, as Rev., *trodden under foot*. Peculiar to Luke.

6. *The rock* (τὴν πέτραν). Matthew has *the rocky places*, and Mark *the rocky ground*.

Sprung up (φυὲν). Lit., *having sprung up*. Rev., better, *grew*. *Sprung up* is Matthew’s ἐξάντειλεν. Only here and ^{<305>}Hebrews 12:15, where it is a quotation from the Septuagint. See on ^{<407>}Matthew 13:7.

Moisture (ἰκμάδα). Only here in New Testament. Matthew and Mark have *depth of earth*. The word is the medical expression for juices of the body, of plants, and of the earth. Aristophanes, metaphorically, *the juice of thought* (“Clouds,” 233). Hippocrates uses this and the preceding word together, comparing the juices of the body with those of the earth.

7. Among (ἐν μέσῳ). In the midst. Stronger than the simple ἐν, *in*, as giving more prominence to the danger.

Sprung up with it (συμφυεῖσαι). Only here in New Testament. See on ver. 6, and ⁴¹³¹Matthew 13:7. The technical word among physicians for *closing* of wounds or ulcers, and *uniting* of nerves or bones. Dioscorides uses it, as here, of plants growing in the same place: “The hellebore *grows together with* the vines.”

Choked (ἀπέπνιξαν). Lit., *choked off*. Matthew has the simple ἐπνιξαν, *choked*; and Mark συνέπνιξαν; the σύν, *together*, emphasizing the idea of *compression*. Luke is very fond of compounds and sonorous words. See on ch. 23:51.

8. A hundred-fold. Omitting the *thirty* and *sixty* of Matthew and Mark. See on ⁴¹³⁸Matthew 13:8.

10. Mysteries. See on ⁴¹³¹Matthew 13:11.

Understand (συνιῶσιν). See on *understanding*, the kindred noun, ⁴¹²³Mark 12:33.

11. The parable is this. According to its interpretation.

13. For awhile believe. See on ⁴¹³²Matthew 13:21. Matthew and Mark have *endureth*, or *endure for a while*.

In time of temptation. Matthew and Mark have, *when tribulation or persecution cometh*.

Fall away. Lit., *withdraw* or *stand aloof*. Matthew and Mark have *stumble*.

14. Go forth (πορεύομενοι). The present participle. Much better Rev., “they that have heard, and *as they go on their way* are choked,” etc.

Choked *with* (ὑπο, *under*). Implying the impulse *under which* they pursue their course.

Bring (no fruit) *to perfection* (τελεσφοροῦσιν). Only here in New Testament. Matthew and Mark have, *it becometh unfruitful*. The verb literally means *to bring to an end or accomplishment*.

15. *These are they which* (οὗτοί εἰσιν οἵτινες). *Which* denotes them as belonging to a class. Hence Rev., rightly, *such as*.

Honest and good heart. Peculiar to Luke. *Honest*; lit., *fair, noble*. *Honest*, not in the popular sense, but in the sense of the Latin *honestus; noble, virtuous, worthy*.

Keep (κατέχουσιν). Much better Rev., *hold it fast*, giving the force of the compound verb.

With patience. Or *in patience*. Peculiar to Luke. In contrast with *fall away*, ver. 13.

16. *Candle* (λύχνον). Rev., properly, *lamp*. See on ^{<4002>}Mark 4:21.

Candlestick (λυχνίας). Correctly, as Rev., *a stand*. See on ^{<4055>}Matthew 5:15.

17. *Nothing is secret-manifest*. Correctly rendered in A.V., but not so the parallel passage, ^{<4022>}Mark 4:22, on which see note.

18. *How* ye hear (πῶς). The manner of hearing. Mark has τί, *what* ye hear; the matter.

Seemeth (δοκεῖ). Peculiar to Luke. Rev. renders “*thinketh he hath*,” as ^{<4025>}James 1:26, on which see note. Wyc., *guesseth*; Tynd., *supposeth*.

19-21. Compare ^{<4024>}Matthew 12:46-50; ^{<4033>}Mark 3:31-35.

Come at him (συντυχεῖν). Only here in New Testament. The word properly carries the idea of an *accidental* meeting, and slightly so here. Jesus was lost in the crowd, and his friends could not *fall in with* him.

22-25. Compare ^{<4038>}Matthew 8:18-27; ^{<4055>}Mark 4:35-41.

22. *Let us go over unto the other side of the lake.* Wyc. has, *pass we over the standing water.* On *lake*, see on ch. 5:1.

Launched forth (ἀνήχθησαν). See on ch. 5:3. The verb literally means to *lead up*; hence to lead up to the high sea, or *take to sea*; *put to sea*. It is the word used of Jesus' being *led up* into the wilderness and the mount of temptation (ⲁⲓⲛⲓ Matthew 4:1; ⲁⲓⲛⲓ Luke 2:22); also of *bringing up* a sacrifice to an idol-altar (ⲁⲓⲛⲓ Acts 7:41). Often in Acts in the accounts of Paul's voyages.

23. *He fell asleep* (ἀφύπνωσεν). Very graphic. He fell *off* (ἀπό) into sleep.

Came down (κατέβη). More vivid than either Matthew or Mark, who have *there arose*. The word describes the action of the sudden storms which literally *came down* from the heights surrounding the lake. See on ⲁⲓⲛⲓ Matthew 8:24.

Storm (λαίλαψ). See on ⲁⲓⲛⲓ Mark 4:37. Matthew has σεισμὸς, *a shaking*. See on ⲁⲓⲛⲓ Matthew 8:24.

They were filling with water (συνεπληροῦντο). Used by Luke only. Mark, as usual, goes into minuter detail, and describes how the waves beat into the boat. Note the imperfects: *they were filling*; *they were beginning to be* in danger, contrasted with the instantaneous descent of the storm expressed by the aorist *came down*.

24. *Master*. See on ch. 5:5.

Rebuked. Compare the more detailed narrative of ⲁⲓⲛⲓ Mark 4:39, and see notes there. Wyc., *blamed*.

The raging (κλύδωνι). See on ⲁⲓⲛⲓ James 1:6.

Arose (διεγερθεῖς). Wrong. It is the word used just before, *awoke*. Lit., *having been thoroughly awakened*. Rev., correctly, *he awoke*. Luke is especially fond of compounds with *διά*.

A calm. Matthew and Mark have “a great calm.”

25. *He commandeth*. Peculiar to Luke.

26. They arrived (κατέπλευσαν). The verb means literally to sail *down* from the sea to the shore. Compare *launched forth*, ver. 22. Only here in New Testament. The two prepositions, *up* and *down*, are used in our nautical terms *bear up* and *bear down*. See Introduction, on Luke's variety of words for *sailing*. Matthew and Mark have *came* (ἐλθόντος ἡλθον).

Gerasenes. The texts vary, some reading *Gadarenes*, as A.V., others *Gergesenes*.

Over against (ἀντιπέρα). Only here in New Testament.

27. There met him out of the city. The words *out of the city* belong rather with *a certain man*. So Rev.

Which had devils long time. The best texts insert **καὶ**, *and*, after *devils* (demons), and read "who had demons, *and* for a long time he had worn," etc. *Long* (ἰκανῶ). See on ch. 7:16.

Tombs. See on ^{<408>}Matthew 8:28. Compare ^{<415>}Mark 5:4-6.

28. Fell down (προσέπεσεν). Mark has **προσεκύνησεν**, which often implies religious or superstitious feeling, as ^{<409>}Matthew 4:9, 10. This is the prostration of abject terror.

Cried out (ἀνακράξας). The compound verb with **ἀνά**, *up*, implies what is conveyed by our phrase, lifting *up* the voice. See on ^{<416>}Mark 5:5.

What have I to do with thee? See on ^{<417>}Mark 5:7.

Torment (βασανίσης). See on ^{<402>}Matthew 4:24. Luke never uses the word of *sickness*, as ^{<406>}Matthew 8:6. See on ch. 4:41.

29. He had commanded (παρήγγελλεν). Imperfect tense. Rev. does not improve by reading *he commanded*. The imperfect expresses the simultaneousness of the exorcism and the cry *torment me not*. Better, *for he was commanding*. So the Am. Rev.

It had seized (συνηπάκει). Used by Luke only. See ^{<412>}Acts 6:12; 27:15. The verb literally means to *snatch and carry away with* (σύν).

He was kept bound (ἔδεσμεύετο φυλασσόμενος). Lit., *he was bound, being guarded*. Rev., *was kept under guard and bound*. The A.V. does not sufficiently bring out the vigilance with which he was attended.

Chains and fetters. See on ^{<4190>}Mark 5:4.

Breaking (διαρρήσσω). Compare ^{<4040>}Mark 4:4, and see note there.

Was driven, etc. Peculiar to Luke.

30. *Many devils were*, etc. Compare ^{<4190>}Mark 5:9.

31. *Command them*. The plural, referring to the *legion*.

The deep (ἄβυσσος). Lit., *the bottomless*. Transcribed into our *abyss*, as Rev. Mark has a quite different request, that he would not send them out of the country (5:10). In ^{<6107>}Romans 10:7, used of *Hades*, to which Christ descended; and in Revelation always of *the bottomless pit*. The demons refer to their place of abode and torment.

33. *Ran violently* (ῥῥμησεν). Rev., more neatly, *rushed*. Only Mark gives the number of the swine, *two thousand*.

A steep place. See on ^{<4082>}Matthew 9:32.

36. *He that was possessed with devils*. Expressed in the Greek by two words, ὁ δαιμονισθείς, *the demonized*.

Was healed (ἔσώθη). See on ch. 6:19.

37. *They were taken* (συνείχοντο). See on ch. 4:38. The same word as of the *fever*.

38. *Besought* (ἔδέετο). Imperfect: *was beseeching*. See on *prayers*, ch. 5:33. Rev., *prayed*. *Beseech* is used to render παρακαλέω (^{<4157>}Mark 5:10). See on *consolation*, ch. 6:24. Παρακαλέω, *beseech*, is used of prayer to God in only one instance, ^{<4118>}2 Corinthians 12:8, where Paul *besought* the Lord to remove the thorn in the flesh. Frequently of requests to Christ while on earth. Δέομαι, *to pray*, often of prayer to God (^{<4088>}Matthew 9:38; ^{<6107>}Luke 10:2; ^{<4182>}Acts 8:22). It is noticeable that in ver. 28, where the demons address Christ as the Son of the highest God, they say δέοναι, *I pray*. In vv. 31, 32, where they ask not to be sent away, and to be allowed

to enter into the swine, they say **παρακαλέω**, *I beseech*. The restored man, recognizing Jesus' divine power, *prayed* (**ἔδειτο**) to be with him. The distinction, however, must not be closely pressed. The two words seem to be often used interchangeably in the New Testament.

39. Shew (**διηγῶ**). Rather *relate, recount*, with the idea of telling the story *throughout* (**διὰ**). See on *declaration*, ch. 1:1.

Throughout the whole city. Mark says *in Decapolis*.

How great things (**ὅσα**). Lit., *how many things*, and thus according with *recount*. Declared all things *throughout, as many as* Jesus had done.

41-56. Compare ^{<409>}Matthew 9:18-26; ^{<462>}Mark 5:22-43.

41. Jairus. The name of one of the Israelite chiefs, *Jair*, who conquered and settled Bashan (^{<634>}Numbers 32:41; ^{<633>}Joshua 13:30). "His name lingered down to the time of the Christian era, when, in the same region as that which he conquered, we find a ruler of the synagogue named Jair" (Stanley, "Jewish Church").

42. Thronged (**συνέπινον**). With the idea of pressing *together* (**σύν**) upon him: *stifling*. The simple verb is that rendered *choke*, as in vv. 8, 33.

43. Had spent (**προσαναλώσσασα**). Only here in New Testament. Some texts omit *who had spent all here living upon physicians*. Luke, with professional sensitiveness, omits Mark's statement that she had suffered many things from many physicians, and was not bettered but made worse.

44. Hem. See on ^{<411>}Matthew 9:20.

Stunched (**ἔστη**). A common medical term.

45. Who touched (**τίς ὁ ἄψαμένός**). Lit., *who is he that touched?* Rev., *who is it that*.

Throng and press (**συνέχουσιν-ἀποθλίβουσιν**). On the former word, see ver. 37, and ch. 4:38. Rev. renders the latter, which occurs here only, more literally, *crush*. It means to *squeeze out*, as wine from grapes. See on *tribulation*, ^{<412>}Matthew 13:21.

46. *Hath touched* (ἥψατο) — *I perceive* (ἔγνων). Rev. renders the two aorists strictly: *did touch*, and *I perceived*, with reference to Jesus' knowledge of the touch at the moment it was applied.

Virtue (δύναμις). Rev., *power*. The evangelists use the word frequently of *miracles* — *mighty works*. It is used here in the sense of *virtue*, according to its use by naturalists and physicians. Still, too much stress must not be laid upon it as a mark of Luke's professional accuracy, as Dean Plumptre in "The Expositor," 4:139; since Mark uses it in his narrative of the same incident, and in the same sense (^{<415>}Mark 5:30).

47. *Falling down*. Not in worship, but in terror. See on *fell down*, 5:28.

48. *In peace*. See on ch. 7:50.

49. *From the ruler of the synagogue's house*. A.V. and Rev. properly supply *house*, as the ruler himself is present with Jesus.

Dead. Placed first in the Greek order, for emphasis. "*Dead* is thy daughter."

Trouble. See on ^{<415>}Matthew 9:36; ^{<415>}Mark 5:35. Tyndale renders *dis-ease*, in the old verbal sense of *disturb*.

52. *Wept and bewailed*. Both imperfects, *were weeping and bewailing*. So, rightly, Rev. Compare on *bewailing*, ^{<415>}Mark 5:38.

54. *Maid* (ἡ παῖς). Instead of the unclassical κορασίον, *damsel*, of Matthew and Mark.

CHAPTER 9

1-6. Compare ^{<400>}Matthew 10:1, 7, 9-11, 14; ^{<400>}Mark 6:7-13.

1. *Called together.* Matthew and Mark have *called to*.

3. *Take* (αἴρετε). Lit., *lift*, with a view of carrying away.

Staves. Following the reading ῥάβδους, for which read ῥάβδον, *staff*.

Two coats (ἀνὰ δύο χιτῶνας). Lit., *two apiece*: the force of ἀνά, as in ^{<400>}John 2:6.

4. *There abide.* See on ^{<400>}Matthew 10:10.

5. *Shake off.* See on ^{<400>}Matthew 10:14.

6. *Throughout the towns* (κατὰ τὰς κόμας). Rev., rightly, *villages*. The preposition is distributive, *village by village*.

7-9. Compare ^{<400>}Matthew 14:1-2; 6-12. ^{<400>}Mark 6:14-16, 21-29.

7. *The tetrarch.* See on ^{<400>}Matthew 14:1.

That was done (τὰ γινόμενα). The present participle. Lit., *all that is being done*.

Was perplexed (διηπόρει). Used by Luke only. From διά, *through*, and ἀπορέω, *to be without a way out*. The radical idea of the compound verb seems to be of one who goes *through* the whole list of possible ways, and finds no way out. Hence, *to be in perplexity*.

9. *He desired* (ἐζήτηει). Rev., *he sought*. He did more than desire.

10-17. Compare ^{<400>}Mark 6:30-44.

10. *Declared* (δηγήσαντο). Related everything *throughout* (διά). See on ver. 39; ch. 1:1.

Bethsaida. Peculiar to Luke. It means *Fishing-place*.

Healed (ἰάτο) *them that had need of healing* (θεραπείας). See on ch. 5:15.

12. *And when the day began to wear away.* Omit *when*. Render, *and the day began*, etc. *To wear away* (κλίνειν). Lit., *to decline*. Wyc., very literally, *to bow down*.

Lodge (καταλύσωσιν). Peculiar to Luke. Primarily the verb means to *break up* or *dissolve*. Hence often in New Testament to *destroy* (^{<4157>}Matthew 5:17; ^{<4110>}Mark 13:2). Intransitively, *to take up one's quarters; lodge*; either because the harness of the traveler's horses is loosed, or because the fastenings of their garments are untied. The kindred word κατάλυμα, a *guest-chamber*, occurs, ^{<4144>}Mark 14:14; or *inn*, ^{<4117>}Luke 2:7.

Victuals (ἐπισιτισμόν). Only here in New Testament. Properly *a stock of provisions*. Thus Xenophon. "Cyrus hastened the whole journey, except when he halted in order to furnish himself with *supplies*" (ἐπισιτισμοῦ ἕνεκα).

Desert (ἔρημω). See on ^{<4145>}Matthew 14:15.

13. *Give ye.* The *ye* emphatic, closing the sentence in the Greek order. See on ^{<4145>}Matthew 14:15.

Buy food. Compare ^{<4157>}Mark 6:37.

14. *In a company* (κλισίας). The plural, *in companies*. Lit., *table-companies*. The word is also used in classical Greek of a *couch* for reclining at table. Only here in New Testament. See on ^{<4157>}Mark 6:39.

16. *Brake* and *gave* (κατέκλασεν—ἔδίδου). Note the two tenses, as in ^{<4157>}Mark 6:41, and see note there.

To set before (παραθεῖναι). Lit., *to set beside*, since the table was at the side of the guest. A common word for serving up a meal. Compare ^{<4118>}Luke 10:8; ^{<4157>}Acts 16:34. From the sense of *placing beside*, comes that of *putting in charge, committing* (^{<4118>}Luke 12:48; 23:46; ^{<4118>}1 Timothy 1:18). Hence the kindred noun παραθήκη (^{<4112>}2 Timothy 1:12), *a deposit*: that *which I have committed*.

17. *Were filled.* See on ^{<4118>}Matthew 5:6.

There were taken up of fragments that remained to them twelve baskets (καὶ ἦρθη τὸ περισσεῦσαν αὐτῶν κλασμάτων κόφιννοι δώδεκα). The Rev. is more accurate, putting the comma after αὐτοῖς, *to them*,

instead of after *κλασμάτων*, *fragments*; and making the latter word depend on *κόφιννοι*, *baskets*. Render, therefore, *And there was taken up that which remained over to them, of broken pieces, twelve baskets*.

Baskets. See on ^{<4141>}Matthew 14:20.

18-21. Compare ^{<4163>}Matthew 16:13-20. ^{<4187>}Mark 8:27-30.

18. *As he was praying*. Peculiar to Luke.

20. *Ye*. Emphatic: “but ye, whom do ye say that I am?”

The Christ of God. Each evangelist gives Peter’s confession differently. Matthew, *The Christ, the Son of the living God*. Mark, *The Christ*. See on ^{<4165>}Matthew 16:15. On *Christ*, see on ^{<4101>}Matthew 1:1.

21. *He straitly charged* (ἐπιτιμήσας). The word implies an *emphatic, solemn* charge; its meaning being, strictly, *to lay a penalty upon one*, and thence, *to charge under penalty*.

No man (μηδενὶ). The conditional negative: no man, whoever he might be.

22-27. Compare ^{<4162>}Matthew 16:21-28; ^{<4185>}Mark 8:31-38; 9:1.

22. *Be rejected* (ἀποδοκιμασθῆναι). The verb means to reject *on scrutiny* or *trial*, and therefore implies *deliberate* rejection.

Of the elders (ἀπό). Lit., *from the side of*; on the part of.

23. *Will come after* (θέλει). Not the future tense of the verb *come*, but the present of the verb *to will*: *wills to come*. See on ^{<4119>}Matthew 1:19; and ^{<4184>}Mark 8:34. Rev., properly, *would come*.

Daily. Peculiar to Luke.

24. *Will save* (θέλη σωσαι). The same construction as *will come after* (ver. 23). Rev., *would save*.

Life (ψυχὴν). See on *soul*, ^{<4121>}Mark 12:30.

25. *Gain* (κερδήσας). A merchant’s word. Jesus is putting the case as a common-sense question of profit and loss.

Lose (ἀπολέσας). “When he might have been saved” (Bengel). This word, in classical Greek, is used:

1. Of *death* in battle or elsewhere.
2. Of *laying waste*, as a city or heritage.
3. Of *losing* of life, property, or other objects. As an active verb, to *kill* or *demolish*.
4. Of *being demoralized*, morally abandoned or ruined, as children under bad influences.

In New Testament of *killing* (ἀπέτ Matthew 2:13; 12:14). Of *destroying* and *perishing*, not only of human life, but of material and intellectual things (ἀφίβ 1 Corinthians 1:19; ἀβέτ John 6:27; ἀφίβ Mark 2:22; ἀφίβ 1 Peter 1:7; ἀφίβ James 1:11; ἀφίβ Hebrews 1:11). Of *losing* (ἀφίβ Matthew 10:6, 42; ἀφίβ Luke 15:4, 6, 8). Of *moral abandonment* (ἀφίβ Luke 15:24, 32). Of *the doom of the impenitent* (ἀφίβ Matthew 10:28; ἀφίβ Luke 13:3; ἀφίβ John 3:15; ἀφίβ John 10:28; ἀφίβ 2 Peter 3:9; ἀφίβ Romans 2:12).

Cast away (ζημιωθείς). Another business term. The word means *to fine*, *amerce*, *mulct*; to punish by exacting forfeit. Hence Rev., correctly, *forfeit his own self*. See on *win your souls*, ἀφίβ Luke 21:19. Also on ἀφίβ Matthew 16:26.

26. Shall be ashamed (ἐπαισχυνθῆ). The feeling expressed by this word has reference to incurring dishonor or shame in the eyes of men. It is “the grief a man conceives from his own imperfections considered with relation to the world taking notice of them; grief upon the sense of disesteem” (“South,” cit. by Trench). Hence it does not spring out of a reverence for right in itself, but from fear of the knowledge and opinion of men. Thus in the use of the kindred noun *αἰσχύνη*, *shame*, in the New Testament. In ἀφίβ Luke 14:9, the man who impudently puts himself in the highest place at the feast, and is bidden by his host to go lower down, begins *with shame* to take the lowest place; not from a right sense of his folly and conceit, but from being humiliated in the eyes of the guests. Thus, ἀφίβ Hebrews 12:2, Christ is said to have “endured the *shame*,” i.e., the public disgrace attaching to crucifixion. So, too, in the use of the verb, ἀφίβ Romans 1:16: “I am not *ashamed* of the gospel,” though espousing its cause subjects me to

the contempt of the Jew and of the Greek, to whom it is a stumbling-block and foolishness. Onesiphorus was not ashamed to be known as the friend of the prisoner (^{<5016>}2 Timothy 1:16). Compare ^{<5011>}Hebrews 2:11; 11:16. It is used of the Son of Man here by a strong metaphor. *Literally*, of course, the glorified Christ cannot experience the sense of shame, but the idea at the root is the same. It will be as if he should feel himself disgraced before the Father and the holy angels in owning any fellowship with those who have been ashamed of him.

His glory, etc. Threefold glory. His own, as the exalted Messiah; the glory of God, who owns him as his dearly beloved son, and commits to him the judgment; and the glory of the angels who attend him.

27. *Taste of death.* The word *taste*, in the sense of *experience*, is often used in classical Greek; as, to taste of *toils*, of *sorrow*, of *freedom*, but never of *death*. The phrase, *taste of death*, is common in Rabbinical writings. In the New Testament only here and ^{<5019>}Hebrews 2:9, used of Christ. Chrysostom (cited by Alford) compares Christ to a physician who first tastes his medicines to encourage the sick to take them.

The kingdom of God. See on ch. 6:20.

28-36. Compare ^{<4011>}Matthew 17:1-13; ^{<4012>}Mark 9:2-13.

28. *A mountain.* Rev., *the mountain*. The tradition that this mountain was Tabor is generally abandoned, and Mount Hermon is commonly supposed to have been the scene of the transfiguration. "Hermon, which is indeed the center of all the Promised Land, from the entering in of Hamath unto the river of Egypt; the mount of fruitfulness, from which the springs of Jordan descended to the valleys of Israel. Along its mighty forest-avenues, until the grass grew fair with the mountain lilies, his feet dashed in the dew of Hermon, he must have gone to pray his first recorded prayer about death, and from the steep of it, before he knelt, could see to the south all the dwelling-place of the people that had sat in darkness, and seen the great light — the land of Zabulon and of Naphtali, Galilee of the nations; could see, even with his human sight, the gleam of that lake by Capernaum and Chorazin, and many a place loved by him and vainly ministered to, whose house was now left unto them desolate; and, chief of all, far in the utmost blue, the hills above Nazareth, sloping down to his old home: hills

on which the stones yet lay loose that had been taken up to cast at him, when he left them forever” (Ruskin, “Modern Painters,” 4:374).

To pray. Peculiar to Luke.

29. Was altered (ἐγένετο). Lit., *became different*. Luke avoids Matthew’s word, μεταμορφώθη, *was metamorphosed*. He was writing for Greek readers, to whom that word represented the transformations of heathen deities into other forms. See, for instance, the story of the capture of Proteus by Menelaus, in the fourth book of Homer’s “Odyssey.” See on ^{<1170>}Matthew 17:2.

White (λευκός). In classical Greek very indefinite as an expression of color; being used, not only of the whiteness of the snow, but of gray dust. Its original sense is *clear*. All three evangelists use the word, but combined with different terms. Thus, Matthew, *as the light*. Mark, στίλβοντα, *glistening* (see on ^{<1100>}Mark 9:3). Luke, ἔξαστράπτων (only here in New Testament), *flashing as with the brilliance of lightning*. Rev., *dazzling*.

30. There talked (συνελάλουν). The imperfect is graphic; as the vision revealed itself, the two *were in the act of talking*.

31. This verse is peculiar to Luke. *Spake* (ἔλεγον). Imperfect, *were speaking*.

Decease (ἔξοδον). The Rev. retains the word of the A.V., though it has, to modern ears, a somewhat formal sound. No word, however, could more accurately represent the original, which is compounded of ἐξ, *out of*, and ὁδός, *a journeying*; and thus corresponds to the Latin *decessus*, *a going away*, whence the word *decease*. The Greek word is familiar to us as *exodus*, applied principally to the migration of the Hebrews from Egypt, and thus used at ^{<512>}Hebrews 11:22, *departing*. In the mouth of Christ it covers the ideas both of death and ascension. Peter uses it of his own death (^{<1015>}2 Peter 1:15, where see note).

He should accomplish (ἔμελλεν πληροῦν). Better, as Rev., *he was about to accomplish*. “Accomplish,” or “fulfil,” is very significant with reference to Christ’s death. Moses and Joshua had *begun* an *exodus* from *Egypt*, but had not *accomplished* the going out of God’s people from this present world. See ^{<5185>}Hebrews 3:18; 4:8.

32. Heavy (βεβαρημένοι). The perfect participle. Lit., *burdened* or *oppressed*. “It was but natural for these men of simple habits, at night, and after the long ascent, and in the strong mountain air, to be heavy with sleep; and we also know it as a psychological fact, that, in quick reaction, after the overpowering influence of the strongest emotions, drowsiness would creep over their limbs and senses” (Edersheim).

33. As they were departing (ἐν τῷ διαχωρίζεσθαι αὐτούς). Lit., *in their departing*. The verb only here in New Testament. The whole sentence is peculiar to Luke’s narrative.

Master. See on ch. 5:5.

Let us make. See on ^{<470>}Matthew 17:4.

Tabernacles. See on ^{<470>}Matthew 17:4. “Jesus might have smiled at the naive proposal of the eager apostle that they six should dwell forever in the little *succoth* of wattled boughs on the slopes of Hermon” (Farrar).

Not knowing what he said. Not implying any reproach to Peter, but merely as a mark of his bewilderment in his state of ecstasy.

34. A cloud. “A strange peculiarity has been noticed about Hermon, in the extreme rapidity of the formation of cloud on the summit. In a few minutes a thick cap forms over the top of the mountain, and as quickly disperses and entirely disappears” (Edersheim).

Overshadowed them (ἐπεσκίαζεν). A beautiful imperfect: “*began to overshadow them;*” thus harmonizing with the words, “as they entered into.” *Them* (αὐτούς) must, I think, be confined to Moses, Elias, and Jesus. Grammatically, it might include all the six; but the disciples hear the voice *out of* the cloud, and the cloud, as a symbol of the divine presence, rests on these three as a sign to the disciples. See ^{<1249>}Exodus 14:19; 19:16; ^{<1180>}1 Kings 8:10; ^{<940>}Psalms 104:3.

36. When the voice was past (ἐν τῷ γενέσθαι τὴν φωνήν). Lit., *in the coming to pass of the voice*. Rev., *when the voice came*, with A.V. in margin.

37-43. Compare ^{<471>}Matthew 17:14-21; ^{<494>}Mark 9:14-29.

37. Come down (κατελθόντων). Very frequent in Luke, and only once elsewhere: ^{<5185>}James 3:15.

38. Master (διδάσκαλε). Teacher.

Look upon (ἐπίβλεψαι). Only here and ^{<5018>}James 2:3. To look with pitying regard; and by medical writers of examining the condition of a patient.

39. Taketh (λαμβάνει). See on ^{<4095>}Mark 9:18.

Suddenly (ἐξαίφνης). Used only once outside of the writings of Luke: ^{<4137>}Mark 13:36. Naturally, frequent in medical writers, of sudden attacks of disease. Luke has more medical details in his account than the other evangelists. He mentions the sudden coming on of the fits, and their lasting a long time. Mr. Hobart remarks that Aretaeus, a physician of Luke's time, in treating of epilepsy, admits the possibility of its being produced by demoniacal agency. Epilepsy was called by physicians "the sacred disease."

Bruising (συντριβον). See on *bruised*, ch. 4:18. The word literally means *crushing together*. Rev. expresses the σύν, *together*, by *sorely*. Compare the details in Mark, *gnashing the teeth* and *pinning away* (9:18). The details in ^{<4021>}Mark 9:21, 22, we might rather expect to find in Luke; especially Christ's question, how long he had been subject to these attacks. See note on ^{<4021>}Mark 9:20.

41. Faithless. See on ^{<4095>}Mark 9:19.

Perverse. See on ^{<4177>}Matthew 17:17.

How long (ἕως πότε). Lit., *until when*.

Suffer (ἀνέξομαι). Better as Rev., *bear with*. See ^{<4184>}Acts 18:14; ^{<4102>}2 Corinthians 11:1. The literal meaning is to "bear up (ἀνά) under."

42. Threw him down (ἔρρηξεν). See on *teareth*, ^{<4095>}Mark 9:18.

Tare (συνεσπάραξεν). Only here in New Testament. *Convulse*, which is the exact Latin equivalent, would, perhaps, be the nearest rendering. Σπαραγμός, a kindred noun, is the word for a *cramp*.

43-45. Compare ^{<402>}Matthew 17:22, 23; ^{<408>}Mark 9:30-32.

43. *Astonished* (ἐξεπήσσαντο). See on ^{<402>}Matthew 7:28.

Mighty power (μεγαλειότητι). Used only by Luke and at ^{<406>}2 Peter 1:16, on which see note.

He did (ἐποίει). Imperfect. Better, *was doing*.

44. *Let these sayings sink down into your ears.* Lit., *put these sayings into your ears*.

Shall be delivered (μέλλει παρεδίδοσθαι). Rather, *is about to be delivered*.

46-50. Compare ^{<488>}Matthew 18:1-35; ^{<408>}Mark 9:33-50.

46. *A reasoning* (διαλογισμὸς). A debate or discussion. See on ch. 24:38, and ^{<302>}James 1:22; 2:4.

47. *He took a little child* (ἐπιλαβόμενος παιδίου). Strictly, *having laid hold of*.

By him (παρ ἑαυτῶ). Lit., *by himself*. Mark alone records the taking him in his arms.

48. *In my name.* See on ^{<485>}Matthew 18:5.

51-56. Peculiar to Luke.

51. *When the time was come* (ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας). Lit., *in the fulfilling of the days*. This means when the days *were being* fulfilled; not when they *were* fulfilled: when the time was drawing near. Rev., *were well-nigh come*. Luke is speaking of a *period* beginning with the first announcement of his sufferings, and extending to the time of his being received up.

That he should be received up (τῆς ἀναλήμψεως αὐτοῦ). Lit., *the days of his being taken up*: his ascension into heaven. *Ἀνάλημψις* occurs nowhere else in the New Testament; but the kindred verb, *ἀναλαμβάνω*, is the usual word for being received into heaven. See ^{<408>}Acts 1:2, 11, 22; ^{<586>}1 Timothy 3:16.

57-62. Compare ^{<408>}Matthew 8:19-27; ^{<408>}Mark 4:35-41.

57. *A certain man.* Matthew, *a scribe.*

Thou goest (ἀπέρχῃ). Lit., “goest away” (ἀπό). I will follow these whithersoever-away thou goest.

58. *Holes.* See on ^{<408>}Matthew 8:20.

Birds (πετεινὰ). Strictly, *flying fowl*. The common word for *bird* in the New Testament.” ^{<425>}ὄπις occurs ^{<425>}Matthew 23:37; ^{<425>}Luke 13:34; but both times in the sense of *hen*. See on ^{<425>}Matthew 23:37.” ^{<425>}ὄρνειον is found in ^{<425>}Revelation 18:2; 19:17, 21; and ^{<425>}πτηνόν, another form for the word in this passage, occurs ^{<425>}1 Corinthians 15:30.

Nests. See on ^{<408>}Matthew 8:20.

60. *Their dead* (τοὺς ἑαυτῶν νεκρούς). As Rev., *their own* dead.

Preach (διάγγελλε). *Publish abroad*, as Rev. *διά*, *throughout* all regions.

61, 62. Peculiar to Luke.

61. *To bid farewell* (ἀποτάξασθαι). In this sense the word is used only in later Greek. In classical Greek it signifies to *set apart* or *assign*, as a soldier to his post or an official to his office, and later to *detach* soldiers. Hence to dismiss one with orders. This latter sense may, as Kypke suggests, be included in the meaning of the word in this passage; the man desiring to return home, not merely to take formal leave, but also to give his final instructions to his friends and servants. Similarly, ^{<425>}Acts 18:18, of Paul *taking leave* of the brethren at Corinth, and, presumably, giving them instructions at parting. In the New Testament the word is used invariably in the sense of bidding farewell. ^{<425>}Mark 6:46 is rendered by Rev. *after he had taken leave of them*. See note there, and compare ^{<425>}Luke 14:33; ^{<425>}2 Corinthians 2:13.

62. *Put his hand to* (ἐπιβαλὼν ἐπί). Lit., *having laid his hand upon*.

Back (εἰς τὰ ὀπίσω). Lit., *to things behind*. “The figure is that of a man who, while engaged in labor, instead of keeping his eye on the furrow which he is drawing, looks behind at some object which attracts his

interest. He is only half at work, and half-work only will be the result” (Godet).

Fit (ἐυθετός). Lit., *well-placed*: adjusted.

CHAPTER 10

1-16. Peculiar to Luke.

1. Appointed (ἀνέδειξεν). Used by Luke only. Lit., *to lift up and shew*, as ^{<402>}Acts 1:24: “*Shew* which one thou hast chosen.” Hence to *proclaim any one elected* to an office. See on the kindred noun, *shewing*, ch. 1:80.

Other seventy. Wrong; for he had not appointed seventy previously. Rev., rightly, *seventy others*, with reference to the twelve.

2. The harvest (θερισμός). From θέρος, *summer* (compare θέρομαι, *to become warm*). Harvest, that which is gathered in summer. Wyc., *much ripe corn is, but few workmen*.

Pray. See on ch. 8:38.

Send forth (ἐκβάλη). Lit., *drive or thrust forth*, implying the urgency of the mission. See on ^{<402>}Mark 1:12.

3. I send forth (ἀποστέλλω). See on ^{<402>}Matthew 10:2.

4. Purse (βαλλάντιον). Used by Luke only. For money.

Scrip (πήραν). For victuals. Rev., *wallet*.

Shoes. Not that they were to go unshod, but that they were not to carry a change of sandals. See ^{<402>}Deuteronomy 29:5; 33:25.

Salute no man. Oriental salutations are tedious and complicated. The command is suited to a rapid and temporary mission. Compare ^{<402>}2 Kings 4:29. “These instructions were also intended to reprove another propensity which an Oriental can hardly resist, no matter how urgent his business. If he meets an acquaintance, he must stop and make an endless number of inquiries, and answer as many. If they come upon men making a bargain, or discussing any other matter, they must pause and intrude their own ideas, and enter keenly into the business, though it in nowise concerns them; and, more especially, an Oriental can never resist the temptation to assist when accounts are being settled or money counted

out. The clink of coin has a positive fascination to them” (Thomson, “Land and Book”).

5. *Peace to this house*. The usual oriental salutation. See ^{<078D>}Judges 19:20.

6. *If a son of peace be there*. So Rev. A Hebraism, referring to the character of the head of the house, and the tone of the household. Compare ^{<820D>}Job 21:9.

7. *The workman is worthy*, etc. See on ^{<100D>}Matthew 10:10.

11. *Dust* (κονιορτὸν). From κόνις, *dust*, and ὄρνυμι, *to stir up*. Strictly, dust that is *raised* by walking.

Cleaveth. See on ^{<185D>}Matthew 19:5. Frequent in medical language of the uniting of wounds.

Wipe off (ἀπομάσσομεθα). See on ^{<078D>}Luke 5:2. Only here in New Testament.

13. *Mighty works*. See on ^{<112D>}Matthew 11:20.

Sackcloth (σάκκῳ). From the Hebrew *sak*: what is *knotted* together; *net-shaped*; *coarsely woven*. It was made of goats' or camels' hair (^{<618D>}Revelation 6:12), and was a material similar to that upon which Paul wrought in tent-making. The same word in Hebrew is used to describe a grain-sack, and this coarse material of which it is made (^{<042D>}Genesis 42:25; ^{<691D>}Joshua 9:4). So the Greek σαγή means a *pack* or *baggage*. The same root, according to some etymologists, appears in σαγήνη, a *drag-net* (see ^{<135D>}Matthew 13:47), and σάγος, Latin *sagum*, a *coarse, soldier's cloak*. It was employed for the rough garments for mourners (^{<700D>}Esther 4:1; ^{<122D>}1 Kings 21:27), in which latter passage the sackcloth is put next the flesh in token of extreme sorrow. Compare ^{<116D>}2 Kings 6:30; ^{<816D>}Job 16:15.

Ashes (σποδῶ). As a sign of mourning. Defiling one's self with dead things, as ashes or dirt, as a sign of sorrow, was common among the Orientals and Greeks. Thus Homer describes Achilles on hearing of the death of Patroclus:

*“Grasping in both hands
The ashes of the hearth, he showered them o’er
His head, and soiled with them his noble face.”
Iliad, 18:28.*

And Priam, mourning for Hector:

*“In the midst the aged man
Sat with a cloak wrapped round him, and much dust
Strewn on his head and neck, which, when he rolled
Upon the earth, he gathered with his hands.”
Iliad, 24:162-5.*

See ^{<B01D>}1 Samuel 4:12; ^{<A00D>}2 Samuel 1:2; 13:19; ^{<K02D>}Job 2:12; ^{<A77B>}Ezekiel 17:30; ^{<G89D>}Revelation 18:19. In Judith 4:14, 15, in the mourning over the ravages of the Assyrians, the priests minister at the altar, girded with sackcloth, and with ashes on their mitres. Sir Gardner Wilkinson, describing a funeral at Thebes, says: “Men, women, and children, with the body exposed above the waist, throw dust on their heads, or cover their faces with mud” (“Modern Egypt and Thebes”). Stifling with ashes was a Persian mode of punishment. Compare Apocrypha, 2 Macc. 13:5-7. Herodotus relates that Nitocris, an Egyptian queen, after having drowned the murderers of her brother, threw herself into an apartment full of ashes, in order to escape the vengeance of their friends.

14. *But* (πλὴν). Rev., *howbeit*. See on ^{<A12D>}Matthew 11:22.

15. *Which are exalted to heaven.* For ἡ, the article, rendered *which*, the best texts give μὴ, the interrogative particle; and for the participle *having been exalted*, the future *shalt be exalted*. Render, as Rev., *Shalt thou be exalted*, etc.?

Hell. Rev., *Hades*. See on ^{<A68D>}Matthew 16:18.

16. *Despiseth* (ὄθετεῖ). See on ^{<A77D>}Luke 7:30, and compare ^{<A12D>}Galatians 2:21; 3:15.

17. *The seventy.* “The fuller development of the new dispensation begins with the mission of the seventy, and not with the mission of the apostles. Its ground-work, from Luke’s point of sight, is the symbolic evangelization of every nation upon earth, and not the restoration of the twelve tribes of Israel. According to Jewish tradition, there were seventy

or seventy-two different nations and tongues in the world. In ch. 10:1, some read *seventy-two* instead of *seventy*” (Westcott, “Int. to the Study of the Gospels”).

18. *I beheld* (ἐθεώρουν). The verb denotes calm, intent, continuous contemplation of an object which remains before the spectator. So ^{<4114>}John 1:14, *we beheld*, implying that Jesus’ stay upon earth, though brief, was such that his followers could calmly and leisurely contemplate his glory. Compare ^{<4123>}John 2:23: they *beheld* his miracles,” *thoughtfully* and *attentively*. Here it denotes the rapt contemplation of a vision. The imperfect, *was beholding*, refers either to the time when the seventy were sent forth, or to the time of the triumphs which they are here relating. “While you were expelling the *subordinates*, I *was beholding* the *Master* fall” (Godet). The Revisers do not seem to have had any settled principle in their rendering of this word throughout the New Testament. See my article on the Revised New Testament, *Presbyterian Review*, October, 1881, p. 646 sq.

***Satan*.** A transcription of the Hebrew word, derived from a verb *to lie in wait* or *oppose*. Hence *an adversary*. In this sense, of David, ^{<4204>}1 Samuel 29:4, and of the angel who met Balaam, ^{<4222>}Numbers 22:22. Compare ^{<3817>}Zechariah 3:1, 2; Job 1, 2. Διάβολος, *devil*, is the more common term in the New Testament. In ^{<6139>}Revelation 12:9, both terms are applied to him.

***As lightning*.** Describing vividly a dazzling brilliance suddenly quenched.

***Fall* (πεσόντα).** Lit., *having fallen*. The aorist marks the *instantaneous* fall, like lightning.

21. The best texts omit *Jesus*.

***Rejoiced*.** See on ^{<4006>}1 Peter 1:6.

***In spirit*.** The best texts add τῷ ἁγίῳ, *the holy*, and render *in the Holy Spirit*.

***I thank*.** See on ^{<4125>}Matthew 11:25. From this point to ver. 25, compare ^{<4125>}Matthew 11:25-27, and 13:16, 17.

***Prudent*.** See on ^{<4125>}Matthew 11:25.

22. *Are delivered* (παρεδόξη). See on ^{<4127>}Matthew 11:27.

25. Lawyer. See on ch. 7:30.

Tempted. See on *temptation*, ^{<4163>}Matthew 6:13.

To inherit. See on *inheritance*, ^{<6003>}1 Peter 1:4.

Eternal (αἰώνιον). The word will be fully discussed in the second volume.

26. Read. See on ch. 4:16.

27. Thou shalt love, etc. See on ^{<4123>}Mark 12:30. Luke adds *strength*.

THE PARABLE OF THE GOOD SAMARITAN,

29-37. Peculiar to Luke.

29. Willing (θέλων). Rev., *desiring*. See on ^{<4115>}Matthew 1:19. I think this is stronger than *desiring*; rather, *determined*.

Neighbor (πλησίον). See on ^{<4055>}Matthew 5:43.

30. Answering (ὑπολαβὼν). Used by Luke only, and in this sense only here. See on ch. 7:43. It means, strictly, *to take up*; and hence, of conversation, to take up another's discourse and reply.

Fell among. See on ^{<5012>}James 1:2.

Thieves (λησταίς). See on ^{<4165>}Matthew 26:55; and ^{<4233>}Luke 23:39-43. These were not petty *stealers*, but men of violence, as was shown by their treatment of the traveler. The road from Jerusalem to Jericho passed through a wilderness (^{<4041>}Joshua 16:1), which was so notorious for robberies and murders that a portion of it was called "the red or bloody way," and was protected by a fort and a Roman garrison.

Stripped. Not of his clothing only, but of all that he had.

Wounded (πληγὰς ἐπιθέντες). Lit., *having laid on blows*. *Blows* or *stripes* is the usual sense of the word in the New Testament. See ch. 12:48; ^{<4163>}Acts 16:23. It has the metaphorical sense of *plagues* in ^{<4651>}Revelation 15:1, 6, 8, etc.

Half dead (ἡμιθανῆ τυγχάνοντα). The full force of the expression cannot be rendered into English. The word *τυγχάνοντα* throws an element of

chance into the case. Lit., *happening to be half dead*; or “leaving him half dead, as it chanced;” his condition being a matter of unconcern to these robbers. The word ἡμιθανῆ, *half dead*, occurs nowhere else in the New Testament. The best texts, however, omit τυγχάνοντα.

31. By chance (κατὰ συγκυρίαν). Only here in New Testament. The word means, literally, a *coincidence*. By coincidence of circumstances.

There came down. Imperfect, *was going down*, as Rev.

Priest. The Talmudists said that there were almost as many priests at Jericho as at Jerusalem.

Passed by on the other side (ἀντιπαρήλθεν). The verb occurs only here and ver. 32.

32. Came and looked. Rev., *saw*. Seeming to imply that the Levite went farther than the priest in coming near to the wounded man, and, having observed his condition, passed on.

33. Came where he was. There is a strong contrast with the other cases, and a downright heartiness in the words, κατὰ αὐτόν, *down to him*. The Levite had come κατὰ τόπον, “down to the *place*.”

34. Bound up (κατέδησεν). Only here in New Testament.

Wounds (τραύματα). Only here in New Testament.

Pouring in (ἐπιχέων). Rather *upon* (ἐπί), as Rev. Wine to cleanse, and oil to soothe. See ²⁰⁰⁶Isaiah 1:6.

Oil and wine. Usual remedies for sores, wounds, etc. Hippocrates prescribes for ulcers, “Bind with soft wool, and sprinkle with wine and oil.”

Beast (κτῆνος). Perhaps akin to κτήμα, a *possession*; since animals anciently constituted wealth, so that a piece of property and a beast were synonymous terms.

Inn (πανδοχεῖον). Only here in New Testament. From πᾶν, *all*, and δέχομαι, *to receive*: a place of common reception. See on *inn*, ch. 2:7. Remains of two *khans*, or inn, on the road between Jericho and Jerusalem

are mentioned by modern travelers. Porter (“Handbook of Syria and Palestine”) speaks of one about a mile from Bethany, and another farther on, at the most dangerous part of the road, an extensive, ruined caravanserai, called *Khan el Almah*, situated on the top of a bleak ridge. Concerning the former, Hepworth Dixon (“Holy Land”) says: “About midway in the descent from Bethany to Jericho, in a position commanding a view of the road above and below,.... on the very spot where search would be made for them, if no such ruins were suspected of existing, stands a pile of stones, archways, lengths of wall, which the wandering Arabs call *Khan Houdjar*, and still make use of as their own resting-place for the night. These ruins are those of a noble inn; the lewan, the fountain, and the court, being plainly traceable in the ruins.”

35. *Two pence.* About thirty-five cents. See on ⁴⁰⁰⁰Matthew 20:2.

I will repay. The *I* is expressed (ἐγὼ), and is emphatic. Trouble *him* not for the reckoning; *I* will repay.

36. *Was neighbor* (πλησίον γεγονέναι). More correctly, *has become neighbor*. Jesus throws himself back to the time of the story. So Rev., *proved neighbor*. “The neighbor Jews *became* strangers. The stranger Samaritan *became* neighbor to the wounded traveler” (Alford).

37. *He that shewed mercy on him.* Rather *with him* (μετά): dealt *with him* as with a brother. The lawyer avoids the hated word *Samaritan*.

THE VISIT AT THE HOUSE IN BETHANY,

38-42. Peculiar to Luke.

38. *Received* (ὑπεδέξατο). From ὑπο, *under*, and δέχομαι, *to receive*. Received him *under* her roof. Martha is marked as the head of the household. It was *her* house. She received the guest, and was chiefly busy with the preparations for his entertainment (ver. 40).

39. *Sat* (παρακαθέσθαισα). Only here in New Testament. Lit., *sat beside* (παρά).

40. *Was cumbered* (περιεσπάτο). Only here in New Testament. The Rev. might better have inserted in the text the marginal rendering, *was distracted*. The verb means, literally, *to draw from around* (περί).

Martha's attention, instead of centering *round* Jesus, was drawn hither and thither. The **περί**, *around*, in composition with the verb, is followed immediately by another **περί**, "*about much serving.*"

Came to him (**ἐπιστᾶσα**). *Came up* to him, as Rev., suddenly stopping in her hurry.

Hath left (**κατέλιπεν**). The aorist, as Rev., *did leave*, indicating that she had been assisting before she was drawn off by Jesus' presence. Some read **κατέλειπεν**, the imperfect, *was leaving*.

Help (**συναντιλάβηται**). The verb consists of three elements: **λαμβάνω**, *to take hold*; **σύν**, *together with*; **ἀντί**, *reciprocally* — doing her part as Martha does hers. It might be paraphrased, therefore, *take hold and do her part along with me*. It occurs only here and ^{<418>}Romans 8:26, of the Spirit *helping* our infirmities, where all the elements of the verb are strikingly exemplified.

41. *Thou art anxious* (**μεριμνᾷς**). See on ^{<405>}Matthew 6:25.

Troubled (**θορυβάζη**). From **θόρυβος**, *tumult*. *Anxious* denotes the *inward* uneasiness: *troubled*, the *outward* confusion and bustle.

CHAPTER 11

2-4. Compare ⁴⁰⁰⁹Matthew 6:9-13.

3. *Daily bread* (τὸν ἄρτον τὸν ἐπιούσιον). Great differences of opinion exist among commentators as to the strict meaning of the word rendered *daily*. The principal explanations are the following:

- 1.** From ἐπιέναι, *to come on*. Hence,
 - a.** The *coming*, or tomorrow's bread.
 - b.** *Daily*: regarding the days in their future succession.
 - c.** *Continual*.
 - d.** *Yet to come*, applied to Christ, the Bread of life, who is to come hereafter.
- 2.** From ἐπί and οὐσία, *being*. Hence,
 - a.** *For our sustenance* (physical), and so *necessary*.
 - b.** *For our essential life* (spiritual).
 - c.** *Above all being*, hence *pre-eminent, excellent*.
 - d.** *Abundant*.

It would be profitless to the English reader to go into the discussion. A scholar is quoted as saying that the term is “the rack of theologians and grammarians.” A satisfactory discussion must assume the reader's knowledge of Greek. Those who are interested in the question will find it treated by Tholuck (“Sermon on the Mount”), and also very exhaustively by Bishop Lightfoot (“On a Fresh Revision of the New Testament”). The latter adopts the derivation from ἐπιέναι, *to come on*, and concludes by saying, “the familiar rendering, *daily*, which has prevailed uninterruptedly in the Western Church from the beginning, is a fairly adequate representation of the original; nor, indeed, does the English language furnish any one word which would answer the purpose so well.” The rendering in the margin of Rev. is, *our bread for the coming day*. It is

objected to this that it contradicts the Lord's precept in ^{<4054>}Matthew 6:34, not to be anxious for the morrow. But word does not necessarily mean the *morrow*. "If the prayer were said in the evening, no doubt it would mean *the following day*; but supposing it to be used before dawn, it would designate the day then breaking" (the *coming* day). "And further, if the command not to be anxious is tantamount to a prohibition against prayer for the object about which we are forbidden to be anxious, then not only must we not pray for tomorrow's food, but we must not pray for food at all; since the Lord bids us (^{<4055>}Matthew 6:25) not to be anxious for our *life*" (Lightfoot, condensed).

4. *Forgive*. See on ch. 3:3; ^{<3055>}James 5:15.

Sins (ἁμαρτίας). See on ^{<4021>}Matthew 1:21. Compare *debts*, ^{<4052>}Matthew 6:12.

That is indebted. Matthew's *debts* appears here.

Lead (εἰσενέγκης). Rev. gives "bring us not," which, besides being a more accurate rendering of the word (εἶς, *into*, φέρω, *to bear or bring*), avoids the invidious hint of *seducing* or *enticing* which attaches to *lead*. James tells us that God does not tempt any man (1:13); but the circumstances of a man's life often, indeed *always*, involve possibilities of temptation. A caution is written even over the door of God's own house (^{<2081>}Ecclesiastes 5:1). God also sends trials to prove and chasten us; but something may change the salutary power of trial into the corrupting power of evil solicitation; and that something, as James tells us (1:14), is our own evil desire. *God* tempteth no man; but "every man is tempted when he is drawn away of his own lust and enticed." We pray, therefore, "suffer us not to be drawn away by our own lusts: keep us out of the power of our own evil hearts. Thou knowest our frame, and rememberest that we are dust. Remember our weakness. What thou imposest we would not shun. What thou dost not impose, keep us from seeking. Forbid that our evil desire should convert our temptable condition into actual temptation. Keep us out of situations in which, so far as we can judge, it would be beyond our present strength to keep from sinning." It is not a coward's prayer. No man is a coward for being afraid of his own heart. It marks the highest quality of courage to know what to be afraid of and to fear it. To pray that God will not bring us within the *possibility* of

temptation, would be to ignore our manhood, or to pray to be taken out of the world. But we *may* pray, and *will surely* pray, the more keenly conscious we become of the weakness of our nature, that God will not suffer the trials of life to become temptations to evil.

Temptation. See on ^{<4013>}Matthew 6:13.

THE PARABLE OF THE FRIEND AT MIDNIGHT,

5-9. Peculiar to Luke.

5. *Set before.* See on ch. 9:16.

7. *My children are with me in bed.* “A whole family — parents, children, and servants — sleep in the same room” (Thomson, “Land and Book”). Tynd. *my servants are with me in the chamber.*

8. *Importunity* (ἀναίδειαν). Only here in New Testament. A very striking word to describe persistence. Lit., *shamelessness*. As related to prayer, it is illustrated in the case of Abraham’s intercession for Sodom (^{<1082>}Genesis 18:23-33); and of the Syro-Phoenician woman (^{<4152>}Matthew 15:22-28).

9. *Ask* (αἰτεῖτε). The word for the asking of an inferior (^{<4121>}Acts 12:20; 3:2); and hence of man from God (^{<4070>}Matthew 7:7; ^{<5105>}James 1:5). Christ never uses the word of his own asking from the Father, but always ἐρωτῶ, as asking on equal terms. Martha shows her low conception of his person when she uses the term of his asking God (^{<6112>}John 11:22). ^{fa8}

Ask, seek, knock. “The three repetitions of the command are more than mere repetitions; since to seek is more than to ask, and to knock than to seek” (Trench, “Parables”).

11. *Of any of you* (τίνα). The A.V. renders as though the pronoun were indefinite; but it is interrogative and commences the sentence. Rev., therefore, rightly, *of which of you that is a father*, etc.

13. *Being* (ὑπάρχοντες). See on ^{<5025>}James 2:15.

Heavenly Father. Lit., *the Father, he who is from Heaven.*

14, 15, 17-23. Compare ^{<4122>}Matthew 12:22-37.

14. *Dumb* (κωφόν). See on ^{<408>}Matthew 9:32.

15. *Beelzebub*. See on ^{<410>}Matthew 10:25.

16. *Tempting*. See on *temptation*, ^{<405>}Matthew 6:13.

Sign. See on ^{<411>}Matthew 11:20.

17. *Thoughts* (διανοήματα). Only here in New Testament. Primarily with a sense of *intent, purpose*.

A house divided against itself falleth (οἶκος ἐπὶ οἶκον πίπτει). Some make this an enlargement on the previous sentence — a more detailed description of the general *is brought to desolation*, and render *house falleth upon house*. So Rev., margin. It might be taken metaphorically: the divided kingdom is brought to desolation, and its families and households in their party strifes are brought to ruin. Wyc., *and an house shall fall on an house*. Tynd., *one house shall fall upon another*.

18. *Satan*. See on ch. 10:18.

Be divided. See on ^{<412>}Matthew 12:26.

20. *Is come upon you*. See on ^{<428>}Matthew 12:28.

21. *A strong man* (ὁ ἰσχυρὸς). It has the article: *the strong man*. So Rev. See on ^{<429>}Matthew 12:29.

Armed (καθωπλισμένος). Fully armed: *down* (κατά) from head to heel.

His palace (ἑαυτοῦ αὐλήν). Lit., his own. *Αυλή* is strictly the open *court* in front of a house: later, the court round which the house is built, and so applied to the house generally, as our *door* or *roof*. Rev., *court*; for there, in the open space, commanding the doors, he would mount guard.

22. *A stronger*. Also with the article: *the stronger*.

All his armor (τὴν πανοπλίαν). Wrong; for the armor is regarded as a whole — *the panoply* — which is a transcript of this word. Rightly, Rev., *his whole armor*. Tynd., *his harness*.

Spoils (τὰ σκῦλα). See on ^{<435>}Mark 5:35. Compare on *goods*, ^{<429>}Matthew 12:29.

24. Dry places (ἀνύδρων τόπων). Rev., more literally, *waterless*. The haunts of evil spirits (^{<2322>}Isaiah 13:21, 22; 34:14). By *satyrs* in these two passages are meant goblins shaped like goats, which were sacrificed to by some of the Israelites (^{<6707>}Leviticus 17:7, ^{<4415>}2 Chronicles 11:15); a remnant of the Egyptian worship of Mendes or Pan, who, under the figure of a goat, was worshipped by the Egyptians as the fertilizing principle in nature. In ^{<2344>}Isaiah 34:14, it is said “the *screech-owl* shall rest there.” This is rendered in margin of A.V. and in the Rev., Old Testament, the *night-monster* (Hebrew, *Lilith*); and by Cheyne (Isaiah) *night-fairy*. The reference is to a popular superstition that Lilith, Adam’s first wife, forsook him and became a demon which murdered young children and haunted desert places.

Rest. See on ^{<0128>}Matthew 11:28.

26. Taketh to him (παραλαμβάνει). See on ^{<4045>}Matthew 4:5.

Seven. Emphatic: “taketh spirits, *seven* of them.”

More wicked. See on ch. 3:19; ^{<4072>}Mark 7:21.

Dwell (κατοικεῖ). Settle *down* (κατά) to make their *dwelling* (οἶκος) there.

27. Blessed, etc. “She speaks well, but womanly” (Bengel).

29-36. Compare ^{<4028>}Matthew 12:38-45.

29. Were gathered thick together (ἐπαθροισμένον). The present participle; and therefore, as Rev., *were gathering together unto him*, or *upon him* (ἐπί). Only here in New Testament.

Evil. See on *adulterous*. ^{<0129>}Matthew 12:39.

30. A sign to the Ninevites. Compare ^{<4024>}Matthew 12:40.

31. Shall rise up (ἐγερθησεται). From the dead.

A greater (πλεῖον). Lit., *something more*. See on ^{<4027>}Matthew 12:6. Wyc., *here is more than Solomon*.

32. *Shall rise up* (ἀναστήσονται). This verb is also used of rising from the dead, and that is implied here; but the meaning is, *shall appear as witness*. Hence Rev., *stand up*. See on ^{<404>}Matthew 12:41.

Preaching (κήρυγμα). The proclamation. See on ^{<605>}2 Peter 2:5.

33. *Candle*. Properly, *lamp*.

Secret place (κρυπτήν). Rather, a *cellar* or *crypt*. which latter is the Greek word transcribed.

The bushel. See on ^{<405>}Matthew 5:15.

Candlestick. Properly *stand*. See on ^{<405>}Matthew 5:15.

Which enter in (εἰσπορευόμενοι). Better with the continuous force of the present participle, *are entering in* from time to time.

Light (φέγγος). The word occurs in only two other places: ^{<402>}Matthew 24:29; ^{<402>}Mark 13:24, on which see notes.

34. *Single — full of light*. See on ^{<402>}Matthew 6:22.

35. *The light that is in thee*. Lit., *the light, that, namely, which is in thee*; thus emphasizing the inward light. See on ^{<402>}Matthew 6:23.

36. *The bright shining of a candle* (ὁ λύχνος τῆ ἀστραπῆ). More correctly, as Rev., *the lamp with its bright shining*. Ἀστραπή means *lightning*: see ch. 10:18; and that is the usual meaning in classical Greek, though it occurs, rarely, of the light of a lamp. It is used here to emphasize the idea of moral illumination.

37. *Besought* (ἔρωτᾶ). Too strong. Better, as Rev., *asketh*. The present tense.

Dine (ἀριστήση). See on *dinner*, ^{<404>}Matthew 22:4. The morning meal, immediately after the return from morning prayers in the synagogue.

Washed (ἐβαπτίσθη). See on ^{<404>}Mark 7:4.

39. *Platter* (πίνακος). The word rendered *charger* in ^{<404>}Matthew 14:8, on which see note. Compare, also, *παροψίς*, *platter*, ^{<405>}Matthew 23:25.

41. *Such things as ye have* (τὰ ἐνόντα). Only here in New Testament. Commentators differ as to the meaning, but generally reject that of the A.V. Rev., *those things which are within*. The meaning is, give alms of the *contents* of the cups and platters. Jesus is insisting upon *inward* righteousness as against pharisaic externalism, and says: “Your virtue consists in washing the *outside*, and making a respectable appearance. Cultivate rather the loving, brotherly spirit of *inward* righteousness, which will prompt you to give of the food which the vessels contain (that which is within) to your suffering brother.” “Do you think it is enough to wash your hands before eating? There is a surer means. Let some poor man partake of your meats and wines” (Godet). So Bengel, Meyer, Alford. Compare ^{<409>}Matthew 9:13; ^{<306>}Hosea 6:6. Wyc., *That thing that is over* (i.e., remaining in the dishes) *give ye alms.* ^{fa9}

42. *Ye tithe* (ἀποδεκατούτε). *Tithe* is *tenth*. See on ^{<122>}Matthew 23:23.

***Rue* (πήγανον).** Probably from πήγνυμι, *to make fast*; because of its thick, fleshy leaves. Matthew has *anise*. See on 23:23.

***Herb* (λάχανον).** See on ^{<405>}Mark 4:32. Wyc. has *wort*, originally the general term for a plant. Hence *colewort*, *liverwort*, and similar words. Compare the German *wurz*, *root* or *herb*.

43. *Pharisees* (τοῖς Φαρισαίοις). Luke’s form of expression differs from that of Matthew, who says, “*ye Pharisees*”; while Luke has “woe unto you, *the Pharisees*,” marking them by the article as a well-known religious body.

44. *Tombs which appear not* (τὰ μνημεῖα τὰ ἄδηλα). Lit., *the tombs, the unseen ones*. The word ἄδηλος, *unapparent*, occurs only here and ^{<448>}1 Corinthians 14:8, of the trumpet giving an *uncertain* sound.

***That walk over* (περιπατοῦντες).** The participle, and without the article; and therefore better, *as they walk*; *walk about* (περί) on their daily business. In Matthew the sepulchres are whitened, that men may see them and avoid ceremonial defilement. Here they are not seen, and men walking on them are unconsciously defiled. See on ^{<127>}Matthew 23:27.

45. *Reproachest* (ὕβρίζεις). The lawyer converts Jesus' *reproach* (see ^{<4164>}Mark 16:14, *upbraided*) into an *insult*; the word meaning to *outrage* or *affront*.

Us also (καὶ ἡμᾶς). Or perhaps better, *even us*, the learned.

46. *Also* (καὶ). Emphatic. “*Even* or *also* unto you lawyers, woe.” Note the article as in the address to the Pharisees (ver. 43): You, *the* lawyers.

Ye lade. Compare *heavy laden*, ^{<4112>}Matthew 11:28.

Grievous to be born (δυσβάστακτα). Only here and ^{<4204>}Matthew 23:4.

Touch (προσψάετε). Only here in New Testament. A technical term in medicine for feeling gently a sore part of the body, or the pulse. ^{<4204>}Matthew 23:4, has κινήσασθε, *move*.

47. *Ye build*. Or *are building*, carrying on the work now. See on ^{<4229>}Matthew 23:29.

Tombs of the prophets. See on ^{<4229>}Matthew 23:29.

48. *Ye bear witness that ye allow* (μάρτυρές ἐστε και συνεὐδοκεῖτε). Rev., more correctly, *ye are witnesses and consent*. The compound verb means “give your *full* approval.” Ye *think* (δοκεῖτε); *favorably* (εὖ); *along with them* (σύν).

51. *The altar and the temple*. Οἴκου, *temple*, lit., *house*, is equivalent to ναοῦ, *sanctuary* (Rev.), in ^{<4235>}Matthew 23:35. The altar is the altar of burnt-offering. See on ^{<4104>}Matthew 4:5; and compare ^{<4218>}2 Chronicles 24:18-21.

53. *To urge him vehemently* (δεινῶς ἐνέχειν). See on ^{<4109>}Mark 6:19.

Provoke to speak (ἀποστοματίζειν). Only here in New Testament. From ἀπό, *from*, and στόμα, *the mouth*. Originally to dictate to a pupil what he is to learn by heart. Thus Plato: “When the grammar-master dictated (ἀποστοματίζοι) to you” (“Euthydemus,” 276). Hence to catechize, with the idea of putting words into Christ's mouth, and making him say what they wanted him to say.

54. *Lying in wait — to catch* (ἐνεδρεύοντες–θηρεύσαι). Metaphors from hunting.

CHAPTER 12

1. *An innumerable multitude* (τῶν μυριάδων τοῦ ὄχλου). The word **μυρίας** strictly means *a number of ten thousand*. It is our word *myriad*. Hence, generally, of any countless number.

First of all. Many connect this with what follows: “first of all beware,” etc.

Leaven. See on ^{<418>}Matthew 13:33.

Which (ἥτις). Classifying the leaven: which belongs to the category of hypocrisy.

Hypocrisy. See on *hypocrites*, ^{<418>}Matthew 23:13.

2. *Covered up* (συγκεκαλυμμένον). Only here in New Testament: implying *close* concealment.

3. *Closets* (ταμείους). The word has the same root as **τέμνω**, to *cut* or *divide*, and means an apartment where supplies are divided and apportioned: a *treasury*, *magazine*, and therefore a secret and well-guarded place. There the *steward* (ταμίως), the *distributor*, has his seat.

House-tops. See on ^{<417>}Matthew 24:17.

4. *Unto you, my friends* (ὕμῖν τοῖς φίλοις μου). See on *Pharisees* and *lawyers*, ch. 11:43, 46. Not an *address*, “O my friends,” but, “unto you, the friends of me.”

Be not afraid of (μὴ φοβηθῆτε ἀπὸ). Lit., “fear not *from*,” i.e., from the hands of.

5. *I will forewarn* (ὑποδείξω). Rev., *warn*. See on *warned*, ch. 3:7.

Hell. See on ^{<412>}Matthew 5:22.

6. *Sparrows*. See on ^{<409>}Matthew 10:29.

Fall. See on ^{<409>}Matthew 10:29.

7. *Confess me*. Lit., “confess *in* me.” See on ^{<409>}Matthew 10:32.

10. A word (λόγον). Distinguished from *blaspheme*, which follows. A word against the poor and humble Son of Man might, as Godet observes, have proceeded from a sincerely pious Jew, under the influence of his early education, which taught him to regard Jesus as an enthusiast or even as an impostor. The sin of the Jews was in rejecting and resisting the power of the Spirit of Pentecost. Pardon was offered them there for the sin of crucifying the Lord (see ^{<4123>}Acts 2:38-40, and compare ^{<4127>}Acts 3:17-19).

11. Answer (ἀπολογίαθε). See on ^{<4125>}1 Peter 3:15.

14. Made (κατέστησεν). Appointed or constituted.

15. Beware of (φυλάσσεσθε ἀπὸ). Lit., *guard yourselves from*.

17. Bestow (συνάξω). Lit., *gather together*.

18. Fruits (γενήματα). Some texts, however, read τὸν σίτον, *my corn*. So Rev.

19. Soul (ψυχή). See on ^{<4123>}Mark 12:30.

Take thine ease. See on ^{<4122>}Matthew 11:28.

20. Fool (ἄφρων). Senseless. In Xenophon's "Memorabilia," Socrates, addressing Aristodemus, says, "Which do you take to be the more worthy of admiration, those who make images *without sense* (ἄφρονά) or motion, or those who make *intelligent* and active creations?" (1, iv., 4). Sometimes, also, in the sense of *crazed, frantic*, but never in New Testament.

Is required (ἀπαιτοῦσιν). Lit., *they require*; i.e., the messengers of God. The indefiniteness is impressive.

Whose shall those things be which thou hast provided? The Greek order puts that first which was uppermost in the rich man's thought — *his accumulations*: "and *the things which thou hast provided* (Rev., *prepared*), whose shall they be?" God does not say, "the things which thou *hast* or *possessest*." The whole question of the tenure of his property is opened for the rich man. He had said *my fruits* and *my goods*. Now his proprietorship is ignored. They are not his. Whose shall they be? He is to be dispossessed at once. Plato relates how Pluto complained to Zeus that the souls of the dead found their way to the wrong places, because the

judged have their clothes on, and evil souls are clothed in fair bodies, so that the judges, who also have their clothes on and their souls veiled by their mortal part, are deceived. Zeus replies: “In the first place, I will deprive men of the foreknowledge of death which they now have. In the second place, they shall be entirely stripped before they are judged, for they shall be judged when they are dead; and the judge, too, shall be naked; that is to say, dead. He, with his naked soul, shall pierce into the other naked soul, and they shall die suddenly and be deprived of all their kindred, and leave their brave attire strewn upon the earth” (“Gorgias,” 523).

22. *Take no thought.* See on ^{<402>}Matthew 6:25.

24. *Consider.* See on ^{<403>}Matthew 7:3.

Storehouse (ταμείον). See on ver. 3.

25. *Stature* (ἡλικίαν). The original meaning of the word is *time of life, age*. So, commonly, in classical Greek. See, also, ^{<404>}John 9:21, 23; ^{<405>}Hebrews 11:11. The other meaning, *stature*, also occurs. Herodotus speaks of one who was of the same *height* (ἡλικιήν) with another (3:16). But both the usage and the connection are in favor of the meaning *age*. A measure of time is sometimes represented by a measure of length, as in Psalms 39:5; but, most of all, the addition of a cubit (a foot and a half) to one’s *stature* would not be a *small* one, as the text implies (*that which is least*), but a very large one. Moreover, Christ is speaking of food and clothing, the object of which is to foster and prolong *life*. Rev., *age*, in margin.

27. *How they grow.* Some texts omit *they grow*, and read *how they toil not*, etc.

Toil — *spin* (κοπιᾶ-νήθει). Some read, instead of *toil*, ὑφαίνει, *weave*.

28. *Which is today in the field.* Construe *in the field* with *the grass*; and render *is* absolutely: *exists, lives*. So Rev., *the grass in the field which today is*.

Oven (κλίβανον). Strictly, a covered earthen vessel, wider at bottom than at top, in which bread was baked by putting hot embers round it. The regular oven or furnace is ἰπνός. Herodotus, speaking of the papyrus-plant (*byblus*), the lower portion of which is used for food, says,

“Such as wish to enjoy the byblus in full perfection, bake it first in a closed vessel (ἐν κλιβάνῳ), heated to a glow” (2:92).

And seek not what ye, etc. *Ye* is emphatic: “and ye, seek not what,” etc.

29. *Be ye of doubtful mind* (μετεωρίζεσθε). Only here in New Testament. The verb primarily means to *raise to a height; buoy up*, as with false hopes; and so to *unsettle*, or *excite*, or keep in fluctuation. Thus Thucydides says of the war between Athens and Sparta: “All Hellas was excited (μετέωρος) by the coming conflict between the two chief cities” (2:8).

33. *Bags* (βαλλάντια). From βάλλω, *to throw*. Something into which money and other things are *cast*. Rev., *purses*. See on ch. 10:4. Wyc., *satchels*.

Moth. Compare ^{<418D>}James 5:2.

36. *Shall return* (ἀναλύση). The verb means, originally, to *unloose*: so of vessels, to *unloose their moorings and go to sea*. Of *departing* generally. This is its sense in the only other passage where it occurs, ^{<40C2>}Philippians 1:23, “having a desire to *depart*, or *break up*; the metaphor being drawn from breaking up an encampment.” Compare *departure* (ἀναλύσεως), ^{<4046>}2 Timothy 4:6. The rendering *return* is a kind of inference from this: when he shall *leave the wedding* and return.

Wedding (τῶν γάμων). Properly, the *marriage-feast*. See on ^{<407E>}Matthew 22:2.

37. *Watching*. See on ^{<41E5>}Mark 13:35.

Gird himself. As a servant girding up his loose garments to wait on the table.

Serve. See on *minister*, ^{<40D9>}Matthew 20:26.

38. *Second watch*. See on ^{<41E5>}Mark 13:35.

39. *What hour* (ποῖα ὥρα). See on ^{<404D>}Matthew 24:42.

Would come. Lit., *cometh*. See on ^{<404E>}Matthew 24:43.

Broken through. See on ^{<40E9>}Matthew 6:19.

42. *That faithful and wise steward.* Lit., *that faithful steward, the wise man.*

Household (θεραπείας). From its original meaning of *waiting on, attendance* (^{<401>}Luke 9:11), it comes to mean *the retinue* of attendants; the body of household servants.

Portion of meat (σιτομέτριον). Lit., *measure of food.*

In due season. At the appointed time for distributing rations. See on ^{<405>}Matthew 24:45.

45. *Delayeth.* The emphatic word, since the thought of the lord's *delay* and of the *postponement* of the reckoning is uppermost in the servant's thought.

46. *Unbelievers* (ἀπίστων). Much better as Rev., *the unfaithful*; for it is of *fidelity*, not of *faith*, that Christ is speaking. Wyc., *unfaithful men.*

48. *Stripes.* See on ch. 10:30.

Commit. See on *set before*, ch. 9:16.

49. *Fire.* A spiritual impulse which shall result in the divisions described in the following verses.

50. *Am I straitened.* See on ch. 4:38, and compare ^{<404>}2 Corinthians 5:14; ^{<502>}Philippians 1:23. Wyc., *constrained.*

53. *The father shall be divided,* etc. But the verb is in the plural. Rightly, as Rev., "*They shall be divided, the father against the son,*" etc.

Daughter-in-law. See on ^{<408>}Matthew 10:35.

54. *A cloud.* With the definite article, *the cloud*, which you so often see.

There cometh a shower. Or, *a shower is coming.* See on ^{<500>}James 5:7.

It is (γίνεται). Better, as Rev., *it cometh to pass.*

55. *Heat* (καύσων). See on ^{<500>}James 1:10; ^{<402>}Matthew 20:12.

Discern (δοκιμάζειν). See on *trial* and *tried*, ^{<400>}1 Peter 1:7. It means here *test* or *prove*. You can test and prove the weather by your signs; but you

cannot apply the proof which lies in the signs of the times. Rev., *interpret*, gives the idea. Wyc., *prove*.

57. *Of yourselves.* In the exercise of your ordinary habits of observation which you apply to the heavens.

58. *When thou goest* (ὡς γὰρ ὑπάγεις). The A.V. does not translate γὰρ, *for*. Rev., correctly, *for as thou art going*. Their own judgment should show them the necessity of repentance toward God; and this duty is urged under the figure of a debtor who meets his creditor in the way, and whose best policy it is to make terms on the spot.

As thou art in the way. Emphatic, standing first in the Greek order: “*On the way give diligence.*”

Hale (κατασύρη). Drag. Compare *haul*. Only here in New Testament.

Officer (πράκτορι). From πρόσσω, *to effect* or *accomplish*; to bring things to an issue, and hence to *exact*. The name *praktor* was given at Athens to an officer charged with the collection of taxes; hence an *exactor*, as Rev., in margin. Only here in New Testament.

Mite (λεπτόν). See on ^{4112b} Mark 12:42.

CHAPTER 13

4. *Sinners* (ὀφειλέται). Lit., *debtors*. Possibly with reference to the figure at the close of the last chapter. Compare ^{<4125>}Matthew 5:25; 6:12; 18:24; ^{<2104>}Luke 11:4.

7. *These three years I come*. The best texts insert ἄφ οὗ, *from which, or since*. “It is three years *from the time at which I came*.”

Cut it down (ἐκκοψον). Rather, “cut it *out*” (ἐκ) from among the other trees and the vines.

Why cumbereth it. The A.V. omits the very important καὶ, *also* (Rev.), which, as Trench observes, is the key-word of the sentence. Besides being barren in itself, it *also* injures the soil. “Not only is it unfruitful, but it draws away the juices which the vines would extract from the earth, intercepts the sun, and occupies room” (Bengel). The verb *cumbereth* (καταργεῖ) means to *make of no effect*. So ^{<4113>}Romans 3:3, 31; ^{<4117>}Galatians 3:17. *Cumbereth* expresses the meaning in a very general and comprehensive way. The specific elements included in it are expressed by Bengel above. De Wette, *makes the land unfruitful*. See on *barren and unfruitful*, ^{<6002>}2 Peter 1:8.

9. *And if it bear fruit, well; and if not, then after that*. Join *after that* with *bear fruit*. “If it bear fruit *for the future* (εἰς τὸ μέλλον, Rev., *thenceforth*), well; but if not, thou shalt cut it down.” Trench (“Parables”) cites an Arabian writer’s receipt for curing a palm-tree of barrenness. “Thou must take a hatchet, and go to the tree with a friend, unto whom thou sayest, ‘I will cut down this tree, for it is unfruitful.’ He answers, ‘Do not so, this year it will certainly bear fruit.’ But the other says, ‘It must needs be — it must be hewn down;’ and gives the stem of the tree three blows with the back of the hatchet. But the other restrains him, crying, ‘Nay, do it not, thou wilt certainly have fruit from it this year, only have patience with it, and be not overhasty in cutting it down; if it still refuses to bear fruit, then cut it down.’ Then will the tree that year be certainly fruitful and bear abundantly.” Trench adds that this story appears to be widely spread in the East.

Thou shalt cut it down. The vine-dresser does not say, “I will cut,” but refers that to the master.

11. *Spirit of infirmity.* A spirit which caused infirmity. An evil demon, see ver. 16, though it is not certain that it was a case of possession. The details of the disease, and the noting of the time of its continuance, are characteristic of a physician’s narrative.

Bowed together (συγκύπτουσα). Only here in New Testament.

Lift herself up (ἀνακύψαι). Only here in New Testament, unless ^{<418E>}John 8:7-10 be accepted as genuine. Used by Galen of strengthening the vertebrae of the spine.

12. *Thou art loosed* (ἀπολέλυσαι). The only passage in the New Testament where the word is used of disease. Medical writers use it of releasing from disease, relaxing tendons, and taking off bandages.

13. *She was made straight* (ἀνορθώθη). The verb occurs, ^{<415G>}Acts 15:16, of *setting up* the tabernacle of David, and ^{<412D>}Hebrews 12:12 of *lifting up* the hands which hang down.

15. *Loose* (λύει). Compare *thou art loosed*, ver. 12.

Stall. See on ch. 2:7.

16. *Satan.* “True to its principle of contrast, this book gives Satan a prominent position (Abbot). See ch. 4:13; 10:18; 22:3, 31. See Introduction.

17. *Were ashamed.* Rev., more correctly, *were put to shame.*

Glorious things. See on ^{<411H>}Matthew 11:10.

Were done (γινόμενοις). Lit., *are being done*, denoting their being then in progress.

19. *His garden.* Properly, as Rev., *his own* (ἑαυτοῦ) where he could personally observe and tend it.

Great tree. The best texts omit *great.*

Birds. See on ch. 9:58.

Branches (κλάδοις). See on ^{<4118>}Mark 11:8.

21. *Leaven*. See on ^{<4123>}Matthew 12:33.

24. *Strive*. Used only by Luke and Paul, except ^{<6839>}John 18:36. Originally to contend for a prize in the public games; and thus conveying a sense of *struggle*. The kindred noun, **ἀγωνία**, *agony*, is used of Christ's struggle in Gethsemane (ch. 22:44). Compare ^{<5162>}1 Timothy 6:12; ^{<5101>}2 Timothy 4:7.

Strait gate (στενῆς θύρας). Rev., *narrow door*. See on ^{<4073>}Matthew 7:13. The *door of a house*, and not a *gate*, is meant (ver. 25). In ^{<4073>}Matthew 7:13, where the image is of a *gate* opening into a *way*, **πύλη**, *gate*, is used.

25. *When once* (ἄφ' οὗ). Lit., *from the time that*. Compare ver. 7. Some editors connect this with the previous sentence: "Shall not be able *when once*," etc.

Whence (πόθεν). Of what family. Ye do not belong to *my household*. See ^{<4372>}John 7:27: "We know *whence* he (Jesus) is;" *i.e.*, we know his birthplace and family.

26. *In thy presence* (ἐνώπιον σοῦ). Not as beloved and familiar guests. Compare *with you* (μεθ' ὑμῶν), ^{<4123>}Matthew 26:29.

27. *I know not whence*. "The sentence is fixed, but it is repeated with emphasis" (Bengel).

Shall sit down (ἀνακλιθήσονται). Sit down *at table*. Jesus casts his thought into a familiar Jewish image. According to the Jewish idea, one of the main elements of the happiness of the Messianic kingdom was the privilege of participating in splendid festive entertainments along with the patriarchs of the nation. With this accords ver. 30, in allusion to places at the banquet. Compare ch. 14:7-9; ^{<4126>}Matthew 23:6.

31. *Day*. The best texts read *hour*.

Will kill (θέλει ἀποκτεῖναι). As in so many cases the A.V. renders as the future of the verb *to kill*; whereas there are two distinct verbs; *to will* or *determine*, and *to kill*. The meaning is, Herod *willeth* or *is determined* to kill thee. Rev., *would fain*, seems rather feeble.

32. *That fox*. Herod. Describing his cunning and cowardice.

Cures (ἰάσεις). Used by Luke only.

I shall be perfected (τελειοῦμαι). The present tense: “the present of the certain future” (Meyer). The meaning is, *I come to an end: I have done*. Expositors differ greatly. Some interpret, “I end *my career of healing*,” etc.; others, *my life*.

33. *It cannot be* (οὐκ ἐνδέχεται). The verb means to *accept* or *admit*; so that the sense is, “it is not *admissible* that.” The expression is ironical and hyperbolic, with reference to Jerusalem as having a monopoly of such martyrdoms. “It would be contrary to use and wont, and, in a manner, to theocratic decorum, if such a prophet as I should perish elsewhere than in Jerusalem” (Godet).

34. *Would I have gathered* (ἠθέλησα ἐπισυνάξαι). Lit., “I *desired* to gather.” See on *will kill*, ver. 31.

Hen. See on ⁴¹²³⁷Matthew 23:37.

CHAPTER 14

1. *Watched* (ἦσαν παρατηρούμενοι). The participle and finite verb, *were engaged in watching*. Closely (παρά). See on ^{<418D>}Mark 3:2.

2. *Which had the dropsy* (ὕδρωπικὸς). Lit., *a dropsical man*. The usual way of marking a dropsical patient in medical language.

4. *Took*. Took hold of him. ^{<421D>}Luke 20:20; ^{<516D>}1 Timothy 6:12.

5. *Pit* (φρέαρ). The primary meaning is a *well*, as distinguished from a *fountain*.

Pull out. More correctly *up* (ἀνά).

7. *They chose*. Imperfect: *were choosing*. Something going on before his eyes.

The chief seats. Or *couches*. The Greek writers refer to the absurd contentions which sometimes arose for the chief seats at table. Theophrastus designates one who thrusts himself into the place next the host as μικροφιλότιμος, *one who seeks petty distinctions*.

8. *Wedding*. More properly, *marriage-feast*.

9. *Begin*. Emphasizing the shame of the reluctant movement toward the lower place.

The lowest. Since the other, intervening places are all assigned.

10. *Sit down* (ἀνάπεσε). Lit., *lay yourself back*.

11. *Humbled*. See on *lowly*, ^{<417D>}Matthew 7:29.

12. *Dinner — supper*. See on ^{<421D>}Matthew 22:4. *Supper* (δειπνον) is the principal meal at evening, and corresponding to the modern late dinner.

Call not thy friends, etc. A striking parallel occurs in Plato's "Phaedrus," 233. "And, in general, when you make a feast, invite not your friend, but the beggar and the empty soul, for they will love you, and attend you, and come about your doors, and will be the best pleased, and the most grateful, and will invoke blessings on your head."

13. *Feast* (δοχήν). Or *reception*. Used by Luke only. See on ch. 5:29.

15. *Blessed*. See on ^{418B}Matthew 5:3.

16. *Made* (ἐποίει). Imperfect, *was making*. His preparations were in progress. A definite act among these preparations is described by the aorist, *he bade* (ἐκάλεσεν), the technical word for inviting to a festival. See ^{412B}Matthew 22:3; ^{411D}John 2:2.

Sent his servant. “If a sheikh, bey, or emeer invites, he always sends a servant to call you at the proper time. This servant often repeats the very formula mentioned in ^{414F}Luke 14:17: *Come, for the supper is ready*. The fact that this custom is confined to the wealthy and to the nobility is in strict agreement with the parable, where the man who made the supper is supposed to be of this class. It is true now, as then, that to refuse is a high insult to the maker of the feast (Thomson, “Land and Book”). Palgrave mentions a similar formula of invitation among the Bedouins of Arabia. “The chief, or some unbreeched youngster of his family, comes up to us with the customary *tefaddaloo*, or *do us the favor*” (“Central and Eastern Arabia”).

18. *Make excuse* (παραιτεῖσθαι). Also rendered in New Testament *refuse*, ^{412D}Hebrews 12:19, 25, where both meanings occur. See also ^{412C}2 Timothy 2:23, Rev. Our phrase, *beg off*, expresses the idea here.

I must needs (ἔχω ἀνάγκην). Lit., *I have necessity*: a strong expression.

Go (ἐξέλθειν). *Go out* (ἐξ) from the city.

20. *I cannot*. A newly married man had special indulgence allowed him. See ^{413D}Deuteronomy 24:5. Herodotus relates how Croesus refused for his son an invitation to a hunt on this ground. “But Croesus answered, ‘Say no more of my son going with you; that may not be in anywise. He is but just joined in wedlock, and is busy enough with that’” (1:36). The man who had the most plausible excuse returned the surliest and most peremptory answer. Compare ^{417B}1 Corinthians 7:33.

21. *Streets* (πλατείας) — *lanes* (ρύμας). The former word from πλατύς, *broad*; the broad streets contrasted with the narrow *lanes*. Wyc., *great streets and small streets*.

22. *As thou has commanded.* Following the reading ὥς, *as*. The best texts substitute ὄ, *what*. Render as Rev., “*What thou didst command is done.*”

23. *Hedges* (φραγμούς). See on ^{<142>}Matthew 21:33. It may mean either a *hedge*, or a *place enclosed with a hedge*. Here the hedges beside which vagrants rest.

Compel. Compare *constrained*, ^{<142>}Matthew 14:22; ^{<141>}Acts 26:11; ^{<142>}Galatians 6:12. Not to use force, but to constrain them against the reluctance which such poor creatures would feel at accepting the invitation of a great Lord.

May be filled (γεμισθῆ). A very strong word; properly of loading a ship. “Nature and grace alike abhor a vacuum” (Bengel).

27. *His cross.* More correctly, *his own*. An important charge. All must bear the cross, but not all *the same* cross: each one *his own*.

28. *A tower.* The subject of the parable is the life of Christian discipleship, which is figured by a tower, a lofty structure, as something distinguished from the world and attracting attention.

Counteth (ψηφίζει). Only here and ^{<138>}Revelation 13:18. From ψῆφος, a *pebble* (see ^{<141>}Revelation 2:17), used as a counter. Thus Herodotus says that the Egyptians, when they calculate (λογίζονται ψήφοις, *reckon with pebbles*), move their hand from right to left (2:36). So Aristophanes, “Reckon roughly, not with pebbles (ψήφοις), but on the hand” (“Wasps,” 656). Similarly *calculate*, from Latin *calculus*, a *pebble*. Used also of *voting*. Thus Herodotus: “The Greeks met at the altar of Neptune, and took *the ballots* (τὰς ψήφους) wherewith they were to give their votes.” Plato: “And you, would you *vote* (ἂν ψῆφον θεῖο, *cast your pebble*) with me or against me?” (“Protagoras,” 330). See ^{<141>}Acts 26:10.

Cost (τὴν δαπάνην). Allied to δάπτω, *to devour*. Hence *expense*, as something which *eats up* resources.

Sufficient (εἰς ἀπαρτισμόν). Lit., *unto completion*. The kindred verb ἀπαρτίζω, not used in New Testament, means to *make even* or *square*, and hence to *complete*.

29. *To finish* (ἐκτελέσαι). Lit., “to finish *out*” (ἐκ).

Behold (θεωροῦντες). Attentively watching the progress of the building. See on ch. 10:18.

Begin to mock. As his resources come to an end.

30. This man (οὗτος ὁ ἄνθρωπος). With sarcastic emphasis.

Was not able (οὐκ ἴσχυσεν). From ἰσχύς, *strength*. See on *power*, ^{<α121>}2 Peter 2:11. To be strong in body or in resources, and so *to be worth*, as Lat., *valere*. “This man was not *worth* enough, or was not *good* for the completion.” In this latter sense, ^{<415>}Matthew 5:13, “*good* for nothing.”

31. To make war against another king (ἐτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον). Lit., *to come together with another king for war*. So Rev., *to encounter another king in war*.

*“Out he flashed,
And into such a song, such fire for fame,
Such trumpet-blowings in it, coming down
To such a stern and iron-clashing close,
That when he stopped we longed to hurl together.”*
TENNYSON, *Idyls of the King*.

With ten thousand (ἐν δέκα χιλιάσιν). Lit., *in ten thousands: i.e., in the midst of; surrounded by*. Compare Jude 14.

32. Asketh (ἔρωτᾷ). On a footing of equality: king treating with king. See on ch. 11:9.

Conditions of peace (τὰ πρὸς εἰρήνην). Lit., *things looking toward peace: preliminaries*. Compare ^{<549>}Romans 14:19, *things which make for peace* (τὰ τῆς εἰρήνης, *the things of peace*).

33. Forsaketh (ἀποτάσσειται). *Bids good-by to*. Rev., *renounceth*. See on ch. 9:61. “In that *forsaketh* lies the key to the whole passage” (Trench). Christian discipleship is founded in self-renunciation.

34. Have lost its savor. See on ^{<415>}Matthew 5:34.

Shall it be seasoned. See on ^{<415>}Mark 9:50.

CHAPTER 15

4. *In the wilderness.* Not a desert place, but uncultivated plains, pasturage. Note that the sheep are being *pastured* in the wilderness. A traveler, cited anonymously by Trench, says: “There are, indeed, some accursed patches, where scores of miles lie before you like a tawny Atlantic, one yellow wave rising before another. But far from infrequently there are regions of wild fertility where the earth shoots forth a jungle of aromatic shrubs” (“Parables”).

5. *When he hath found it.* Matthew, *If so be that he find it.*

On his shoulders. Lit., his *own* shoulders. “He might have employed a servant’s aid, but love and joy make the labor sweet to himself” (Bengel). the “Good Shepherd” is a favorite subject in early Christian art. “We cannot go through any part of the catacombs, or turn over the pages of any collection of ancient Christian monuments, without coming across it again and again. We know from Tertullian that it was often designed upon chalices. We find it ourselves painted in fresco upon the roofs and walls of the sepulchral chambers; rudely scratched upon gravestones, or more carefully sculptured on sarcophagi; traced in gold upon glass, molded on lamps, engraved on rings; and, in a word, represented on every species of Christian monument that has come down to us.... It was selected because it expressed the whole sum and substance of the Christian dispensation.... He is sometimes represented alone with his flock; at other times accompanied by his apostles, each attended by one or more sheep. Sometimes he stands amidst many sheep; sometimes he caresses one only; but most commonly — so commonly as almost to form a rule to which other scenes might be considered the exceptions — he bears a lost sheep, or even a goat, upon his shoulders” (Northcote and Brownlow, “Roma Sotteranea”). A beautiful specimen is found in the mausoleum of Galla Placidia, at Ravenna, erected about 450 A.D. It is a mosaic in green and gold. The figure is a beautiful one, youthful in face and form, as is usual in the early mosaics, and surrounded by his sheep. Facing this appears, over the altar, the form of Christ seated beside a kind of furnace, on the other side of which stands a little open bookcase. He is engaged in casting

heretical books into the fire. Are they, indeed, the same — the Shepherd Christ of the Gospels, and the polemic Christ of the ecclesiastics?

6. *With me*. “Not with the sheep. Our life is *his* joy” (Gregory, cited by Trench).

7. *Repenteth*. See on ^{<40B>}Matthew 3:2.

THE PARABLES OF THE LOST COIN AND OF THE PRODIGAL SON.

Peculiar to Luke. 8-32.

8. *Pieces of silver* (δραχμάς). Used by Luke only. A coin worth about eighteen cents, commonly with the image of an owl, a tortoise, or a head of Pallas. As a weight, 65.5 grains. A common weight in dispensing medicines and writing prescriptions. Wyc., transcribing the Greek word, *dragmes*. Tynd., *grotes*.

9. *Her friends*. Female friends, for the noun is used in the feminine form.

I lost. Through her own carelessness. Of the sheep, Jesus says “*was* lost.” “A sheep strays of itself, but a piece of money could only be lost by a certain negligence on the part of such as should have kept it” (Trench). In the one case, the attention is fastened on the condition of the thing lost; in the other, upon the sorrow of the one who has lost.

12. *The portion*. According to the Jewish law of inheritance, if there were but two sons, the elder would receive two portions, the younger the third of all movable property. A man might, during his lifetime, dispose of all his property by gift as he chose. If the share of younger children was to be diminished by gift or taken away, the disposition must be made by a person presumably near death. No one in good health could diminish, except by gift, the legal portion of a younger son. The younger son thus was entitled by law to his share, though he had not right to claim it during his father’s lifetime. The request must be regarded as asking a favor (Edersheim).

Unto them. Even to the elder, who did not ask it.

13. *All*. Everything was taken out of the father’s hands.

Took his journey (ἀπεδήμησεν). Answering to our phrase *went abroad*.

Wasted (δισεκόρπισεν). The word used of winnowing grain. See on ^{<412>}Matthew 25:24.

With riotous living (ζῶν ἀσώτως). Lit., *living unsavingly*. Only here in New Testament. The kindred noun, ἄσωτία, is rendered by the Rev., in all the three passages where it occurs, *riot* (^{<415>}Ephesians 5:18; ^{<500>}Titus 1:6; ^{<404>}1 Peter 4:4). See note on the last passage.

14. Spent. See on *cost*, ch. 14:28.

In that land. Want is characteristic of the “far country.” The prodigal feels the evil of his environment. “*He* (with a shade of emphasis) began to be in want.”

To be in want (ὑστερεῖσθαι). From ὕστερος, *behind*. Compare our phrase of one in straitened circumstances, *to fall behind*.

15. Joined himself (ἐκολλήθη). The verb means to *glue* or *cement*. Very expressive here, implying that he *forced himself* upon the citizen, who was unwilling to engage him, and who took him into service only upon persistent entreaty. “The unhappy wretch is a sort of appendage to a strange personality” (Godet). Compare ^{<418>}Acts 9:26. Wyc., *cleaved*. See, also, on ^{<413>}Acts 5:13.

To feed swine. As he had received him reluctantly, so he gave him the meanest possible employment. An ignominious occupation, especially in Jewish eyes. The keeping of swine was prohibited to Israelites under a curse.

16. He would fain (ἐπεθύμει). *Longing* desire. Imperfect tense, *he was longing*, all the while he was tending the swine.

Filled his belly (γεμίσαι τὴν κοιλίαν). The texts vary. The Rev. follows the reading χορτασθῆναι, “He would fain *have been filled*,” using the same word which is employed by *filling* those who hunger and thirst after righteousness (^{<410>}Matthew 5:6, see note), and of the five thousand (^{<410>}Matthew 14:20). He had wanted the wrong thing all along, and it was no better now. All he wanted was to fill his belly.

Husks (κερατίων). Carob-pods. The word is a diminutive of κέρας, a horn, and means, literally, a little horn, from the shape of the pod. The tree is sometimes called in German *Bockshornbaum*, *Goat's-horn-tree*. "The fleshy pods are from six to ten inches long, and one broad, lined inside with a gelatinous substance, not wholly unpleasant to the taste when thoroughly ripe" (Thomson, "Land and Book"). The shell or pod alone is eaten. It grows in Southern Italy and Spain, and it is said that during the Peninsular War the horses of the British cavalry were often fed upon the pods. It is also called *Saint John's bread*, from a tradition that the Baptist fed upon its fruit in the wilderness. Edersheim quotes a Jewish saying, "When Israel is reduced to the carob-tree, they become repentant."

17. *Came to himself.* A striking expression, putting the state of rebellion against God as a kind of *madness*. It is a wonderful stroke of art, to represent the beginning of repentance as the return of a sound consciousness. Ackermann ("Christian Element in Plato") observes that Plato thinks of redemption as *a coming to one's self*; an apprehending of one's self as existent; as a severing of the inmost being from the surrounding element. Several passages of Plato are very suggestive on this point. "He who bids a man know himself, would have him know his soul" ("Alcibiades," i., 130).

"To see her (the soul) as she really is, not as we now behold her, marred by communion with the body and other miseries, you should look upon her with the eye of reason, in her original purity, and then her beauty would be discovered, and in her image justice would be more clearly seen, and injustice, and all the things which we have described. Thus far we have spoken the truth concerning her as she appears at present; but we must remember also that we have seen her only in a condition which may be compared to that of the sea-God Glaucus, whose original image can hardly be discerned, because his natural members are broken off and crushed, and in many ways damaged by the waves; and incrustations have grown over them of sea-weed and shells and stones, so that he is liker to some sea-monster than to his natural form. And the soul is in a similar condition, disfigured by ten thousand ills: but not there, Glaucon, not there must we look'

“Where, then?”

“At her love of wisdom. Let us see whom she affects, and what converse she seeks, in virtue of her near kindred with the immortal and eternal and divine; also, how different she would become, if wholly following this superior principle, and born by a divine impulse out of the ocean in which she now is, and disengaged from the stones and shells and things of earth and rock, which, in wild variety, grow around her, because she feeds upon earth, and is crusted over by the good things of this life as they are termed. Then would you see her as she is” (“Republic,” 611).

Have bread enough and to spare (περισσεύονται ἄρτων). Lit., *abound in loaves*. Wyc., *plenty of loaves*.

Perish. Better, *I am perishing*. The best texts insert ὠδε, *here*, in contrast with the father’s *house*, suggested by the father’s *servants*.

20. His father. An affecting touch in the Greek: *his own* father.

Ran. Trench cites an Eastern proverb: “Who draws near to me (God) an *inch*, I will draw near to him an *ell*; and whoso *walks* to meet me, I will *leap* to meet him.”

Kissed. See on ^{<15>}Matthew 26:49.

21. To be called thy son. He omits *make me a servant*. The slavish spirit vanishes in the clasp of the father’s arms. Bengel suggest that the father would not suffer him to utter the news. I once heard Norman McLeod say in a sermon, “Before the prodigal son reached his home he thought over what he should do to merit restoration. He would be a hired servant. But when his father came out and met him, and put his arms round him, and the poor boy was beginning to say this and that, *he just shut his mouth*, and said, ‘I take you to my heart, and that’ enough.”

22. To his servants. Bond-servants. There is a fine touch in throwing in the *bond-servants* immediately after *thy son* (ver. 21).

Bring forth. Some texts add *quickly* (ταχὺ). So Rev.

The best robe (στολὴν τὴν πρώτην). Lit., *a robe, the first*. Properly of a long, flowing robe, a *festive* garment. See ^{<15>}Mark 16:5; ^{<20>}Luke 20:46.

Ring. See on ^{<300>}James 2:2. Compare ^{<040>}Genesis 41:42.

Shoes. Both the ring and the shoes are marks of a free man. Slaves went barefoot.

23. *The fattened calf.* The article denoting one set apart for a festive occasion. Tynd., “*that fattened calf.*”

24. *Is alive — is found* (ἀνέζησεν — εὐρέθη). Both aorists, and pointing back to a definite time in the past; doubtless the moment when he “came to himself.” Wyc., *hath lived.*

The Prodigal Son is a favorite subject in Christian art. The return of the penitent is the point most frequently chose, but the dissipation in the far country and the degradation among the swine are also treated. The dissipation is the subject of an interesting picture by the younger Teniers in the gallery of the Louvre. The prodigal is feasting at a table with two courtesans, in front of an inn, on the open shutter of which a tavern-score is chalked. An old woman leaning on a stick begs alms, possibly foreshadowing the fate of the females at the table. The youth holds out his glass, which a servant fills with wine. In the right-hand corner appears a pigsty where a stable-boy is feeding the swine, but with his face turned toward the table, as if in envy of the gay revellers there. All the costumes and other details of the picture are Dutch. Holbein also represents him feasting with his mistress, and gambling with a sharper who is sweeping the money off the table. The other points of the story are introduced into the background. Jan Steen paints him at table in a garden before an inn. A man plays a guitar, and two children are blowing bubbles — “an allegory of the transient pleasures of the spendthrift.” Mrs. Jameson remarks that the riotous living is treated principally by the Dutch painters. The life among the swine is treated by Jordaens in the Dresden Gallery. The youth, with only a cloth about his loins, approaches the trough where the swine are feeding, extends his hand, and seems to ask food of a surly swineherd, who points him to the trough. In the left-hand corner a young boor is playing on a pipe, a sorrowful contrast to the delicious music of the halls of pleasure. Salvator Rosa pictures him in a landscape, kneeling with clasped hands amid a herd of sheep, oxen, goats, and swine. Rubens, in a farm-stable, on his knees near a trough, where a woman is feeding some swine. He looks imploringly at the woman. One of the finest

examples of the treatment of the return is by Murillo, in the splendid picture in the gallery of the Duke of Sutherland. It is thus described by Stirling (“Annals of the Artists of Spain”): “The repentant youth, locked in the embrace of his father, is, of course, the principal figure; his pale, emaciated countenance bespeaks the hardships of his husk-coveting time, and the embroidery on his tattered robe the splendor of his riotous living. A little white dog, leaping up to caress him, aids in telling the story. On one side of this group a man and a boy lead in the fatted calf; on the other appear three servants bearing a light-blue silk dress of Spanish fashion, and the gold ring; and one of them seems to be murmuring at the honors in preparation for the lost one.”

25. *Music* (συμφωνίας). A symphony: concerted music.

26. *Inquired* (ἐπυνθάνετο). Imperfect. *Began to inquire.*

27. *Is come — safe and sound.* Compare *is alive — is found.* “How nice is the observance of all the lesser proprieties of the narration. The father, in the midst of all his natural affection, is yet full of the moral significance of his son’s return — that he has come back another person from what he was when he went, or while he tarried in that far land; he sees into the deep of his joy, that he is receiving him now indeed a son, once dead but now alive; once lost to him and to God, but now found alike by both. But the servant confines himself to the more external features of the case, to the fact that, after all he has gone through of excess and hardship, his father has yet received him *safe and sound*” (Trench).

28. *He was angry* (ὠργίσθη). Not with a mere temporary fit of passion, but, as the word imports, with a deep-seated wrath.

29. *Kid* (ἔριφον). Some read the diminutive, ἐρίφιον, “a little kid.” In any event a contrast is intended between the kid and the fatted calf.

30. *This thy son.* Not *my brother*, but with the bitterest sarcasm.

***Was come* (ἦλθεν).** He says *came*, as of a stranger. Not *returned*.

***Devoured* (καταφαγών).** We say “eat up;” the Greek said “eat down” (κατά). The word is suggested, no doubt, by the mention of the calf, the kid, and the feasting.

CHAPTER 16

THE PARABLE OF THE UNJUST STEWARD.

Peculiar to Luke. 1-8.

1. *Steward* (οἰκονόμον). From οἶκος, *a house*, and νέμω, *to distribute or dispense*. Hence, one who assigns to the members of the household their several duties, and pays to each his wages. The paymaster. He kept the household stores under lock and seal, giving out what was required; and for this purpose received a signet-ring from his master. Wyc., *fermour*, or *farmer*. Here probably the *land-steward*.

Was accused (διεβλήθη). Only here in New Testament. From διά, *over, across*, and βάλλω, *to throw*. *To carry across*, and hence to carry reports, etc., from one to another; to carry *false* reports, and so to *calumniate* or *slander*. See on *devil*, ⁴⁰⁰⁷ Matthew 4:1. The word implies *malice*, but not necessarily *falsehood*. Compare Latin *traducere* (*trans, over, ducere, to lead*), whence *traduce*.

Had wasted (ὡς διασκορπίζων). Lit., *as wasting*. Rev., *was wasting*; not merely a past offense, but something going on at the time of the accusation. See ch. 15:13.

2. *How is it that I hear this* (τί τοῦτο ἀκούω)? Better as Rev., *What is this that I hear?*

Give an account (ἀπόδος τὸν λόγον). Lit., “give back” (ἀπό). Rev., *render*. The (τὸν) account which is due. Aristophanes has a striking parallel: “And now give back my signet; for thou shalt no longer be my steward” (“Knights,” 947).

Thou mayest (δυνήσῃ). More strictly, as Rev., *thou canst*.

3. *Taketh away*. Or *is taking away*. He was not yet dispossessed, as is shown by what follows.

I cannot (οὐκ ἰσχύω). See on ch. 14:30. “I have not strength.” His luxurious life had unfitted him for hard labor. In Aristophanes (“Birds,”

1431), a sycophant is asked: “Tell me, being a young man, do you lodge informations against strangers?” He replies: “Yes; why should I suffer, for I know not how to dig?”

To beg (ἐπαίτεῖν). See on *besought*, ^{<152>}Matthew 15:23.

4. *They may receive*. The debtors of his master (ver. 5).

5. *He called*. Alford and Trench think that the debtors were together; but the words seem to me to indicate that he dealt with them separately. He called to him *each* one, and said unto the *first*; *after that* (ἐπειτα) another.

6. *Measures* (βάτους). Lit., *baths*. The *bath* was a Hebrew measure, but the amount is uncertain, since, according to Edersheim, there were three kinds of measurement in use in Palestine: the original Mosaic, corresponding with the Roman; that of Jerusalem, which was a fifth larger; and the common Galilaean measurement, which was more than a fifth larger than the Jerusalem. Assuming the first standard, the bath would be about fifty-six pints, and the debt, therefore, a large one.

Take thy bill (δέξαι σου τὰ γράμματα). Lit., *take back thy writings*. Rev., *bond*. Wyc., *obligation*; and in ver. 7, *letters*. The plural is used for a single document. The *bill* is the *bond* which the buyer has give, and which is in the steward's keeping. He gives it *back* to the debtor for him to alter the figures.

Sit down quickly. It was a secret transaction, to be hurried through.

7. *To another* (ἐτέρῳ). A *different* one with a different debt, and his circumstances demanding a different rate of discount.

Measures (κόρου). *Cors*. A *cor* was ten *baths*; the dry and the fluid measures being the same.

8. *The Lord*. Of the steward. Rev., properly, “*his Lord*.”

Commended. Admiring his shrewdness, though he himself was defrauded.

Unjust steward. Lit., *steward of injustice*. See on *forgetful hearer*, ^{<302>}James 1:25; and compare *words of grace*, ^{<102>}Luke 4:22; *unjust judge*, ^{<106>}Luke 18:6; *son of his love*, ^{<103>}Colossians 1:13; *lust of uncleanness*, ^{<102>}2 Peter

2:10. The idiom is a Hebrew one. The phrase expresses Jesus' judgment on what the steward's master praised.

Wisely (φρονίμως). See on ^{<1016>}Matthew 10:16. Wyc., *prudently*. I would suggest *shrewdly*, though in the modern sense of *sagaciously*, since the earlier sense of *shrewd* was *malicious*, or *wicked*. Plato says: "All knowledge separated from righteousness and other virtue appears to be *cunning* and not *wisdom*." In ^{<1022>}Matthew 7:24-26, it is applied to the sagacious man who built his house on the rock, opposed to the *foolish* (μωρός) man who built on the sand. "It is a middle term, not bringing out prominently the moral characteristics, either good or evil, of the action to which it is applied, but recognizing in it a skilful adaption of the means to the end — affirming nothing in the way of moral approbation or disapprobation, either of means or end, but leaving their worth to be determined by other considerations" (Trench, "Parables").

In their generation (εἰς τὴν γενεὰν τὴν ἑαυτῶν). The A.V. misses the point, following Wyc. Lit., *in reference to their own generation*; i.e., the body of the children of this world to which they belong, and are kindred. They are shrewd in dealing with *their own kind*; since, as is shown in the parable, where the debtors were accomplices of the steward they are all alike unscrupulous. Tynd., *in their kind*.

Than the children of light. Lit., *sons of the light*. The men of the world make their intercourse with one another more profitable than the sons of light do *their* intercourse with their own kind. The latter "forget to use God's goods to form bonds of love to the contemporaries who share their character" (Godet); forget to "*make* friends of the mammon," etc.

9. *Make to yourselves friends*. Compare Virgil, "Aeneid," vi., 664. Among the tenants of Elysium he sees "those who, by good desert, made others mindful of them."

Of the mammon of unrighteousness (ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας). The same idiom as in ver. 8, *steward of injustice*. Compare *unrighteous mammon*, ver. 11. *Mammon* should be spelt with one *m*. It is a Chaldee word, meaning *riches*. It occurs only in this chapter and at ^{<1024>}Matthew 6:24. "*Of the mammon*" is, literally, *by means of*. In the phrase of *unrighteousness*, there is implied no condemnation of property as such;

but it is styled *unrighteous*, or *belonging to unrighteousness*, because it is the characteristic and representative object and delight and desire of the selfish and unrighteous world: their love of it being a root of all evil (^{<500>}1 Timothy 6:10). Wyc., *the riches of wickedness*.

Ye fail (ἐκλίπητε). But all the best texts read ἐκλίπη, “When *it* (the mammon) fails.”

They may receive. The friends.

Habitations (σκηνάς). Lit., *tents* or *tabernacles*.

10. *That which is least*. A general proposition, yet with a reference to mammon as the *least* of things. See next verse.

11. *Faithful*. Fidelity is, therefore, possible toward the unrighteous mammon.

12. *That which is another's*. God's. Riches are not *ours*, but given us in trust.

Your own. Equivalent to *the true riches*. That which forms part of our eternal being — the redeemed self. Compare the parable of the Rich Fool (ch. 12:20), where the *life* or *soul* is distinguished from the *possessions*. “Thy *soul* shall be required; whose shall the *wealth* be?” Compare, also, *rich toward God* (ch. 12:21). Chrysostom, cited by Trench, says of Abraham and Job, “They did not serve mammon, but *possessed and ruled themselves*, and were masters, and not servants.”

13. *Servant* (οἰκέτης). Properly, *household* servant.

Serve. See on *minister*, ^{<400>}Matthew 20:26.

The other. See on ^{<400>}Matthew 6:24.

Hold to. See on ^{<400>}Matthew 6:24.

14. *Covetous* (φιλάργυροι). Rev. renders literally, according to the composition of the word, *lovers of money*. Only here and ^{<500>}2 Timothy 3:2. Compare the kindred noun, ^{<500>}1 Timothy 6:10. The usual word for covetous is πλεονέκτης (^{<400>}1 Corinthians 5:10, 11; 6:10).

Derided (ἐξεμυκτήριζον). Only here and ch. 23:35. Lit., *to turn up the nose at*. The Romans had a corresponding phrase, *naso adunco suspendere*, *to hang on the hooked nose*: i.e., to turn up the nose and make a hook of it, on which (figuratively) to hang the subject of ridicule. Thus Horace, in one of his satires, giving an account of a pretentious banquet at the house of a rich miser, describes one of the guests as *hanging everything to his nose*; i.e., making a joke of everything that occurred. The simple verb occurs at ⁴⁸⁰⁷Galatians 6:7, of mocking God.

15. Abomination. See on ⁴⁸⁴⁵Matthew 24:15.

16. Presseth. Rev., *entereth violently*. See on ⁴⁸¹²Matthew 11:12. Wyc., *maketh violence into it*. Tynd., *striveth to go in*.

17. Tittle. See on ⁴⁸¹⁸Matthew 5:18.

THE PARABLE OF DIVES AND LAZARUS.

Peculiar to Luke. 19-31.

19. Was clothed. Imperfect, and frequentative; denoting his *habitual* attire.

Purple (πορφύραν). Originally the purple *fish* from which the color was obtained, and thence applied to the color itself. Several kinds of these were found in the Mediterranean. The color was contained in a vein about the neck. Under the term *purple* the ancients included three distinct colors:

1. A deep violet, with a black or dusky tinge; the color meant by Homer in describing an ocean wave: "As when the great sea grows purple with dumb swell" ("Iliad,; xiv., 16).
2. Deep scarlet or crimson — the Tyrian purple.
3. The deep blue of the Mediterranean. The dye was permanent. Alexander is said by Plutarch to have found in the royal palace at Susa garments which preserved their freshness of color though they had been laid up for nearly two hundred years; and Mr. St. John ("Manner and Customs of Ancient Greece") relates that a small pot of the dye was discovered at Pompeii which had preserved the tone and richness attributed to the Tyrian purple. This fixedness of color is alluded to in ⁴⁸¹⁸Isaiah 1:18 — *though your sins were as scarlet*, the term being

rendered in the Septuagint φοινικοῦν, which, with its kindred words, denoted darker shades of red. A full and interesting description of the purple may be found in J. A. St. John's "Manners and Customs of Ancient Greece," iii., 224 sq.

Fine linen (βύσσον). *Byssus*. A yellowish flax, and the linen made from it. Herodotus says it was used for enveloping mummies (2:86), a statement confirmed by microscopic examinations. He also speaks of it as a bandage for a wound (7:181). It is the word used by the Septuagint for linen (⁴²⁰Exodus 25:4; 28:5; 35:6, etc.). Some of the Egyptian linen was so fine that it was called *woven air*. Sir Gardner Wilkinson says that some in his possession was, to the touch, comparable to silk, and not inferior in texture to the finest cambric. It was often as transparent as lawn, a fact illustrated by the painted sculptures, where the entire form is often made distinctly visible through the outer garment. Later Greek writers used the word for *cotton* and *silk*. See Wilkinson's "Ancient Egyptians," first series, iii., 114 sq., and Rawlinson's "History of Ancient Egypt," i., 487, 512. A yellow byssus was used by the Greeks, the material for which grew around Elis, and which was enormously costly. See Aeschylus, "Persae," 127.

Fared sumptuously (εὐφραίνόμενος λαμπρῶς). Lit., *making merry in splendor*. Compare ch. 15:23, 24, 29, 32. Wyc., *he ate, each day, shiningly*.

20. Beggar. See on *poor*, ⁴¹⁸Matthew 5:3.

Lazarus. Abbreviated from Ἐλεάζαρος, *Eleazar*, and meaning *God a help*. "It is a striking evidence of the deep impression which this parable has made on the mind of Christendom, that the term *lazar* should have passed into so many languages as it has, losing altogether its signification as a proper name" (Trench).

Was laid (ἐβέβλητο). Lit., *was thrown*: cast carelessly down by his bearers and left there.

Gate (πυλῶνα). The *gateway*, often separated from the house or temple. In ⁴³⁷Matthew 26:71, it is rendered *porch*.

Full of sores (εἰλκωμένος). Only here in New Testament. The regular medical term for *to be ulcerated*. John uses the kindred noun ἔλκος, *an ulcer* (Revelation 16:2). See next verse.

21. Desiring (ἐπιθυμῶν). Eagerly, and not receiving what he desired. The same thing is implied in the story of the prodigal, where the same word is used, “*he would fain have been filled*” (ch. 15:16), but the pods did not satisfy his hunger.

The crumbs that fell (τῶν πιπτόντων). Lit., *the things falling*. The best texts omit ψιχίων, *crumbs*.

Moreover (ἀλλὰ καὶ). Lit., *but even*. “*But (instead of finding compassion), even the dogs,*” etc.

Licked (ἐπέλειχον). Only here in New Testament. Cyril, cited by Hobart, says: “The only attention, and, so to speak, medical dressing, which his sores received, was from the dogs who came and licked them.”

22. Abraham’s bosom. A Rabbinical phrase, equivalent to being with Abraham in Paradise. “To the Israelite Abraham seems the personal center and meeting-point of Paradise” (Goebel).

23. Hell. Rev., *Hades*. Where Lazarus also was, but in a different region. See on Matthew 16:18.

24. Cool (καταψύχειν). Only here in New Testament. Common in medical language. See on ch. 21:26. Compare the exquisite passage in Dante, where Messer Adamo, the false coiner, horribly mutilated, and in the lowest circle of Malebolge, says:

“I had, while living, much of what I wished;
And now, alas! a drop of water crave.
The rivulets that from the verdant hills
Of Cassentin descend down into Arno,
Making their channels to be soft and cold,
Ever before me stand, and not in vain:
For far more doth their image dry me up
Than the disease which strips my face of flesh.”
Inferno, xxx., 65 sq.

Tormented (ὀδυνῶμαι). Used by Luke only. *Tormented* is too strong. The word is used of the sorrow of Joseph and Mary when the child Jesus

was missing (ch. 2:48); and of the grief of the Ephesian elders on parting with Paul (^{<418>}Acts 20:38). Rev., *I am in anguish*.

25. Son (τέκνον). Lit., *child*.

Receivedst (ἀπέλαβες). Received *back* (ἀπό) as a reward or quittance. Compare ch. 6:34; 18:30; 23:41.

Gulf (χάσμα). From χάσκω, *to yawn*. Transcribed into the English *chasm*. In medical language, of the cavities in a wound or ulcer.

Is fixed (ἐστήρικται). Compare ch. 22:32; and see on ^{<419>}1 Peter 5:10.

27. Send him to my father's house. Compare Dante, where Ciaccio, the glutton, says to Dante:

*“But when thou art again in the sweet world,
I pray thee to the mind of others bring me.”
Inferno, vi., 88.*

31. Be persuaded. Dives had said, “they will repent.” Abraham replies, “they will not be even *persuaded*.”

Though one rose. Dives had said, “if one *went*.”

From the dead (ἐκ νεκρῶν). Dives had said *from* the dead, but using a different preposition (ἀπό). It is wellnigh impossible to give the English reader this nice play of prepositions. The general distinction is ἀπό, *from the outside*; ἐκ, *from within*. Thus ^{<420>}Luke 2:4, Joseph went up *from* (ἀπό) Galilee, the *province*, *out of* (ἐκ) the *city* of Nazareth. Abraham's preposition (ἐκ, *out of*) implies a more complete identification with the dead than Dives' ἀπό, *from*. A rising *from among* the dead was more than a messenger going *from* the dead. “We can hardly pass over the identity of the name Lazarus with that of him who actually was recalled from the dead; but whose return, far from persuading the Pharisees, was the immediate exciting cause of their crowning act of unbelief” (Alford).

CHAPTER 17

1. Impossible (ἀνένδεκτον). *Inadmissable*. Only here in New Testament. See on *it cannot be*, ch. 13:33.

Offenses. See on *offend*, ^{<162>}Matthew 5:29; and compare on ^{<162>}Matthew 16:23.

2. It were better (λυσιτελεί). Only here in New Testament. The verb means *to pay what is due*, and is equivalent to our phrase, *it pays*.

Millstone. Compare ^{<161>}Matthew 18:6. The correct reading here is λίθος μύλικός, *a millstone*; not *a great millstone* as Matthew.

Thrown (ἐρρίπται). *Hurled*: with an underlying sense of violence, called out by so great an outrage.

3. Rebuke. See on *straitly charged*, ch. 9:21.

6. Sycamine. Or *mulberry*. Luke distinguishes between this and συκομορέα, *the fig-mulberry* (ch. 19:4). The names were sometimes confused, but a physician would readily make the distinction, as both were used medicinally.

9. I throw not. Omitted by the best texts.

10. Unprofitable (ἀχρείοι). From χρεία, *requirement*; something which the master *must* pay. Not *useless*, but having rendered no service beyond what was *due*. “The *profit* does not begin until the servant goes beyond his obligation” (Meyer). “A *servant* owes *all things*” (Bengel).

11. Through the midst of. It may also mean *between* or *on the borders of*. The Am. Rev. insists on the latter.

12. Lepers. See on ch. 5:12.

20. With observation (μετὰ παρατηρήσεως). Only here in New Testament. The progress of the kingdom cannot be defined by visible marks like that of an earthly kingdom. Its growth in the world is a process of *pervasion*, like the working of the leaven through the lump.

21. *Within*. Better, *in the midst of*. Meyer acutely remarks that “*you* refers to the Pharisees, in whose hearts nothing certainly found a place less than did the ethical kingdom of God.” Moreover, Jesus is not speaking of the *inwardness* of the kingdom, but of its *presence*. “The whole language of the kingdom of heaven being within men, rather than men being within the kingdom, is modern” (Trench, after Meyer).

24. *Lighteneth* (ἀστράπτουσα). Only here and ch. 24:4.

25. *Rejected*. See on *disallowed*, ^{<4004>}1 Peter 2:4; and *tried*, ^{<4007>}1 Peter 1:7.

31. *Goods*. See on ^{<4123>}Matthew 12:29.

On the house-top. See on ^{<4107>}Matthew 24:17.

33. *Shall preserve* (ζωογονήσει). Only here and ^{<4073>}Acts 7:19. Originally to *engender*; thence to *produce alive* or *endue with life*, and so to *preserve alive*. Wyc., *shall quicken it*.

37. *Eagles*. See on ^{<4123>}Matthew 24:28.

CHAPTER 18

THE PARABLES OF THE UNJUST JUDGE AND THE PHARISEE AND PUBLICAN.

Peculiar to Luke. 1-14.

1. *To the end that men ought* (πρὸς τὸ δεῖν). Lit., with reference to its being necessary always to pray, etc.

Faint (ἐγκακέϊν). To turn coward or lose heart.

2. *Regarded* (ἐντρέπόμενος). See on ^{<123>}Matthew 21:37.

3. *Avenge* (ἐκδίκησον). The word is too strong. It means *do me justice*. See on ^{<629>}Romans 12:19.

5. *Lest by her continual coming she weary me* (ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζη με). *Εἰς τέλος*, lit., *unto the end*, may mean *continually*; but *weary* or *wear out* for ὑπωπιάζη is more than doubtful. That word is from ὑπόπιον, *the part of the face under the eyes*, and means *to strike under the eye*; to give one a black eye. It is used only once again, by Paul, ^{<107>}1 Corinthians 9:27, and in its literal sense: “I buffet my body;” treat it as the boxer does his adversary. The more literal sense of this word, and of εἰς τέλος, *in the end*, or *finally*, give a sound and much livelier meaning here. “Lest at last she come and assault me.” So Goebel and Meyer, and so Wyc., “Lest at the last she, coming, strangle me;” and Tynd., “Lest at the last she come and rail on me.” The judge fears lest importunity may culminate in personal violence. Perhaps, also, as Goebel suggests, he intentionally exaggerates his fear.

6. *The unjust judge*. Lit., *the judge of injustice*. See on ch. 16:8.

7. *And shall not God*. The emphasis is on God. In the Greek order, “and God, shall he not,” etc.

Though he bear long with them. A very different passage, and interpretations vary greatly.

(1.) The verb μακροθυμέω means *to be long-suffering*, or to *endure patiently*. Such is its usual rendering in the New Testament.

(2.) *Them* (αὐτοῖς) refers not to the *persecutors* of God's elect, but to the *elect themselves*. The Rev. cuts the knot by the most literal of renderings: "and he is long-suffering over (ἐπι) them."

(3.) The secondary meaning of *restraining* or *delaying* may fairly be deduced from the verb, and explained either

(a) of *delaying punishment*, or

(b) of *delaying sympathy* or *help*.

The Am. Rev. adopts the former, and throws the sentence into the form of a question: "And is he slow to punish on their behalf" (ἐπ' αὐτοῖς)? I venture to suggest the following: Καὶ not infrequently has the sense of *yet*, or *and yet*. So Euripides: "Thou are Jove-born, and yet (καὶ) thy utterance is unjust" ("Helena," 1147). Aristophanes: "O crown, depart, and joy go with thee: *yet* (καὶ) I part from thee unwillingly" ("Knights," 1249). So ⁴³⁸⁰John 9:30: "Ye know not from whence he is, *and yet* (καὶ) he hath opened my eyes." ⁴³⁶²John 16:32: "Ye shall leave me alone, and *yet* (καὶ) I am not alone," etc. Render, then, "Shall not God avenge his own elect, which cry unto him day and night; yet he delayeth help on their behalf," even as the unjust judge delayed to avenge the widow? Surely he will, and that ere long. This rendering, instead of *contrasting* God with the judge, carries out the parallel. The judge delays through *indifference*. God delays also, or seems to delay, in order to try his children's faith, or because his purpose is not ripe; but he, too, will do justice to the suppliant. Tynd., *Yea, though he defer them*.

*"He hides himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad.*

*O there is less to try our faith,
In our mysterious creed,
Than in the godless look of earth
In these our hours of need.*

*It is not so, but so it looks;
And we lose courage then;
And doubts will come if God hath kept
His promises to men.”*
FABER.

8. *Nevertheless.* Notwithstanding God is certain to vindicate, will the Son of man find on earth a persistence in faith answering to the widow's?

9. *Despised* (ἐξουθενοῦντας). Lit., *made nothing of*. Rev., *set at nought*.

Others (τοὺς λοιποὺς). The expression is stronger. Lit., *the rest*. They threw all others beside themselves into one class. Rev., correctly, *all others*.

10. *The other* (ἕτερος). With an implication of his being a *different* man. See on ^{<4163>}Matthew 6:24.

Publican. See on ch. 3:12.

11. *Stood* (σατθεῖς). Lit., *having been placed*. Took his stand. It implies taking up his position *ostentatiously*; striking an attitude. But no necessarily in a bad sense. See on ch. 19:8; and compare ^{<4161>}Acts 5:20. Standing was the ordinary posture of the Jews in prayer. Compare ^{<4165>}Matthew 6:5; ^{<4112>}Mark 11:25.

Prayed (προσηύχετο). Imperfect: *began to pray*, or *proceeded to pray*.

Other men (οἱ λοιποὶ τῶν ἀνθρώπων). Lit., *the rest of men*. See on ver. 9. A Jewish saying is quoted that a true Rabbin ought to thank God every day of his life; 1, that he was not created a Gentile; 2, that he was not a plebeian; 3, that he was not born a woman.

Extortioners. As the publicans.

This publican. Lit., *this (one), the publican*. This publican here. "He lets us see, even in the general enumeration, that he is thinking of the publican, so, afterward, he does not omit directly to mention him" (Goebel).

12. *Twice in the week.* The law required only one fast in the year, that on the great day of Atonement (^{<4163>}Leviticus 16:29; ^{<4161>}Numbers 29:7); though public memorial fasts were added, during the Captivity, on the anniversaries of national calamities. The Pharisees fasted every Monday

and Thursday during the weeks between the Passover and Pentecost, and again between the Feast of Tabernacles and that of the Dedication of the Temple.

I give tithes (ἀποδεκατῶ). See on ^{<423>}Matthew 23:23.

Possess (κτῶμαι). Wrong. The Israelite did not pay tithes of his *possessions*, but only of his *gains* — his annual increase. See ^{<432>}Genesis 28:22; ^{<612>}Deuteronomy 14:22. Besides, the verb, in the present tense, does not mean to *possess*, but to *acquire*; the meaning *possess* being confined to the perfect and pluperfect. Rev., *get*. Compare ^{<419>}Matthew 10:9 (Rev.); ^{<423>}Acts 22:28; ^{<219>}Luke 21:19 (on which see note); ^{<304>}1 Thessalonians 4:4 (Rev.).

13. Standing (ἑστῶς). In a timid attitude: *merely standing*, not *posturing* as the Pharisee. See on ver. 11.

Afar off. Some explain, from *the sanctuary*; others, from the *Pharisee*.

Lift up his eyes. As worshippers ordinarily.

Be merciful (ἰλάσθητι). Lit., *be propitiated*.

A sinner (τῷ ἁμαρτωλῷ). With the definite article, “*the sinner*.” “He thinks about no other man” (Bengel).

15-17. Compare ^{<413>}Matthew 19:13-15; ^{<413>}Mark 10:13-16.

15. Infants (τὰ βρέφη). See on ^{<612>}1 Peter 2:2.

Touch. So Mark. Matthew has *lay his hands on them and pray*.

16. Suffer. See on ^{<434>}Matthew 19:14. Only Mark notes the taking in his arms.

18-30. Compare ^{<416>}Matthew 19:16-30; 20:1-16; ^{<417>}Mark 10:17-31.

18. Ruler. Peculiar to Luke.

20. Why callest thou me good? See on ^{<497>}Matthew 19:17.

Do not commit adultery, etc. Compare the different arrangement of the commandments by the three synoptists.

22. *Yet lackest thou one thing* (ἔτι ἔν σοι λείπει). Lit., *still one thing is lacking to thee*. Mark alone adds that Jesus, looking upon him, loved him.

Come (δεῦρο). Lit., *hither*.

23. *He was very sorrowful*. Rev., more correctly renders ἐγενήθη, *he became*. See on ^{<4102>}Mark 10:22.

Very rich. The Greek order forms a climax: “rich *exceedingly*.”

25. *Camel*. See on ^{<4094>}Matthew 19:24.

To go through the eye of a needle (διὰ τρήματος βελόνης εἰσελεθεῖν). Rev., more literally, *to enter in through a needle's eye*. Both Matthew and Mark use another word for needle (ῥαφίς); see on ^{<4105>}Mark 10:25. Luke alone has βελόνη, which, besides being an older term, is the peculiar word for the *surgical* needle. The other word is condemned by the Greek grammarians as barbarous.

28. *All* (πάντα). The best texts read τὰ ἴδια, *our own*. So Rev.

31-34. Compare ^{<4117>}Matthew 20:17-19. ^{<4118>}Mark 10:32-34.

31. *By* the prophets (διό). Lit., *through*; the preposition expressing secondary agency.

34. *Saying* (ῥῆμα). See on ch. 1:37.

Were said (λεγόμενα). Or, more correctly, which *were being said* to them at the moment.

35-43. Compare ^{<4109>}Matthew 20:29-34. ^{<4106>}Mark 10:46-52.

39. *Cried* (ἔκραζεν). A stronger word than ἐβόησεν, *cried*, in the previous verse, which is merely to *cry* or *shout*, while this is to cry *clamorously*; to *scream* or *shriek*. Compare ^{<4123>}Matthew 15:23; ^{<4115>}Mark 5:5; ^{<4125>}Acts 19:28-34.

To be brought unto (ἀχθῆναι πρὸς). Used by Luke alone in the sense of bringing the sick to Christ. He also uses the compound verb *προσάγω*, which was a common medical term for bringing the sick to a physician, both in that and in other senses. See ch. 9:41; ^{<4141>}Acts 16:20; 27:27.

CHAPTER 19

THE STORY OF ZACCHAEUS.

Peculiar to Luke. 1-10.

1. *Jericho*. The city was close to the fords of the Jordan, on the frontier of Peraea, and on the richest plain of Palestine, abounding most in the choicest productions, especially balsam; and was, therefore, an appropriate seat for an officer of superior rank to preside over the collection of revenues. See on ^{<100>}Matthew 9:9; ^{<100>}Luke 3:12.

2. *Named* (ὀνόματι καλούμενος). Lit., *called by name*. Compare ch. 1:61.

Zacchaeus. *Saccai*, “the just.”

3. *He sought* (ἐζήτει). Imperfect. He was busy seeking as Jesus passed.

Who he was. Lit., *is*. No to see *what kind of a person*, but *which one of the crowd* he was.

Stature (ἡλικία). See on ch. 12:25.

4. *Sycamore* (συκομορέαν). From συκῆ, *fig-tree*, and μόρον, the *mulberry*. The fig-mulberry, resembling the fig in its fruit, and the mulberry in its leaves. Some old writers derived it from μωρὸς, *foolish*, because it produced worthless figs. Dr. Thomson says that it bears several crops yearly, which grow on short stems along the trunk and the large branches. They are very insipid, and none but the poorer classes eat them. Hence Amos expresses the fact that he belongs to the humblest class of the community, by calling himself a gatherer of sycamore fruit (^{<3074>}Amos 7:14). It grows with its large branches low down and wide open, so that Zacchaeus could easily have climbed into it. It is a favorite and pleasant conceit with old commentators that Zacchaeus' sycamore that day bore precious fruit.

5. *I must abide.* “Adopting the royal style which was familiar to him, and which commends the loyalty of a vassal in the most delicate manner by freely exacting his services” (“Ecce Homo”).

7. *To be guest* (καταλῦσαι). More correctly, Rev., *lodge*. See on ch. 9:12.

A sinner. See on ch. 3:12.

8. *Stood* (σταθεῖς). See on ch. 18:11. Describing a formal act, as of one who is about to make a solemn declaration. He was like the Pharisee in attitude, but not in spirit. The more formal word for standing, applied to the *Pharisee* in the temple, is here used of *the publican*.

I give. Not, It is my practice to give. Zacchaeus’ statement is not a *vindication*, but a *vow*. “I now give by way of restoration.”

***If I have taken anything by false accusation* (εἴ τι ἔσυκοφάντησα).** *If* — *anything* does not state a merely possible case, as if Zacchaeus were unconscious of any such extortion; but is a milder way of saying “*Whatever* I have taken.” See on ch. 3:14. It is an odd coincidence, nothing more, that the *fig*-mulberry (sycamore) should occur in connection with the *fig*-shewer (sycophant). It was common for the publicans to put a fictitious value on property or income, or to advance the tax to those unable to pay, and then to charge usurious interest on the private debt. On the harsh exaction of such debts, see ^{<4033>}Matthew 18:28; ^{<4125>}Luke 12:58.

Fourfold. The restoration required of a *thief* (^{<4021>}Exodus 22:1).

11. *Appear* (ἀναφάινεσθαι). Only here and ^{<4018>}Acts 21:3. It means *to be brought to light; shown forth*. The common phrase *show up* (ἀνά) represents it.

13. *His ten servants* (δέκα δούλους ἑαυτοῦ). Rev., rightly, changes to *ten servants of his*, since the *his* is emphatic; lit., *his own*. Moreover, it would be absurd to suppose that this nobleman, of consequence enough to be raised to a loyal dignity, had but ten servants. The number of slaves in a Roman household was enormous, sometimes reaching hundreds. Toward the end of the Republic, it was considered reprehensible not to have a slave for every sort of work.

Pounds (μνᾶς). *Minas*. Between sixteen and eighteen dollars apiece. Meyer very aptly remarks: “The small sum astonishes us. Compare, on the other hand, the talents (Matthew 25). But in Matthew, the Lord transfers to his servant his *whole property*; here he has only devoted a definite sum of money to the purpose of putting his servants to the proof therewith; and the smallness of the amount corresponds to what is so carefully emphasized in our parable, viz., the relation of faithfulness *in the least* to its great recompense (ver. 17); which relation is less regarded in the parable in Matthew” (“Commentary on Luke”).

Occupy (πραγματεύσασθε). The word *occupy* has lost the sense which it conveyed to the makers of the A.V. — that of *using* or *laying out what is possessed*. An *occupier* formerly meant a *trader*. *Occupy*, in the sense of *to use*, occurs ^{<1761>}Judges 16:11: “new ropes that never were *occupied*;” which Rev. changes to *wherewith no work hath been done*. Compare the Prayer-Book version of the Psalter, Psalms 107:23: “*occupy* that *occupieth* usury.” Rev., *trade ye*. Wyc., *merchandise ye*. Tynd., *buy and sell*. See on *traded*, ^{<1256>}Matthew 25:16.

Till I come (ἕως ἔρχομαι). It is strange that the Rev. follows this reading without comment, while the Reviser’s text takes no notice whatever of the reading of four of the leading manuscripts, which is adopted by both Tischendorf and Westcott and Hort; ἐν ᾧ ἔρχομαι, “*while I come*,” a condensed form of expression for *while I go and return*.

15. Had gained by trading (διεπραγματεύσατο). Only here in New Testament. See on ver. 13.

16. Hath gained (προσηργάσατο). Only here in New Testament. Lit., *hath worked besides* (πρὸς) the original sum. Rev., *made*.

Have thou authority (ἴσθι ἐξουσίαν ἔχων). Lit., *Be thou having authority*.

Cities. “A city for a pound, yet not even a cottage could be bought for a pound” (Bengel).

18. Made (ἐποίησεν). See on ^{<1256>}Matthew 25:16.

20. I kept (εἶχον). The imperfect. I was keeping while thou wert absent.

Napkin (σουδαρίω). The Latin *sudarium*, from *sudor*, *perspiration*: a cloth for wiping off the sweat. Trench notes that the napkin which the idle servant does not need for its proper use (^{<1039>}Genesis 3:19) he uses for the wrapping up of his pound.

21. Austere (αὐστηρὸς). From αὖω, *to dry*. Dry, and thence *hard*. See on *hard*, ^{<1254>}Matthew 25:24.

Sow (ἔσπειρας). See on *strawed*, ^{<1253>}Matthew 25:24.

22. Thou knewest. To be read interrogatively. “Didst thou know that? Then, for that reason, thou shouldst have been the more faithful.”

23. Bank (τράπεζαν). Lit., the *table* of the money-changer. Wyc., *board*. See on *exchangers*, ^{<1257>}Matthew 25:27.

Usury (τόκοϋ). Better *interest*, as Rev. See on *usury*, ^{<1257>}Matthew 25:27.

27. But (πλὴν). Rev., *howbeit*. However it may be with the unfaithful servant.

Slay (κατασφάζατε). Only here in New Testament. A strong word: *slaughter*; cut them *down* (κατά).

29-44. Compare ^{<1201>}Matthew 21:1-11; ^{<1110>}Mark 11:1-11.

29. Bethphage. See on ^{<1201>}Matthew 21:1.

31. The Lord. See on ^{<1203>}Matthew 21:3.

35. Their garments. More strictly, *their own* garments (ἑαυτῶν), in their reverence and love for their Lord. See on ^{<1207>}Matthew 25:7.

36. Spread (ὑπεστρώωνον). Only here in New Testament.

37. The descent. Two distinct sights of Jerusalem are caught on this route, an inequality of ground hiding it for a time after one has first seen it. Verse 37 marks the *first* sight, verse 41 the *second* and nearer view (see Introduction, on Luke’s topographical accuracy). “At this point (the former) the first view is caught of the southeastern corner of the city. The temple and the more northern portions are hid by the slope of Olivet on the right: what is seen is only Mount Zion, now, for the most part, a rough field, crowned with the mosque of David, and the angle of the

western walls, but then covered with houses to its base, and surmounted by the castle of Herod, on the supposed site of the palace of David.... It was at this point that the shout of triumph burst forth from the multitude” (Stanley, “Sinai and Palestine”).

41. *He drew nigh.* “Again the procession advanced. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments, and the path mounts again; it climbs a rugged ascent, it reaches a ledge of smooth rock, and in an instant the whole city bursts into view.... It is hardly possible to doubt that this rise and turn of the road was the exact point where the multitude paused again, and He, when he beheld the city, wept over it” (Stanley).

42. *Wept* (ἐκλαυσεν). With audible weeping.

43. *A trench* (χάρακκα). Rev., correctly, as Tynd., *a bank*. Only here in New Testament. The word literally means *a pointed stake*, used in fortifying the intrenchments of a camp, and thence the palisade itself. In fortifying a camp or besieging a city, a ditch was dug round the entire circuit, and the earth from it thrown up into a wall, upon which sharp stakes were fixed. Every Roman soldier carried three or four of these stakes on the march. Wyc., *with pale*.

Keep thee in (συνέξουσιν). See on ch. 4:38.

44. *Lay thee even with the ground* (ἐδαφιοῦσιν). Only here in New Testament. Primarily, to *beat level*, like a threshing-floor or pavement. The Septuagint uses it in the sense of *dashing down to the ground* (Psalms 137:9, and elsewhere). So Rev., from the succeeding reference to the children, and in allusion to the Psalm.

Visitation. See on ^{<002>}1 Peter 2:12.

45-48. Compare ^{<012>}Matthew 21:12-19; ^{<0112>}Mark 11:12-19.

46. *Thieves* (ληστῶν). See on ^{<0125>}Matthew 26:55; ^{<013>}Luke 10:30; ^{<0117>}Mark 11:17.

48. *Were very attentive* (ἐξεκρέματο). Only here in New Testament. Lit., as Rev., *hung upon him*. Tynd., *stuck by him*.

CHAPTER 20

1-8. Compare ^{<4122>}Matthew 21:23-32; ^{<41127>}Mark 11:27-33.

5. *They reasoned* (συνελογίσαντο). Only here in New Testament. The preposition, σύν, together, and the additional with themselves, denote a very close conference.

6. *Will stone* (καταλιθάσει). Only here in New Testament. “Stone us down” (κατά); i.e., stone us to death.

They be persuaded (πεπεισμένος ἔστιν). Lit., *It* (the people collectively) *is having been persuaded*. Demoting a long-standing and settled persuasion.

9-19. Compare ^{<4123>}Matthew 21:33-46; ^{<41111>}Mark 12:1-12.

9. *Let it out*. See on ^{<4123>}Matthew 21:33.

Went into a far country. Not necessarily far, but as Rev., another country. See on ^{<41134>}Mark 13:34.

A long time (ἱκανούς). See on ch. 7:6.

10. *Of the fruit*. See on ^{<41112>}Mark 12:2.

11. *He sent yet* (προσέθετο πέμψαι). Lit., *he added to send*. A Hebrew form of expression.

12. *Wounded* (τραυματίσαντες). Only here and ^{<41196>}Acts 19:16.

13. *It may be* (ἴσως). Only here in New Testament. The adverb of ἴσως, equal. It expresses more than perhaps, implying rather a strong probability. Compare the phrase, *it is an even chance that*.

Reverence. See on ^{<41157>}Matthew 21:37.

16. *Destroy*. See on Matthew 21, 41.

God forbid (μὴ γένοιτο). Lit., *may it not be*.

17. *The stone*, etc. See on ^{<41114>}1 Peter 2:4-7.

18. *Shall be broken* (συνθλασθήσεται). Rev., rightly, *broken to pieces*. See on ^{<4144>}Matthew 21:44.

Grind him to powder (λικμήσει). See on ^{<4144>}Matthew 21:44.

20-26. Compare ^{<41215>}Matthew 22:15-22; ^{<41216>}Mark 12:13-17.

20. *Watched*. See on ^{<4132>}Mark 3:2.

Spies (ἐγκαθέτους). Only here in New Testament. From ἐγκαθίημι, *to send in, as a garrison into a city*. Hence of persons sent in for the purpose of *espionage*.

Which should feign (ὕποκρινομένους). Lit., *feigning*. Rev., *which feigned*. Only here in New Testament. See on *hypocrites*, ^{<41213>}Matthew 23:13.

The power and authority (τῆ ἀρχῆ καὶ τῆ ἐξουσία). The former, the Roman power in general; the latter, the specific authority of the official.

21. *Acceptest not the person*. See on ^{<3111>}James 2:1.

22. *Tribute* (φόρον). From φέρω, *to bring*. Something, therefore, which is *brought in* by way of payment. Luke uses the Greek word instead of the Latin κῆνσον, *census*, in Matthew and Mark.

23. *Perceived*. See on *considerest*, ^{<41015>}Matthew 7:3.

Craftiness (πανουργίαν). From πᾶν, *every*, and ἔργον, *deed*. Readiness for every and any deed. Hence *unscrupulousness*, and so, generally, *knavery*.

24. *Penny*. See on ^{<41112>}Matthew 20:2.

Image and superscription. See on ^{<41221>}Matthew 22:20.

26. *His words* (ῥήματος). Singular number. Rev., properly, *saying*. See on ch. 1:37.

27-40. Compare ^{<41223>}Matthew 22:23-33; ^{<41218>}Mark 12:18-27.

27. *Asked*. See on ^{<41218>}Mark 12:18.

36. *Equal unto the angels* (ἰσάγγελοι). Only here in New Testament.

37. *Shewed* (ἐμήνυσεν). Originally *to disclose something secret*. Hence, generally, *to make known*.

At the bush (ἐπὶ τῆς βύτου). Wrong. Render as Rev., *in the place concerning the bush*. See on ^{<4127}Mark 12:26.

41-44. Compare ^{<4124}Matthew 22:41-46; ^{<4125}Mark 12:35-37.

43. *Of thy feet* (τῶν ποδῶν σου). A.V. omits.

46. *Chief rooms*. Rev., correctly, *chief places*. See on ^{<4129}Mark 12:39.

47. *Widows' houses*. See on ^{<4124}Mark 12:40.

CHAPTER 21

1-4. Compare ^{<124>}Mark 12:41-44.

1. *Treasury.* See on ^{<124>}Mark 12:41.

Rich. Standing last and emphatically in the sentence, “Saw them that were casting, etc. — *rich men.*” Not the rich only were casting in. Compare ^{<124>}Mark 12:41.

2. *Poor.* See on ^{<125>}Matthew 5:3.

Mites. See on ^{<124>}Mark 12:42.

3. *This poor widow.* See on ^{<125>}Mark 12:43.

4. *Offerings of God.* The best texts omit *of God*. Rev., more simply, *unto the gifts*.

Penury (ὕστερήματος). Lit., *lack*. Rev., neatly, *of her want*.

5-19. Compare ^{<126>}Matthew 24:1-14; ^{<127>}Mark 13:1-13.

5. *Stones.* See on ^{<127>}Mark 13:1.

Offerings (ἀναθήμασιν). Only here in New Testament. From ἀνατίθημι, *to set up*. Hence of something *set up* in the temple as a votive offering. Such were the golden vines presented by Herod the Great, with bunches of grapes as large as a man, and mounted above the entrance to the holy place. The magnificent porch of the temple was adorned with many such dedicated gifts, such as a golden wreath which Sosius offered after he had taken Jerusalem in conjunction with Herod; and rich flagons which Augustus and his wife had given to the sanctuary. Gifts were bestowed by princes friendly to Israel, both on the temple and on provincial synagogues. The word ἀνάθεμα, (^{<128>}Galatians 1:8, Rev.), is the same word, something *devoted*, and so devoted to *evil* and *accursed*. Luke uses the classical form. The other is the common or Hellenistic form. The two forms develop gradually a divergence in meaning; the one signifying *devoted* in a *good*, the other in a *bad* sense. The same process may be

observed in other languages. Thus *knave, lad*, becomes a *rascal villian*, a *farmer*, becomes a *scoundrel: cunning, skilful*, becomes *crafty*.

6. *Behold* (θεωρεῖτε). See on ch. 10:18.

Thrown down. See on ^{<4133>}Mark 13:2.

8. *Deceived*. Rev., rightly, *led astray*. See on ^{<4204>}Matthew 24:4.

In my name. See on ^{<4185>}Matthew 18:5.

9. *Commotions* (ἀκαταστασίας). From ἀ, *not*, and καθίστημι, *to establish*. Hence *disestablishments; unsettlements*. Rev., *tumults*.

Be not terrified (μὴ πτοηθῆτε). Only here and ch. 24:37.

By and by (εὐθέως). Better as Rev. *immediately*.

11. *Earthquakes*. See on ^{<4133>}Matthew 13:8.

Famines and pestilences (λιμοὶ καὶ λοιμοὶ). Some texts reverse the order of the words. A *paronomasia* or combination of like-sounding words: *limoi, loimoi*. Especially common in Paul's epistles.

Fearful sights (φοβητρά). Only here in New Testament, and rare in classical Greek. In Septuagint, ^{<2397>}Isaiah 19:17. Not confined to *sights*, but *fearful things*. Rev., better, *terrors*. Used in medical language by Hippocrates, of fearful objects imagined by the sick.

13. *It shall turn* (ἀποβήσεται). Lit., *turn out; issue*.

14. *To answer*. See on *answer*, ^{<4185>}1 Peter 3:15.

19. *Possess ye* (κτήσεσθε). Wrong. See on ch. 18:12. Rev. rightly, *ye shall win*.

20-36. Compare ^{<4185>}Matthew 24:15-42. ^{<4134>}Mark 13:14-37.

22. *Vengeance* (ἐκδικήσεως). Of rendering *full justice*, or satisfaction. See on *avenge*, ch. 18:3.

23. *Distress* (ἀνάγκη). Originally *constraint, necessity*; thence *force* or *violence*, and in the classical poets, *distress, anguish*.

24. Edge (στόματι). Lit., *the mouth*. So Wyc. Either in the sense of the *foremost part*, or picturing the sword as a devouring monster. In ^{<813>}Hebrews 11:33, 34, the word is used in both senses: “the *mouths* of lions;” “the *edge* of the sword.”

Led away captive. See on *captives*, ch. 4:18.

Trodden down. Denoting the oppression and contempt which shall follow conquest.

25. Signs (σημεία). See on ^{<100>}Matthew 24:24.

Distress (συνοχή). Only here and ^{<100>}2 Corinthians 2:4. Kindred with *συνεχομένη*, *taken* (ch. 4:38), on which see note. The original idea of the word is *being held in a tight grasp*.

With perplexity, the sea and the waves roaring. The A.V. follows the reading ἤχούσης, the participle, *roaring*. The proper reading is ἤχους, the noun, *the roaring*. Render *perplexity for the roaring of the sea*, etc. ‘*ἤχώ*, *roaring*, is properly a *returned sound*, an *echo*. Generally a *ringing sound*, as of the blows on an anvil.

Waves (σάλου). Only here in New Testament. The radical notion of the word is *unsteady motion*, especially the rolling swell of the sea. Rev., better, *billows*.

26. Failing (ἀποψύχοντων). Only here in New Testament. The word originally means to *leave off breathing*; to *swoon*. Thus Homer, when Laertes recognizes Ulysses:

*“He threw
Round his dear son his arms. The hardy chief,
Ulysses, drew him fainting (ἀποψύχοντα) to his heart.”
Odyssey, xxiv., 346.*

So also Sophocles, of Hector dragged behind Achilles’ chariot:

*“He breathed out his life (ἀπέψυξεν βίον).
Ajax, 1031.*

Matthew alone uses the simple verb, ψύχω, to *breathe*, or *blow*. See on *wax cold*, ^{<100>}Matthew 24:12. Luke uses four compounds of this simple

verb, all of which are peculiar to him. Compare *cool*, ch. 16:24; *refreshing*, ^{<4189>}Acts 3:19; *gave up the ghost*, ^{<4185>}Acts 5:5, 10.

Expectation (προσδοκίας). Only here and ^{<4421>}Acts 12:11.

The world. See on ch. 2:1.

Shall be shaken (σαλευθήσονται). Compare ^{<4117>}Matthew 11:7; ^{<4168>}Luke 6:38; ^{<4061>}Acts 4:31; ^{<3829>}Hebrews 12:26, 27. The root of the verb is the same as that of *billows*, ver 25.

28. Look up. See on ch. 13:11. Graphic, as implying being previously bowed down with sorrow.

Redemption (ἀπολύτρωσις). See on *lettest depart*, ch. 2:29.

29. Parable. See on ^{<4183>}Matthew 24:32.

30. Ye see (βλέποντες). Lit., “looking, ye know,” etc. Implying careful observation, with a view to determine the progress of the season.

Know (γινώσκετε). *Perceive* would be better.

31. Come to pass (γινόμενα). The present participle. Rev., more correctly, “coming to pass:” in process of fulfilment. Compare ^{<4162>}Mark 13:29.

34. Overcharged (βαρηθῶσιν). Weighed down. Compare ch. 9:32; ^{<4184>}2 Corinthians 5:4.

Surfeiting (κραিপάλη). Only here in New Testament. Derivation uncertain: akin to the Latin *crapula*, *intoxication*. Trench finds an equivalent in *fulsomeness*, in its original sense of *fulness*. In the medical writings it is used of *drunken nausea* or *headache*.

Drunkness (μέθη). Compare *are well drunk*, ^{<4180>}John 2:10. This and kindred words in the New Testament always refer to intoxication, or that which intoxicates. See note on ^{<4181>}John 2:10.

Cares (μερίμνας). See on ^{<4165>}Matthew 6:25.

Of this life (βιωτικάις). The rendering is too general; though it might be difficult to give a better. **Βίος**, *life*, means life considered either as to its

duration (^{<4003>}1 Peter 4:3); the *means of support* (^{<4124>}Mark 12:44; ^{<4083>}Luke 8:43; 21:4; ^{<4187>}1 John 3:17); or the *manner of leading it* (^{<5182>}1 Timothy 2:2). The meaning here is *pertaining to the support or luxury of life*; and so in the only other passages where it occurs, ^{<4083>}1 Corinthians 6:3, 4. The parallel is ^{<4063>}Matthew 6:31. Wyc., *business of this life*.

Suddenly (αἰφνίδιος). Only here and ^{<5183>}1 Thessalonians 5:3.

35. As a snare. Join with the previous sentence: “come suddenly as a snare.” Compare *entangle*, ^{<4125>}Matthew 22:15.

36. Watch. See on ^{<4133>}Mark 13:33.

37. Abode (ἠὺλίξετο). Only here and ^{<4117>}Matthew 21:17.

38. Came early in the morning (ὄρθριζεν). Only here in New Testament.

CHAPTER 22

1-6. Compare ^{<4137>}Matthew 26:17-19. ^{<4142>}Mark 14:12-16.

1. Feast (ἑορτή). Properly *festival*. See on ^{<4141>}Mark 14:1.

Drew nigh. Imperfect: “*was drawing nigh*.”

2. Sought. Imperfect, *were seeking*, contemporaneously with the approach of the feast.

Kill (ἀνέλωσιν). Lit., *to take up and carry off*, and so *to make way with*.

3. Satan. See on ch. 13:16.

Iscariot. See on ^{<4105>}Matthew 10:5.

4. Captains (στρατηγοίς). The leaders of the temple-guards. Compare ^{<4001>}Acts 4:1.

6. Promised (ἐξωμολόγησεν). See on ^{<4186>}Matthew 3:6; 11:25. The idea is that of an *open* and *fair* consent or pledge.

10. A man — pitcher. See on ^{<4143>}Mark 14:13.

11. Guest-chamber. See on ^{<4144>}Mark 14:14.

12. And he (καὶ κεῖνος). See on ^{<4145>}Mark 14:15.

Furnished. See on ^{<4145>}Mark 14:15. Wyc., *strewed*.

14-18; Compare ^{<4131>}Matthew 26:20; ^{<4147>}Mark 14:17.

14. The apostles. Both Matthew and Mark have *the twelve*.

15. With desire I have desired. Expressing *intense* desire. Compare ^{<4129>}John 3:29, *rejoiceth with joy*; ^{<4017>}Acts 4:17, *threaten with threatening*.

19-20. Compare ^{<4131>}Matthew 26:26-29. ^{<4142>}Mark 14:22-25. ^{<4123>}1 Corinthians 11:23-25.

19. Bread (ἄρτον). Better, *a loaf*.

20. The cup. See on ^{<4143>}Mark 14:23.

Testament (διαθήκη) — *shed*. See on ⁴¹⁵³Matthew 26:28.

21. *Betrayeth* (παραδίδοντας). The present participle: *is now engaged in betraying*.

With me. “He does not say *with you*: thus separating the traitor from the rest of the disciples, and showing that now he alone has to do with that wretch, as with an enemy” (Bengel).

24. *A strife* (φιλονεικία). Properly, “an *eager* contention.” Only here in New Testament.

Greatest. Strictly, *greater*.

26. *Doth serve*. See on *minister*, ⁴¹¹⁶Matthew 20:26.

28. *Continued* (διαμεμενηκότες). Lit., “have remained *through*” (διά).

29. *I appoint* (δικαίθεμαι). Implying *allotment*: assigning in the course of distribution (διά). Wyc., *dispose*. Luke is especially fond of compounds with διά.

31. *Hath desired* (ἐζητήσατο). Only here in New Testament. It sometimes means *to obtain* by asking, or *to beg off*. So Xenophon, “Anabasis,” i., 1, 3. The mother of Cyrus, who is charged with an attempt to kill his brother, *begged him off* (ἐξαίτησαμένη). Rev., in margin, *obtained you by asking*. The result proved that Satan had obtained him for the time.

Sift (σινιάσαι). Only here in New Testament.

Wheat (σίτον). A general term, *grain*.

32. *Prayed* (ἐδεήθην). See on *prayers*, ch. 5:33.

Art converted (ἐπιστρέψας). Converted is simply the Latinized rendering of the word *to turn round* (*convertere*). Rev. renders the aorist participle, denoting a definite act, by *once*: “when *once* thou *hast turned again*.”

Strengthen (στηρίσον). See on ch. 16:25, and ⁴¹⁵¹1 Peter 5:10. Rev., *stablish*, which is much better. *Strengthen* may denote only a *temporary* effect. The word implies *fixedness*.

34. *Peter*. The only instance of Christ's directly addressing him as Peter. He refers to him by that name, ^{<4167>}Mark 16:7.

***The cock*.** See on ^{<4165>}Matthew 26:34.

***Deny*.** See on ^{<4143>}Mark 14:30.

36. *He that hath no sword*, etc. But *sword* is not governed by *hath*. It is too far off in the sentence. The meaning is, he that hath not a *purse* or *scrip* (and is therefore penniless), let him sell his garment and buy a sword. So Wyc.

37. *Have an end* (τέλος ἔχει). The phrase is synonymous with *be accomplished* τελεσθῆναι, Rev., *fulfilled*). In classical Greek this latter word is often used of the fulfilment of an oracle: also of things which are settled beyond controversy. The two expressions here give the two meanings. The prophecy is *fulfilled*; the things concerning me are *finally settled*.

39-46. Compare ^{<4153>}Matthew 26:30, 36-46; ^{<4143>}Mark 14:26, 32-42.

40. *The place*. See on *Gethsemane*, ^{<4165>}Matthew 26:36.

41. *Was withdrawn* (ἀπεσπάσθη). The Vulgate has *avulsus est*, "he was torn away," as by an inward urgency. Godet adopts this view, and so, apparently, Wyc., *he was taken away*. Meyer inclines to it; De Wette decidedly rejects it. Compare ^{<4207>}Acts 21:1.

***Prayed*.** Imperfect, *began to pray*.

43. *There appeared* (ὤφθη). The word most commonly used in the New Testament of seeing visions. See ^{<4173>}Matthew 17:3; ^{<4193>}Mark 9:4; ^{<4111>}Luke 1:11; 22:43; ^{<4127>}Acts 2:17; 7:35. The kindred noun ὄπτασία, wherever it occurs in the New Testament, means *a vision*. See ^{<4127>}Luke 1:22; 24:23, etc.

Strengthening (ἐνισχύων). Only here and ^{<4193>}Acts 9:19. See on *was not able*, ch. 14:30; and *cannot*, ch. 16:3. Commonly intransitive; *to prevail in or among*. Used transitively only by Hippocrates and Luke.

44. *Being in an agony* (γενόμενος ἐν ἀγωνίᾳ). There is in the aorist participle a suggestion of a *growing intensity* in the struggle, which is not conveyed by the simple *being*. Literally, though very awkwardly, it is,

having become in an agony: having progressed from the first prayer (*began to pray*, ver. 41) into an intense struggle of prayer and sorrow. Wycliffe's rendering hints at this: *and he, made in agony, prayed*. *Agony* occurs only here. It is used by medical writers, and the fact of a *sweat* accompanying an *agony* is also mentioned by them.

More earnestly (ἐκτενέστερον). See on *fervently*, ^{<102>}1 Peter 1:22.

Was (ἐγένετο). More correctly, as Rev., *became*. See on γενόμενος, *being*, above.

Great drops (θρόμβοι). Only here in New Testament: *gouts* or *clots*. Very common in medical language. Aristotle mentions a bloody sweat arising from the blood being in poor condition; and Theophrastus mentions a physician who compared a species of sweat to blood.

45. For sorrow. The mention of the cause of the drowsiness is characteristic.

47-53. Compare ^{<1247>}Matthew 27:47-56; ^{<1148>}Mark 14:43-52.

47. Multitude — *one of the twelve*. See on ^{<1057>}Matthew 26:47.

To kiss. See on ^{<1057>}Matthew 26:47.

50. The servant. See on ^{<1051>}Matthew 26:51.

His right ear. Lit., *his ear, the right one*. See on ^{<1051>}Matthew 26:51; and compare ^{<1147>}Mark 14:47. Both Matthew and Mark use diminutives.

51. Suffer ye thus far. This is variously interpreted. I think the text requires that the words should be addressed to the disciples, and taken as the answer to the question, *shall we smite*, etc. The meaning then is, *permit them to go so far as to seize me*. The expression thus corresponds with ^{<1052>}Matthew 26:52.

Ear (ὠτίον). This time Luke uses the diminutive. Wyc., *little ear*.

Healed. Only Luke records the healing.

52. Thief (λῆσθην). See on ^{<1055>}Matthew 26:55; ^{<207>}Luke 10:30; ^{<1117>}Mark 11:17.

54-62. Compare ^{<4157}Matthew 26:57, 58, 69-75; ^{<4158}Mark 14:53, 54, 66-72.

55. *Kindled* (περιαψόντων). Lit., *kindled all round* (περί): set in full blaze.

Hall. Or *court*. See on ^{<4159}Mark 14:54.

56. *By the fire* (πρὸς τὸ φῶς). See on ^{<4160}Mark 14:54.

63. *Smote* (δέροντες). Originally to *flay*; thence to *cudgel*. Compare our vulgarism, to *tan* or *hide*.

66. *The elders* (πρεσβυτέριον). More correctly, the *assembly* of the *elders*. So Rev.

CHAPTER 23

1-5. Compare ^{<420>}Matthew 27:1, 2; 11, 14; ^{<4151>}Mark 15:1-5.

2. *We found.* In a judicial sense: as the result of their examination before the council.

5. *Were the more fierce* (ἐπίσχυρον). Only here in New Testament. The verb means, literally, *to grow strong*. See on ch. 14:30; 16:3. Here the sense is, they were *more energetic and emphatic*. Rev., *urgent*. Wyc., *waxed stronger*.

Stirreth up (ἀνασεΐει). See on ^{<4151>}Mark 15:11. The increased urgency is shown by the use of a stronger word than *perverteth* (ver. 2).

6. *Of Galilee.* The best texts omit.

7. *Sent* (ἀνέπεμψεν). Lit., sent him *up* (ἀνά). Used of sending up to a higher court. Compare ^{<4021>}Acts 25:21, of sending Paul to Caesar. It also means to *send back*, as in ver. 11, and Philemon 11.

8. *Of a long time* (ἐξ ἱκανοῦ). See on ch. 7:6.

Hoped (ἤλπιζεν). Imperfect; *was hoping* — all this long time.

Miracle (σημεῖον). See on ^{<4111>}Matthew 11:20; and compare ^{<4122>}Acts 2:22, Rev.

9. *Many* (ἱκανοίς). Compare *long*, ver. 8.

10. *Vehemently* (εὐτόνως). Only here and ^{<4088>}Acts 18:28, of the preaching of Apollos. Originally the word means *well-strung*; hence, in medical language, of a well-toned body.

11. *Gorgeous* (λαμπρὸν). Lit., *bright or brilliant*. Compare ^{<4103>}Acts 10:30; ^{<650>}Revelation 15:6. Wyc. and Tynd., *white*. Mark has *purple* (πορφύραν), and Matthew *scarlet* (κοκκίνην).

Apparel (ἔδθητα). The general term for raiment. Matthew specifies the garment (27:28). Mark has simply *purple* (15:17).

13-25. Compare ^{<4175>}Matthew 27:15-26; ^{<4151>}Mark 15:6-15.

14. *Perverteth* (ἀποστρέφοντα). Another compound of στρέφω, *to turn*; διαστρέφοντα is rendered by the same word in ver. 2. Probably the words are used without any intentional distinction of meaning.

Διαστρέφοντα implies more of the idea of *distraction* (compare Wyc., *turning upside down*); turning different ways; while ἀποστρέφοντα emphasizes the turning *away* (ἀπό) of the people from their civil and religious allegiance. So Wyc., *turning away*.

Examined (ἀνακρίνας). Originally implying a *thorough* examination; ἀνά, *up*, from bottom to top. Technically, of a legal examination.

16. *Chastise* (παιδεύσας). Originally to *bring up a child* (παῖς). Hence, *to instruct*, so ⁴⁰²Acts 7:22, of Moses *instructed* in the wisdom of the Egyptians; and ⁴²⁶Acts 22:3, of Paul *instructed* in the law. To *discipline* or *correct*, as ^{391F}Hebrews 12:6, 7. The word is not synonymous with *punish*, since it always implies an infliction which contemplates the subject's amendment; and hence answers to *chastise* or *chasten*. So ³⁸²Hebrews 12:10; ^{418B}Revelation 3:19. In popular speech *chastise* or *punish* are often confounded. *Chasten* is from the Latin *castus*, "pure," "chaste;" and to *chasten* is, properly, to *purify*. This meaning underlies even the use of the word by Pilate, who was not likely to be nice in his choice of words. Instead of *punishing* him with death, he will *chastise* him, in order to teach him better. So Wyc., *I shall deliver him amended*.

18. *All together* (παμπληθεῖ). The whole multitude (τλήθος) of them. Only here in New Testament.

Away (αἶρε). Lit., *take away*. Compare ^{427B}Acts 21:36; 22:22.

19. *Who* (ὅστις). Classifying him. One of such a kind as that he had been imprisoned, etc.

20. *Spake* (προσεφώνησεν). Addressed. Compare ⁴²⁴Acts 21:40; 22:2. Always in the New Testament in the sense of *to accost*, whether an individual or a crowd.

21. *Shouted* (ἐπεφώνουν). Imperfect. *Kept shouting*. Used by Luke only. Compare ⁴⁰²Acts 12:22; 22:24.

22. *Said* (εἶπεν). Dropping the speech-making tone, and simply asking a question.

23. *They were instant* (ἐπέκειντο). *Instant*, in the sense of *urgent*, *pressing*. See on ch. 7:4. Compare ^{<612>}Romans 12:12; ^{<542>}2 Timothy 4:2; ^{<474>}Luke 7:4; ^{<467>}Acts 26:7. The verb means *to lie upon*, and answers to our vulgarity, *to lay one's self down to work*. Compare Aristophanes, "Knights," 253: **κάπικείμενος βόα**, *roar with all your might*. Lit., *roar, lying down to it*.

Their voices. Omit of the chief priests.

Prevailed (κατίσχυον). Had *power* (ἰσχύς) to bear *down* (κατά) the remonstrances of Pilate. Only here and ^{<468>}Matthew 16:18.

24. *Gave sentence* (ἐπέκρινεν). Pronounced the final sentence. Only here in New Testament.

26-33. Compare ^{<473>}Matthew 27:31-34; ^{<457>}Mark 15:20-23.

26. *Laid hold on* (ἐπιλαβόμενοι). Compare the peculiar word used by Matthew and Mark. See on ^{<454>}Matthew 5:41.

27-32. Peculiar to Luke. See Introduction, on the gospel of womanhood.

30. *Hills* (βουνοῖς). Only here and ch. 3:5.

31. *Tree* (ξύλον). Originally *wood*, *timber*. In later Greek, *a tree*. Used of the *cross* by Peter, ^{<453>}Acts 5:30; 10:39; and ^{<412>}1 Peter 2:24. Compare ^{<413>}Galatians 3:13.

32. *Two other*. The possible omission of a comma before *malefactors* in the A.V. might make a very awkward and unpleasant statement. Better Rev., *two others*, *malefactors*.

Put to death (ἀναίρεθῆναι). Lit., *to take up and carry away*; so that the Greek idiom answers to our *taken off*. So Shakespeare:

"The deep damnation of his taking off."
MacBeth, i., 7.

*"Let her who would be rid of him, devise
His speedy taking off."*
Lear, v., 1.

33. *Calvary* (Κρανίον). The Greek word is the translation of the Hebrew *Golgotha*. See on ^{<473>}Matthew 27:33.

35-43. Compare ^{<123>}Matthew 27:39-44; ^{<159>}Mark 15:29-32.

35. Beholding. See on ch. 10:18.

Scoffed. See on ch. 16:14.

If he. The A.V. does not give the contemptuous emphasis on οὗτος, *this fellow*.

36. Coming to him. Coming up close to the cross.

Vinegar. See on ^{<124>}Matthew 27:34.

38. Superstition. See on ^{<157>}Mark 15:26.

39. Railed (ἐβλασφήμει). Imperfect: *kept up a railing*.

41. Receive. *Are receiving* would be better.

Amiss (ἄτοπον). Lit., *out of place*, and so *strange, eccentric, perverse*; as in ^{<389>}2 Thessalonians 3:2, where it is rendered *unreasonable*. The expression here answers nearly to our familiar phrase, “has done nothing *out of the way*.” Compare ^{<486>}Acts 28:6; *no harm*.

42. Into thy kingdom. Some texts read εἰς, *into*, ἐν, *in*. So Rev. In that case we must understand, “in thy kingly glory.”

43. In Paradise (παραδείσω). Originally *an enclosed park, or pleasure-ground*. Xenophon uses it of the parks of the Persian kings and nobles. “There (at Celaenae) Cyrus had a palace and a great park (παραδείσος), full of wild animals, which he hunted on horseback.... Through the midst of the park flows the river Maeander (“Anabasis,” i., 2, 7). And again: “The Greeks encamped near a great and beautiful *park*, thickly grown with all kinds of trees” (2:4, 14.) In the Septuagint, ^{<108>}Genesis 2:8, of the garden of Eden. In the Jewish theology, the department of Hades where the blessed souls await the resurrection; and therefore equivalent to *Abraham’s bosom* (ch. 16:22, 23). It occurs three times in the New Testament: here; ^{<123>}2 Corinthians 12:4; ^{<117>}Revelation 2:7; and always of the abode of the blessed.

*“Where’er thou roam’st, one happy soul, we know,
See at thy side in woe,
Waits on thy triumph — even as all the blest
With him and Thee shall rest.*

*Each on his cross, by Thee we hang awhile,
Watching thy patient smile,
Till we have learn’d to say, “Tis justly done,
Only in glory, Lord, thy sinful servant own.”*
KEBLE, Christian Year.

44-46. Compare ^{<4276>}Matthew 27:45-50; ^{<4153>}Mark 15:33-37.

44. *Sixth hour.* Midday.

Ninth hour. See on ^{<4274>}Matthew 27:46.

45. *Veil.* See on ^{<4251>}Matthew 27:51.

46. *I commend* (παράτιθεμαι). See on ch. 9:16.

Gave up the ghost (ἐξέπνευσεν). Lit., *breathed out (his life)*. Wyc., *sent out the spirit*. See on ^{<4275>}Matthew 27:50.

47-49. Compare ^{<4251>}Matthew 27:51-56; ^{<4153>}Mark 15:38-41.

49. *That followed* (συνακολουθοῦσαι). Lit., *followed with* (σύν). So Rev. See on ^{<4275>}Matthew 27:55.

50. *Councillor.* See on ^{<4156>}Mark 15:43. Matthew calls him *rich*; Mark, *honorable*; Luke, *good and just*.

51. *Consented* (συγκατατεθειμένος). Only here in New Testament. Another of Luke’s numerous compounds. the Greek student will be struck with the array of compounds, from ver. 49 to 56, inclusive. The verb means *to put* (τίθημι), *down* (κατά), *along with* (σύν). Hence to put down the same *vote* or *opinion* with another: to agree with or assent to.

53. *Linen* (σινδόνι). See on ^{<4149>}Mark 14:51; and compare ^{<2169>}Luke 16:19.

Hewn in stone (λαξευτῷ). Only here in New Testament, and not at all in classical Greek.

56. *Returned* (ὑποστρέψασαι). This word occurs thirty-two times in Luke, and only three times in the rest of the New Testament. It is a

significant fact that, reckoning the aggregate space occupied by the four Gospels, nearly one-sixth of the whole amount is occupied with the account of the twenty-four hours beginning with the last supper and ending with the burial of Jesus. There is no day in all Bible history narrated with the fulness of that day. If we possessed the whole life of Christ, written with the same detail, the record would occupy *one hundred and eighty* volumes as large as the *whole Bible*.

CHAPTER 24

1-3. Compare ^{<480>}Matthew 28:1; ^{<414>}Mark 16:2-4.

1. *Very early in the morning* (ὄρθρου βαθύως). Lit., *at deep dawn*, or *the dawn being deep*. It is not uncommon in Greek to find βαθύς, *deep*, used of *time*; as *deep* or *late* evening. Plutarch says of Alexander, that he supped “at *deep evening*,” i.e., late at night. Philo says that the Hebrews crossed the Red Sea “*about deep dawn* (as here), while others were yet in bed.” So Socrates, in prison, asks Crito the time of day. He replies, ὄρθρος βαθύς, *the dawn is deep*, i.e. *breaking* (Plato, “Crito,” 43).

4-8. Compare ^{<480>}Matthew 28:5-7; ^{<414>}Mark 16:5-7.

4. *Shining* (ἀστραπτούσαις). Only here and ch. 17:24. Akin to ἀστράπη, *lightning*. See on *bright shining*, ch. 11:36; and compare ch. 17:24.

11. *To them* (ἐνώπιον αὐτῶν). Rev., literally, *in their sight*.

Idle tales (λῆρος). Lit., *silly talk; nonsense*. Only here in New Testament. Used in medical language of the wild talk of delirium. Wyc., *madness*. Tynd., *feigned things*.

12. *Stooping down*. See on *looketh*, ^{<502>}James 1:25. The best texts omit this verse.

Clothes. Not *garments*, but the linen *bandages* in which the body had been rolled. So Rev., *cloths*.

13. *Threescore furlongs*. Seven miles.

15. *Went with* (συνεπορεύετο). The use of the imperfect here is very beautiful. Jesus drew near while they were absorbed in their talk, and *was already walking* with them when they observed him.

17. *Ye have* (ἀντιβάλλετε). Lit., *throw back and forth; exchange*.

“*Discussed a doubt and tossed it to and fro*” (Tennyson).

And are sad (σκυθρωποί). Only here and ⁴¹⁸⁶Matthew 6:16, on which see note. The best texts put the interrogation point after *walk*, add καὶ ἐστάθησαν, and render, *and they stood still, looking sad*. So Rev.

18. Art thou only a stranger in Jerusalem (σὺ μόνος παροικεῖς Ἱερουσαλήμ). Παροικεῖν, *to dwell as a stranger*, is used in later Greek of strangers who have no rights of citizenship, and no settled home. Compare ⁸¹⁹⁹Hebrews 11:9. See on *strangers*, ⁴⁰¹¹1 Peter 1:1; and compare *sojourning*, ⁴⁰¹⁷1 Peter 1:17. The *only* of the A.V. is commonly understood adverbially: “Are you *nothing but* a stranger?” But the emphasis of the question falls there, and the word is an adjective. Render “Dost thou *alone* dwell as a stranger in Jerusalem?” Are you the *only* one who sojourns as a stranger in Jerusalem, and who does not know, etc. So, nearly, Wyc., *Thou alone art a pilgrim in Jerusalem*.

18. What things (ποῖα). Lit., “*what kind of things*.”

21. Trusted (ἠλπίζομαν). More correctly, *hoped*. Imperfect: *were hoping* all the while.

Should have redeemed. Rev., more correctly, *should redeem* (λυτροῦσθαι). See on ⁴⁰¹⁸1 Peter 1:18.

Beside all this (σὺν πάσιν τούτοις). Lit., *with all these things*: his betrayal and crucifixion, etc.

Today is the third day (τρίτην αὐτὴν ἡμέραν ἄγει σήμερον). The best texts omit *today*. The phrase forms an idiom which cannot be neatly rendered. Literally it is, “He (Christ) is *passing* (ἄγει) this day as the third.” Rev., *It is now the third day since*, etc.

22. Made us astonished (ἐξέστησαν). Literally the verb means to *put out of place*; and so, to *drive one out of his senses*. Hence the A.V. is feeble. Rev., better, *amazed us*.

Early (ὄρθριναὶ). Lit., *early ones*. Only here and ⁴⁶²⁶Revelation 22:16. Compare ὄρθρος, *dawn*, ver. 1.

23. That they had seen — which said. Cleopas, absorbed in his story, throws himself back to the time of his interview with the women. Lit.,

“They came saying that *they have seen* a vision of angels which *say*” (λέγουσιν).

25. Fools and slow of heart (ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ). This is an unfortunate translation, in the light of the ordinary, popular use of the word *fool*. Jesus would never have called those sorrowful disciples *fools* in that sense. The word is compounded of ἄ, *not*, and νοέω, which implies, besides *seeing*, perception of the mind as consequent upon sight. It is therefore equivalent to *dull of perception*. They had read what the prophets had spoken, but had failed to *perceive* its application to Christ. While this rebuke relates to the *understanding*, the following one, *slow of heart*, goes deeper, and contemplates the region of *feeling* and *moral susceptibility*. Your heart is dull and slow to respond to these testimonies of your own prophets. Compare *hardness of heart*, ^{<41134>}Mark 16:14.

All (ἐπὶ πᾶσιν). Rev., rightly, *in all*; *relying upon* (ἐπί) all the utterances of the prophets.

26. Ought not (οὐχὶ ἔδει). The A.V. does not convey the precise meaning, which is, that, in the eternal order of things, and in fulfilment of the eternal counsel of God as expressed in the prophecies, it was *essentially fitting* that Christ should suffer. Rev. is clumsy but correct: *beloved it not the Christ to suffer?*

27. He expounded (διερμήνυεν). Or *interpreted: throughout* (διᾶ). Imperfect, he *went on* interpreting from passage to passage.

28. They went (ἔπορεύοντο). Imperfect, *were going*. So Rev.

Made as though (προσεποιήσατο). The verb means originally *to add or attach to*; hence to take to one's self what does not belong to him; and so, *to pretend*; though *pretending* as implying anything false, does not attach to this act of Jesus. He *was* going on, and would have gone on but for their invitation. Only here in New Testament.

29. They constrained (παρεβιάσαντο). *Contrary to* (παρά) his apparent intention of going on. Only here and ^{<41135>}Acts 16:15.

Is far spent (κέκλικεν). Lit., *has declined*. Wyc., *is now bowed down*.

30. And gave (ἐπεδίδου). A very beautiful use of the imperfect, indicating that while he was *in the act of distributing* they recognized him. He blessed, and having broken, *was giving* it to them, when, in an instant, their eyes *were opened* (aorist tense).

31. They knew (ἐπέγνωσαν). Clearly recognized.

And he vanished out of their sight (αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν). Lit., *he, invisible, became away from them*. It is not simply, he suddenly departed from them, but he passed away from them invisibly. The ἐγένετο, *became*, is construed with ἀπ' αὐτῶν, *from them*.^{fa10}

32. Did not our heart burn — while he talked — opened. (οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν — ὡς ἐλάλει — διήνοιγεν). The A. V., as usual, pays no attention to the graphic imperfects here. They are speaking of something which was in progress: “*was not our heart burning* (finite verb and participle) while he *was speaking*, and *was opening* the scriptures?”

34. Is risen (ἠγέρθη) — *appeared* (ὤφθη). Both aorists. The Lord *rose* and *appeared*. So Wyc. See on *appeared*, ch. 22:43.

35. They told (ἐξηγοῦντο). Rev., *rehearsed* is better, because the verb means to *tell at length* or *relate in full*.

36. Jesus himself. The best texts omit *Jesus*. Render as Rev., “*he himself stood*.”

And saith unto them, Peace be unto you. The best texts omit.

38. Thoughts (διαλογισμοὶ). See on ^{<9104>}James 2:4, and *deceiving*, ^{<9102>}James 1:22. Rev., *reasonings*. As if he had said, “*Why do you reason* about a matter which your spiritual perception ought to discern at once.” Compare note on *fools*, ver. 25.^{fa11}

39. Handle (ψηλαφήσατε). Compare ^{<9101>}1 John 1:1. The word occurs also ^{<4172>}Acts 17:27; ^{<9128>}Hebrews 12:18. “It never expresses the so handling an object as to exercise a moulding, modifying influence upon it, but at most a feeling of its surface; this, it may be, with the intention of learning its composition (^{<0172>}Genesis 27:12, 21, 22); while, not seldom, it signifies no more than a feeling *for* or *after* an object, without any actual coming in contact with it at all” (Trench, “Synonyms”). Compare ^{<4172>}Acts 17:27.

Used of groping in the dark, ^{<854>}Job 5:14; of the blind, ^{<2500>}Isaiah 49:10; ^{<6329>}Deuteronomy 28:29; Judges, 16:26. See on ^{<8228>}Hebrews 12:18.

41. Meat (βρώσιμον). Only here in New Testament. Lit., *anything eatable*. Wyc., *anything that shall be eaten*. Rev., better, *anything to eat*, as the word *meat* has largely lost, in popular usage, its old sense of *food* in general.

42. Broiled. Only here in New Testament.

Of an honey-comb. The best texts omit.

44. The words. The best texts insert *my*.

Must (δεῖ). See on *ought not*, ver. 26.

45. Understanding (νοῦν). Which had been closed. See on *fools*, ver. 25.

46. Thus is behoved. The best texts omit. Render, as Rev., *thus it is written that the Christ should suffer*.

Christ (τὸν Χριστὸν). Note the article, *the Christ*, and see on ^{<4000>}Matthew 1:1.

47. Should be preached. See on *preacher*, ^{<4015>}2 Peter 2:5.

In his name. On the foundation of (ἐπί). See on ^{<4015>}Matthew 24:5.

Remission. See on ch. 3:3, and on *forgiven*, ^{<3165>}James 5:15.

Beginning from Jerusalem. Some editors place a period after *nations*, and join these words with the next sentence, omitting *and*: “beginning from Jerusalem ye are witnesses.” ^{fa12}

49. I send (ἐγὼ ἐξαποπέλλω). Rev., better, *send forth*, giving the force of ἐξ. *I* emphatic.

Endued with power. The Rev. has properly substituted the simpler *clothed*, which, to the English reader, conveys the exact figure in the word. This metaphorical sense of *clothed* is found in classical Greek. Aristophanes has *clothes with audacity*; Homer, *clothed with strength*; Plutarch, *clothes with nobility and wealth*.

51. And was carried up into heaven. Some texts omit.

FOOTNOTES

VOLUME 1

- fta1 A full discussion of the classical usage would require an essay. The critical student is referred to the article **βούλεσθαι** in Schmidt's *Synonymik der Griechischen Sprache*, vol. 3, p. 602. See, also, the art, **θέλω**, in Grimm's *Clavis Nov. Test.* His classification of meanings, however, needs careful revision.
- fta2 See Homer, "Iliad," ix. 501; Sophocles "Oedipus Tyrannus," 621.
- fta3 *Floor*, **ἄλωνα**, properly a *circular* space. Used also of *the disk* of the sun or moon, or of *a halo*, which is a transcript of the Greek word.
- fta4 The tense is the aorist, denoting completed action at an indefinite past time, and so, strictly, *forgave*; but where any effect of the action expressed by the aorist remains, we are justified in rendering it by a perfect; and so Rev.
- fta5 It is uncertain whether this means four hundred and ninety times, or seventy-seven times. Those who maintain the latter, claim that the expression is derived from the Septuagint, ^{<00E1}Genesis 4:24. Authorities, however, do not agree on the rendering of the Hebrew in that passage. Meyer says it cannot possibly mean anything else than seventy-seven, while Bunsen renders seven times seventy, and Grotius *septuagies et id ipsum septies*, "seventy times and that seven times over." The point, however, is unimportant, for, as Dr. Morison observes, "So far as the *spirit* of our Savior's answer is concerned, both enumerations are right."
- fta6 Hebraistically, of *gracious* visitation. Comp. ^{<00E1}Luke 7:16; ^{<00E1}Hebrews 2:6.
- fta7 In post-classical Greek, sometimes of reading aloud with comments. This may explain the parenthesis in ^{<00E1}Matthew 24:15.
- fta8 Further examination has convinced me that this distinction is unfounded. See Prof. Ezra Abbot's "Critical Essays."

- fta⁹ The Rev. is not open to the charge of Mr. Yonge (Expositor, 2nd Series, v., 3^{fta18} of “construing through a brick wall.” The rendering is quite “intelligible;” quite as much so as Mr. Y.’s “cleanse the within by alms.”
- fta¹⁰ Not **αφαντος αὐτοῖς**, *became invisible to them*, which would imply that his body remained, but invisibly; but **ἀπ’ αὐτῶν**, *away from them*, implying a real removal (Beza, cited by Alford and Meyer).
- fta¹¹ *Reasonings, doubtings, scruples*, are more or less distinctly implied in every occurrence of the word in the New Testament. In ^{<50114}Philippians 2:14, *disputings* (Rev.) is, as Meyer observes, unsuitable to the reference of *murmurings* to God, and means rather *scrupulous considering* or *hesitations*, indicating uncertainty in the consciousness of duty. So in ^{<50185}1 Timothy 2:8, the A.V. *doubting* is better. ^{<5140}Romans 14:1, is *decisions of doubts* (Rev., margin) or *scruples*. So Meyer, Godet, Lange, Beet, Shedd, Hodge, Tholuck, Alford, De Wette.
- fta¹² Tischendorf (8th ed.), Westcott and Hort, and Rev. text read **ἀρξάμενοι**, referring to the disciples. The old reading, **ἀρξάμενον**, is explained as the impersonal accusative neuter, referring to **κηρυχθῆναι**.
- fta¹³ The construction is plainly the genitive absolute, **ἐρχομένου Πέτρου**, *Peter passing by*.
- fta¹⁴ Where, however, the best texts read the simple verb **ἀπορεῖσθαι**, *were perplexed*, for **διαπορεῖσθαι**, “were greatly perplexed.”
- fta¹⁵ The A.V. apparently assumes that **ἐν**, *in*, stands for **εἰς**, *into*, which is inadmissible. The preposition may be explained as combining the ideas of *entrance into* and *subsequent rest*; and this seems to be the explanation adopted by the Rev. Alford’s rendering, *at their taking possession of the Gentiles*, is condemned by the fact that **κατάσχεσις** does not mean *taking possession*, but *holding possession*, which is clearly the meaning in ver. 5, the only other New Testament passage where it occurs. Meyer, in his anxiety to preserve the strict force of **ἐν**, renders *during the possession of the Gentiles*, or *while the Gentiles were in the state of possession*, which, though grammatically

defensible, I cannot help thinking forced and unnatural. On the whole, it seems best to hold by the rendering of the Rev.

- fta16 See ^{<44B>}Acts 8:3; 9:2; 22:3, 4; 26:9, 10.
- fta17 It must be confessed that this statement, as thus amended, is obscure, and that the rendering would be greatly simplified by retaining the omitted words, as is done by several high authorities, as Meyer, Alford, Hackett, Gloag, De Wette, though against strong MS evidence. They explain the omission in these MSS. by the fact that no mention of fasting is made in ver. 3.
- fta18 The Rev. Samuel Cox's application of the word to Christians, as making Christianity *the daily business of their lives*, is forced (Biblical Expositions, p. 341).
- fta19 This force of the verb is illustrated by Xenophon (Anabasis, 1., 5, 9). "For one who directed his attention to it (*i.e.*, the numerous evidences of power furnished by a great empire) might *see* (συνιδεῖν, in a comprehensive glance) that the king was powerful." So Plato (Laws, 904), speaking of God, says, "When he saw that our actions had life," etc., going on to enumerate various details, "He, *seeing all this* (τὰ ὅλα πάντα συνιδών)." Compare, also, ^{<44B>}Acts 14:6.
- fta20 See the Homeric Hymn to Hermes, and Horace, Odes, B. i., Ode x.; Iliad, v., 390; xxiv., 24.
- fta21 As, for instance, in the beautiful story of Baucis and Philemon, as related by Ovid (Metamorphoses, viii., 626-724).
- fta22 Caria, the province adjoining Lydia on the south; Maeonia, the ancient name of Lydia.
- fta23 For fuller descriptions, see Lewin, Life and Epistles of St. Paul; Davies, St. Paul in Greece; Smith, Dictionary of Greek and Roman Geography, Art., *Athens*.
- fta24 For descriptions of the temple, see Conybeare and Howson; and Lewin, Life and Epistles of St. Paul; Farrar, Life and Work of St. Paul; and Wood Ephesus.
- fta25 See Bp. Lighfoot's "Essays on Supernatural Religion," p. 297, and Euripides "Iphigenia in tauris," 87.

- fta26 See Bishop Lightfoot's Commentary on Philippians, p. 93; and the Essay on the Christian Ministry, in the same volume, p. 179 sq.; also, Conybeare and Howson, vol. i., ch. xiii.
- fta27 "Bernhardy very aptly remarks that the entrance of the word **δεισιδαιμονία** marks a critical point in the history of the life of the Greek people. It marks the wavering between skepticism and despondency. It leaves the conception of the object of religious reverence wavering between God and demon, and thus *fearing* becomes the dominant notion. Hence the word carries more reproach than credit" (Zeschwitz, Profangracitat und Biblischer Sprachgeist).
- fta28 Thus, though the priest is **ἱεράς**, the holy place is **τὸ ἅγιον**, and the most holy place, **τὰ ἅγια τῶν ἁγίων: ἱερόν** is never used in the Septuagint for the temple, except in I Chronicles 29:4; ^{<368>}Ezekiel 45:19; and in both cases the temple is referred to in its outward aspect. In ^{<370>}Ezekiel 27:6; 28:18, **τὰ ἱερά** is used of the heathen sanctuaries of Tyre. In the New Testament **ἱερός** never implies moral excellence. Excepting in the neuter form, **τὸ ἱερόν**, *the temple*, it occurs but twice (^{<403>}1 Corinthians 9:13; ^{<415>}2 Timothy 3:15), and is never used of a person. **Σεμνός** is *reverend*; **ἄγνός**, *pure*, in the sense of *chastity*, *freedom from a mixture of evil*; and is applied once to God himself (^{<418>}1 John 3:3). **Ὅσιος** is holy by sanction. Trench remarks the sharp distinction maintained by the Septuagint translators between it and **ἅγιος**; the two words being used to render two different Hebrew words, and never interchanged. The Greek student will find an interesting discussion of this subject in Zeschwitz, Profangracitat und Biblischer Sprachgeist.
- fta29 As in ^{<402>}John 10:32: "For which of these works *are you for stoning me* (**λιθάζετε**)?" ^{<431>}John 13:6: "Dost thou *mean to wash* (**νίπτεις**) my feet?" ^{<419>}Luke 1:59: "They *were for calling* (**ἐκάλουν**) him Zacharias." ^{<434>}Matthew 3:14: "John *tried to prevent* (**διεκώλυνεν**)."
- fta30 So the best texts, instead of **πολλῶ**, *much*.
- fta31 See Scott's "Castle Dangerous," ch. 1.