

THE GOSPEL ACCORDING TO

MATTHEW

INTRODUCTION

CONCERNING Matthew personally we know very little. He was a son of Alphaeus, a brother of James the Little, possibly a brother of Thomas Didymus. The only facts which the gospels record about him are his call and his farewell feast. He had been a publican or tax collector under the Roman government; an office despised by the Jews because of the extortions which commonly attended it, and because it was a galling token of subjection to a foreign power. When called by Christ, Matthew forsook at once his office and his old name of Levi. Tradition records of him that he lived the life of an ascetic, on herbs and water. There is a legend that after the dispersion of the apostles he travelled into Egypt and Ethiopia preaching the Gospel; that he was entertained in the capital of Ethiopia in the house of the eunuch whom Philip baptized, and that he overcame two magicians who had afflicted the people with diseases. It is further related that he raised the son of the king of Egypt from the dead, healed his daughter Iphigenia of leprosy, and placed her at the head of a community of virgins dedicated to the service of God; and that a heathen king, attempting to tear her from her asylum, was smitten with leprosy, and his palace destroyed by fire.

According to the Greek legend he died in peace; but according to the tradition of the Western Church he suffered martyrdom.

Mrs. Jameson (“Sacred and Legendary Art”) says: “Few churches are dedicated to St. Matthew. I am not aware that he is a patron saint of any country, trade, or profession, unless it be that of tax gatherer or exciseman; and this is perhaps the reason that, except where he figures as one of the series of evangelists or apostles, he is so seldom represented alone, or in devotional pictures. When he is portrayed as an evangelist, he holds a book or a pen; and the angel, his proper attribute and attendant, stands by,

pointing up to heaven or dictating, or he holds the inkhorn, or he supports the book. In his character of apostle, St. Matthew frequently holds a purse or money bag, as significant of his former vocation.”

Matthew wrote, probably in Palestine, and evidently for Jewish Christians. There are two views as to the language in which his gospel was originally composed: one that he wrote it in Hebrew or Syro-Chaldaic, the dialect spoken in Palestine by the Jewish Christians; the other that he wrote it in Greek. The former theory is supported by the unanimous testimony of the early church; and the fathers who assert this, also declare that his work was translated into Greek. In that case the translation was most probably made by Matthew himself, or under his supervision. The drift of modern scholarship, however, is toward the theory of a Greek original. Great uncertainty prevails as to the time of composition.

According to the testimony of the earliest Christian fathers, Matthew’s gospel is the first in order, though the internal evidence favors the priority of Mark. Evidently it was written before the destruction of Jerusalem (A.D. 70). “Had that event preceded the writing of the synoptic gospels and the epistles of St. Paul, nothing is more certain than that it must have been directly mentioned, and that it must have exercised an immense influence on the thoughts and feelings of the apostles and evangelists. No writer dealing with the topics and arguments and prophecies with which they are constantly occupied, could possibly have failed to appeal to the tremendous sanction which had been given to all their views by God himself, who thus manifested his providence in human history, and showed all things by the quiet light of inevitable circumstances” (Farrar, “Messages of the Books”).

Matthew’s object was to exhibit the Gospel as the fulfilment of the law and the prophecies; to connect the past with the present; to show that Jesus was the Messiah of the Jews, and that in the Old Testament the New was prefigured, while in the New Testament the Old was revealed. Hence his gospel has a more decidedly Jewish flavor than any other of the synoptics. The sense of Jewish nationality appears in the record of Christ’s words about the “lost sheep of the house of Israel” (15:24); in the command not to go into the way of the Gentiles nor into the villages of the Samaritans (10:5); in the prophecy that the apostles shall sit as judges in “the regeneration” (19:28). Also in the tracing of the genealogy of our Lord

no further back than to Abraham; in the emphasis laid on the works of the law (5:19; 12:33, 37); and in the prophecy which makes the end of Israel contemporaneous with the “consummation of the age” (24:3, 22; 10:23).

On the other hand, a more comprehensive character appears in the adoration of the infant Jesus by the Gentile magi; in the prophecy of the preaching of the Gospel of the kingdom to all the world (24:14), and the apostolic commission to go to all nations (28:19); in the commendation of the faith of a Gentile above that of Israel (8:10-12; compare the story of the Syrophenician woman, 15:28); in the use of the word “Jews,” as if he were outside the circle of Jewish nationality; in the parables of the laborers in the vineyard (20:1-16), and of the marriage of the king’s son (22:1-14); in the threat of taking away the kingdom from Israel (21:43), and in the value attached to the moral and religious element of the law (22:40; 23:23). The genealogy of Jesus contains the Gentile names of Rahab the Canaanite, and Ruth the Moabitess. To Matthew Jesus is alike the Messiah of the Jew and the Savior of the world.

It being the task to show how the law and prophets were fulfilled in Christ, his allusions are frequent to the Old Testament scriptures. He has upward of sixty references to the Old Testament. His citations are of two classes: those which he quotes himself as fulfilled in the events of Christ’s life, such as 1:23; 2:15, 18; 4:15, 16; and those which are a part of the discourse of his different characters, such as 3:3; 4:4, 6, 7, 10; 15:4, 8, 9. He exhibits the law of Christ, not only as the fulfilment of the Mosaic law, but in contrast with it, as is illustrated in the Sermon on the Mount. Yet, while representing the new law as gentler than the old, he represents it, at the same time, as more stringent (see 5:28, 32, 34, 39, 44). His gospel is of a sterner type than Luke’s, which has been rightly styled “the Gospel of universality and tolerance.” The retributive element is more prominent in it. Sin appeals to him primarily as the violation of law; and therefore his word for iniquity is **ἀνομία**, *lawlessness*, which occurs nowhere else in the Gospels. He alone records the saying, “Many are called, but few are chosen” (22:14), and, as Professor Abbot has acutely remarked, the distinction between *the called* (**κλητοί**) and *the chosen* (**ἐκλεκτοί**) is the more remarkable, because Paul uses the two words almost indifferently, and Luke, although he too has the parable of the unworthy guests, has not ventured to use **κλητοί** in Matthew’s disparaging signification (Art.

“Gospels,” in *Encyclop. Britannica*). To him, also, is peculiar the record of the saying that “Whosoever shall break one of the least commandments, and teach men so, shall be called least in the kingdom of heaven” (5:19). To continue the quotation from Professor Abbot, “Matthew, more than the rest of the evangelists, seems to move in evil days, and amid a race of backsliders, among dogs and swine, who are unworthy of the pearls of truth; among the tares sown by the enemy; among fishermen who have to cast back again many of the fish caught in the net of the Gospel. The broad way is ever in his mind, and the multitude of those that go thereby, and the guest without the wedding garment, and the foolish virgins, and the goats as well as the sheep, and those who even cast out devils in the name of the Lord, and yet are rejected by him because they work ‘lawlessness.’ Where Luke speaks exultantly of joy in heaven over one repentant sinner, Matthew, in more negative and sober phrases, declares that it is not the will of the Father that one of the little ones should perish; and as a reason for not being distracted about the future, it is alleged that ‘sufficient for the day is the evil thereof.’ The condition of the Jews, their increasing hostility to the Christians, and the wavering or retrogression of many Jewish converts when the hostility became intensified shortly before and during the siege of Jerusalem — this may well explain one side of Matthew’s gospel; and the other side (the condemnation of ‘lawlessness’) might find an explanation in a reference to Hellenizing Jews, who (like some of the Corinthians) considered that the new law set them free from all restraint, and who, in casting aside every vestige of nationality, wished to cast aside morality as well. Viewed in the light of the approaching fall of Jerusalem, and the retrogression of the great masses of the nation, the introduction into the Lord’s Prayer of the words ‘Deliver us from the evil,’ and the prediction that ‘by reason of the multiplying of lawlessness the love of many shall be cold,’ will seem not only appropriate, but typical of the character of the whole of the First Gospel.”

As related to the other synoptical gospels, Matthew’s contains fourteen entire sections which are peculiar to him alone. These include ten parables: The Tares; the Hidden Treasure; the Pearl; the Draw-net; the Unmerciful Servant; the Laborers in the Vineyard; the Two Sons; the Marriage of the King’s Son; the Ten Virgins, and the Talents. Two miracles: The Cure of Two Blind Men, and the Coin in the Fish’s Mouth. Four events of the

infancy: The Visit of the Magi; the Massacre of the Infants; the Flight into Egypt, and the Return to Nazareth. Seven incidents connected with the Passion and the Resurrection: the Bargain and Suicide of Judas; the Dream of Pilate's Wife; the Resurrection of the Departed Saints; the Watch at the Sepulchre; the Story of the Sanhedrim, and the Earthquake on the Resurrection Morning. Ten great passages of our Lord's discourses: Parts of Sermon on the Mount (5-7); the Revelation to Babes; the Invitations to the Weary (11:25-30); Idle Words (12:36, 37); the Prophecy to Peter (16:17-19); Humility and Forgiveness (18:15-35); Rejection of the Jews (21:43); the Great Denunciation (23); the Discourse about Last Things (25:31-46); the Great Commission and Promise (28:18-20).

Hence Matthew's is pre-eminently the *didactic* Gospel, one-quarter of the whole being occupied with the actual words and discourses of the Lord.

Matthew is less characteristic in style than in arrangement and matter. The orderly, business-like traits which had been fostered by his employment as a publican, appear in his methodical arrangement and grouping of his subject. His narrative is more sober and less graphic than either Mark's or Luke's. The picture of our Lord's life, character, and work, as Teacher, Savior, and Messianic King, is painted simply, broadly, and boldly, but without minute detail, such as abounds in Mark. His diction and construction are the most Hebraistic of the synoptists, though less so than those of John's gospel. The following Hebrew peculiarities are to be noted:

1. The phrase, *Kingdom of Heaven* (βασιλεία τῶν οὐρανῶν), which occurs thirty-two times, and is not found in the other evangelists, who use *Kingdom of God*.
2. *Father in Heaven*, or *Heavenly Father* (ὁ πατήρ ὁ ἐν οὐρανοῖς; ὁ πατήρ ὁ οὐράνιος). This occurs fifteen times in Matthew, only twice in Mark, and not at all in Luke, 11:2 being a false reading.
3. *Son of David*, seven times in Matthew, three in Mark, three in Luke.
4. *The Holy City* (Jerusalem), in Matthew only.
5. *The end of the world*, or *consummation of the age* (ἡ συντέλεια τοῦ αἰῶνος), in Matthew only.

6. *In order that it might be fulfilled which was spoken* (ἵνα or ὅπως πληρωθῆ τὸ ῥηθέν), eight times in Matthew, and not elsewhere in this form. This is Matthew's characteristic formula.

7. *That which was spoken* (τὸ ῥηθέν), twelve times; *It was spoken* (ἐρρήθη), six times. Not elsewhere used of scripture, for ⁴¹³⁴Mark 13:14 is a false reading. Matthew always uses *that which was spoken* (τὸ ῥηθέν) when quoting scripture himself. In other quotations he has *It is written* (γέγραπται), like the other evangelists. He never uses the singular (γραφή) (properly a passage of scripture).

8. *And behold* (καὶ ἰδού), in narrative, twenty-three times; in Luke, sixteen.

9. *Heathen* (ἔθνικός), in Matthew only.

10. *To swear in* (ὀμνύειν ἐν), i.e., *by*, thirteen times, in Matthew and ⁶¹⁰⁰Revelation 10:6.

A number of words condemned by the grammarians as unclassical or as slang are employed by Mark, and a few of these may be found in Matthew, such as *μόνοφθαλμος*, *having one eye*; *κολλυβισταί*, *money-changers*; *κοράσιον*, *maid*; *ῥαφίς*, *a needle*. He also uses some Latinisms, three at least in common with Mark: *πρατώριον*, *proetorium*; *κῆνσος*, *tribute*; *φραγελλόω*, *to scourge*; also *κουστωδία*, *guard*, peculiar to him alone.

He frequently uses the words *to come or go* (προσέρχομαι, πορεύω) after the oriental manner, to expand his narrative; as, *when the tempter came he said* (4:3); *a centurion came beseeching* (8:5); *a scribe came and said* (8:19); *the disciples of John came, saying* (9:14). The former of these verbs (προσέρχομαι) occurs fifty-one times, while in Mark it is found but six times, and in Luke, ten. The word ὄναρ, *a dream*, is used by him alone in the New Testament, and always in the phrase κατ' ὄναρ, *in a dream*. It occurs six times. Τάφος, *a tomb*, is also peculiar to him, the other evangelists using μνήμα or μνημῆιον, the latter being used also by Matthew. ὁ λεγόμενος, *who is called*, is a favorite expression in announcing names or surnames (1:16; 10:2; 26:3, 14). He adds *of the people* to scribes or elders (2:4; 21:23; 26:3, 47; 27:1). He writes, *into the name* (εἰς τὸ ὄνομα), where the other evangelists have ἐν, *in*, or ἐπί,

upon (10:41, 42; 18:20; 28:19). His favorite particle of transition is **τότε**, *then*, which occurs ninety times, to six in Mark and fourteen in Luke (2:7; 3:5; 8:26; 11:20, etc.). There are about a hundred and twenty words which are used by him alone in the New Testament. Two instances occur of a play upon words: **ἀφανίζουσι φανῶσι**, they make their real faces *disappear*, in order that they may *appear* (6:16); **κακοῦς κακῶς**, he will *evilly* destroy those *evil* husbandmen” (21:41).

The writer is utterly merged in his narrative. The very lack of individuality in his style corresponds with the fact that, with the single exception of the incident of his call and feast, he does not appear in his gospel, even as asking a question. It has been suggested that traces of his old employment appear in the use of the word *tribute-money*, instead of *penny*, and in the record of the miracle of the coin in the fish’s mouth; but the name “Matthew the publican” serves rather to emphasize his obscurity. The Jew who received the Messiah he portrayed could never lose his disgust for the office and class which he represented. A gospel written by a publican would seem least of all adapted to reach the very people to whom it was addressed. Whether or not the perception of this fact may be combined to produce this reticence, with the humility engendered by his contemplation of his Lord, certain it is that the evangelist himself is completely hidden behind the bold, broad masses in which are depicted the Messiah of Jewish hope, the Savior of mankind, the consummate flower of the ancient law, and the perfect life and unrivaled teaching of the Son of David.

SUPERScription

The Gospel (εὐαγγέλιον). Signifies originally *a present given in return for joyful news*. Thus Homer makes Ulysses say to Eumaeus, “Let this reward εὐαγγέλιον be given me for my good news” (Od., 14:152). In Attic Greek it meant (in the plural) *a sacrifice for good tidings*. Later it comes to mean *the good news itself* — the joyful tidings of Messiah’s kingdom. Though the word came naturally to be used as the title of books containing the history of the good tidings, in the New Testament itself it is never employed in the sense of a written book, but always means *the word preached*.

According to (κατά). This is not the same as the phrase *Gospel of Matthew*. The Gospel is God’s not Matthew’s nor Luke’s; and is substantially one and the same in all the evangelists’ writings. The words “according to,” therefore, imply a generic element in the Gospel which Matthew has set forth in his own peculiar style. The meaning is, *the good tidings of the kingdom, as delivered or represented by Matthew*.

Matthew (Ματθαῖον). The names Matthew and Levi denote the same person (^{<400>}Matthew 9:9; ^{<4124>}Mark 2:14; ^{<4157>}Luke 5:27). The name Levi is wanting in all lists of the apostles, but Matthew is named in all these lists. The Jews marked decisive changes in their life by a change of name (compare Simon and Peter; Saul and Paul); so that it is evident that Levi, after his call to the apostolate, styled himself Matthew, a contracted form of the Hebrew Mattathias, meaning *gift of God*; a name reproduced in the Greek *Theodore* (Θεός, God; δῶρον, a gift). This name so completely displaced the old one that it is anticipated by Matthew himself in ch. 9:9, where he is called Matthew; whereas Mark and Luke, in narrating his call, more correctly style him Levi (^{<4124>}Mark 2:14; ^{<4157>}Luke 5:27); while in their lists of the apostles (^{<4158>}Mark 3:18; ^{<4155>}Luke 6:15; ^{<4113>}Acts 1:13) they rightly call him Matthew.

CHAPTER 1

1. *Christ* (Χριστός). Properly an adjective, not a noun, and meaning *anointed* (χρίω, to anoint). It is a translation of the Hebrew *Messiah*, the king and spiritual ruler from David's race, promised under that name in the Old Testament (Psalms 2:2; ^{<2025>}Daniel 9:25, 26). Hence Andrew says to Simon, "We have found the Messiah, which is, being interpreted, Christ (^{<814>}John 1:41; compare ^{<402>}Acts 4:27; 10:38; 19:28). To us "Christ" has become a proper name, and is therefore written without the definite article; but, in the body of the gospel narratives, since the identity of Jesus with the promised Messiah is still in question with the people, the article is habitually used, and the name should therefore be translated "*the Christ.*" After the resurrection, when the recognition of Jesus as Messiah has become general, we find the word beginning to be used as a proper name, with or without the article. In this passage it omits the article, because it occurs in the heading of the chapter, and expresses the evangelist's own faith in Jesus as the Messiah.

Anointing was applied to kings (^{<906>}1 Samuel 9:16; 10:1), to prophets (^{<1196>}1 Kings 19:16), and to priests (^{<1025>}Exodus 29:29; 40:15; ^{<865>}Leviticus 16:32) at their inauguration. "The Lord's anointed" was a common title of the king (^{<928>}1 Samuel 12:3, 5; ^{<1014>}2 Samuel 1:14, 16). Prophets are called "Messiahs," or anointed one (^{<1362>}1 Chronicles 16:22; Psalms 105:15). Cyrus is also called "the Lord's Anointed," because called to the throne to deliver the Jews out of captivity (^{<2801>}Isaiah 45:1). Hence the word "Christ" was representative of our Lord, who united in himself the offices of king, prophet, and priest.

It is interesting to see how anointing attaches to our Lord in other and minor particulars. Anointing was an act of hospitality and a sign of festivity and cheerfulness. Jesus was anointed by the woman when a guest in the house of Simon the Pharisee, and rebuked his host for omitting this mark of respect toward him (^{<4135>}Luke 7:35, 46). In the Epistle to the Hebrews (1:8, 9), the words of the Messianic psalm (45:7) are applied to Jesus, "God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

Anointing was practiced upon the sick (^{<406>}Mark 6:13; ^{<208>}Luke 10:34; ^{<504>}James 5:14). Jesus, “the Great Physician,” is described by Isaiah (61:1, 2; compare ^{<408>}Luke 4:18) as *anointed* by God to bind up the broken-hearted, and to give the mournful the *oil of joy* for mourning. He himself anointed the eyes of the blind man (^{<406>}John 9:6, 11); and the twelve, in his name, “anointed with oil many that were sick, and healed them” (^{<406>}Mark 6:13).

Anointing was practiced upon the dead. Of her who brake the alabaster upon his head at Bethany, Jesus said, “She hath anointed my body aforehand for the burying” (^{<408>}Mark 14:8; see, also, ^{<208>}Luke 23:56).

The Son (υἰός). The word τέκνον (*child*) is often used interchangeably with υἰός (*son*), but is never applied to Christ. (For τέκνον, see on ^{<611>}John 3:1.) While in τέκνον there is commonly implied the passive or dependent relation of the children to the parents, υἰός fixes the thought on the person himself rather than on the dependence upon his parents. It suggests individuality rather than descent; or, if descent, mainly to bring out the fact that the son was worthy of his parent. Hence the word marks the filial relation as carrying with it privilege, dignity, and freedom, and is, therefore, the only appropriate term to express Christ’s sonship. (See ^{<608>}John 1:18; 3:16; ^{<602>}Romans 8:29; ^{<5013>}Colossians 1:13, 15.) Through Christ the dignity of sons is bestowed on believers, so that the same word is appropriate to Christians, *sons of God*. (See ^{<604>}Romans 8:14; 9:26; ^{<602>}Galatians 3:26; 4:5, 6, 7.)

6. *David the king* (τὸν Δαυεῖδ τὸν βασιλέα, “*the David, the king*”). Both words are thus emphasized: *the David* from whom Christ, if he were the Messiah, *must* have descended; *the king* with whom the Messiah’s genealogy entered upon the kingly dignity. In this genealogy, where the generations are divided symmetrically into three sets of fourteen, the evangelist seems to connect the last of each set with a critical epoch in the history of Israel: the first reaching from the origin of the race to the commencement of the monarchy (“*David the king*”); the second, from the commencement of the monarchy to the captivity of Babylon; the third and last, from the captivity to the coming of “*the Christ*.” The same emphatic or demonstrative use of the article occurs with the name of Joseph (ver.

16), marking his peculiar relation to Jesus as the husband of Mary: *the* Joseph, the husband of Mary.

18. *Espoused* (μνηστευθείσης: Rev., *betrothed*; Tyn., *married*). The narrative implies a distinction between betrothal and marriage. From the moment of her betrothal a woman was treated as if actually married. The union could be dissolved only by regular divorce. Breach of faithfulness was regarded as adultery, and was punishable with death (^{<1722>}Deuteronomy 22:23, 24), and the woman's property became virtually that of her betrothed, unless he had expressly renounced it; but, even in that case, he was her natural heir.

19. *Not willing* (μὴ θέλων) — *was minded* (ἐβουλήθη). These two words, describing the working of Joseph's mind, and evidently intended to express different phases of thought, open the question of their distinctive meanings in the New Testament, where they frequently occur (θέλω much oftener than βούλομαι), and where the rendering, in so many cases by the same words, furnishes no clue to the distinction. The original words are often used synonymously in cases where no distinction is emphasized; but their use in other cases reveals a radical and recognized difference. An interchange is inadmissible when the greater force of the expression requires θέλειν. For instance, βούλεσθαι would be entirely inappropriate at ^{<1018>}Matthew 8:3, "*I will*, be thou cleansed;" or at ^{<1175>}Romans 7:15.

The distinction, which is abundantly illustrated in Homer, is substantially maintained by the classical writers throughout, and in the New Testament.

θέλειν is the stronger word, and expresses a *purpose* or *determination* or *decree*, the execution of which is, or is believed to be, in the power of him who wills. βούλεσθαι expresses *wish*, *inclination*, or *disposition*, whether one desires to do a thing himself or wants some one else to do it. θέλειν, therefore, denotes the *active resolution*, the *will urging on to action*.

βούλεσθαι is to *have a mind*, to *desire*, sometimes a little stronger, running into the sense of *purpose*. θέλειν indicates the *impulse* of the will; βούλεσθαι, its *tendency*. βούλεσθαι can always be rendered by θέλειν, but θέλειν cannot always be expressed by βούλεσθαι.

Thus, Agamemnon says, “I *would not* (οὐκ ἔθελον) receive the ransom for the maid (i.e., I *refused* to receive), because I greatly *desire* (βούλωμαι) to have her at home” (Homer, “Il.,” i. 112). So Demosthenes: “It is fitting that you should *be willing* (ἐθέλειν) to listen to those who *wish* (βουλομένον) to advise” (“Olynth.,” 1:1). That is to say, It is in your power to *determine* whether or not you will listen to those who *desire* to advise you, but who power to do so depends on your consent. Again: “If the gods *will* it (θέλωσι) and you *wish* it (βούλησθε)” (Demosth., “Olynth.,” ii. 20). ^{fa1}

In the New Testament, as observed above, though the words are often interchanged, the same distinction is recognized. Thus, ^{<4128>}Matthew 2:18, “Rachael *would not* (ἤθελε) be comforted;” obstinately and positively refused. Joseph, having the right and power under the (assumed) circumstances to make Mary a public example, *resolved* (θελων) to spare her this exposure. Then the question arose — What should he do? On this *he thought*, and, having thought (ἐνθυμηθέντος), his mind *inclined* (tendency), *he was minded* (ἐβουλήθη) to put her away secretly.

Some instances of the interchanged use of the two words are the following: ^{<4155>}Mark 15:15, “Pilate *willing*” (βουλόμενος); compare ^{<4230>}Luke 23:20, “Pilate *willing*” (θέλων). ^{<4273>}Acts 27:43, “The centurion *willing*” (βουλόμενος); ^{<4277>}Matthew 27:17, “Whom *will* ye that I release” (θέλετε); so ver. 21. ^{<4339>}John 18:39, “*Will* ye that I release” (βούλεσθε); ^{<4445>}Matthew 14:5, “When he *would* have put him to death” (θέλων). ^{<4168>}Mark 6:48, “He *would* have passed by them” (ἤθελε); ^{<4430>}Acts 19:30, “Paul *would* have entered” (βουλομένου). ^{<4427>}Acts 18:27, “He *was disposed* to pass” (βουλομένου). ^{<4338>}Titus 3:8, “I *will* that thou affirm” (βούλωμαι). ^{<4165>}Mark 6:25, “I *will* that though give me” (θέλω), etc., etc.

In the New Testament θέλω occurs in the following senses:

1. A decree or determination of the will.

(a) Of God (^{<4007>}Matthew 12:7; ^{<4396>}Romans 9:16, 18; ^{<4421>}Acts 18:21; ^{<4149>}1 Corinthians 4:19; 12:18; 15:38).

(b) Of Christ (^{<4183>}Matthew 8:3; ^{<4374>}John 17:24; 5:21; 21:22).

(c) Of men (^{<423>}Acts 25:9). Festus, having the power to gratify the Jews, and *determining* to do so, says to Paul, who has the right to decide, “*Wilt thou* go up to Jerusalem?” ^{<416>}John 6:67, Others of the disciples had decided to leave Jesus. Christ said to the twelve, “*Will* ye also go away?” Is that your *determination*? ^{<417>}John 7:17, I any man *sets his will, is determined* to do God’s will. ^{<414>}John 8:44, The lusts of your father your will *is set to do*. ^{<415>}Acts 24:6.

2. A *wish or desire*. Very many of the passages, however, which are cited under this head (as by Grimm) may fairly be interpreted as implying something stronger than a wish; notably ^{<413>}Mark 14:36, of Christ in Gethsemane. Our Lord would hardly have used *what thou wilt* in so feeble a sense as that of a *desire* or *wish* on God’s part. ^{<416>}Mark 10:43, “Whosoever *will* be great,” expresses more than the *desire* for greatness. It is the *purpose* of the life. ^{<415>}Matthew 27:15, It was given to the Jews to decide what prisoner should be released. ^{<416>}Luke 1:62, The name of the infant John was referred to Zacharias’ decision. ^{<417>}John 17:24, Surely Christ does more than *desire* that those whom the Father has given him shall be with him. ^{<415>}Luke 9:54, It is for Jesus to *command* fire upon the Samaritan villages if he so wills. (See, also, ^{<417>}John 15:7; ^{<411>}1 Corinthians 4:21; ^{<415>}Matthew 16:25, 19:17, ^{<412>}John 21:22; ^{<413>}Matthew 13:28; 17:12.) In the sense of *wish* or *desire* may fairly be cited ^{<411>}2 Corinthians 11:12; ^{<413>}Matthew 12:38; ^{<413>}Luke 8:20; 23:8; ^{<412>}John 12:21; ^{<411>}Galatians 4:20; ^{<417>}Matthew 7:12; ^{<415>}Mark 10:35.

3. A *liking* (^{<413>}Mark 12:38; ^{<411>}Luke 20:46; ^{<414>}Matthew 27:43). (See note there.)

Βούλομαι occurs in the following senses:

1. *Inclination* or *disposition* (^{<412>}Acts 18:27; 19:30; 25:22; 28:18; ^{<415>}2 Corinthians 1:15).
2. Stronger, with the idea of *purpose* (^{<411>}1 Timothy 6:9; ^{<418>}James 1:18; 3:4; ^{<411>}1 Corinthians 12:11; ^{<417>}Hebrews 6:17).

In most, if not all of these cases, we might expect **θέλειν**; but this use of **βούλομαι** there is an implied emphasis on the element of *free choice* or *self-determination*, which imparts to the *desire* or *inclination* a *decretory* force. This element is in the human will by *gift* and *consent*. In the divine

will it is *inherent*. At this point the Homeric usage may be compared in its occasional employment of **βούλομαι** to express determination, but only with reference to the gods, in whom to *wish* is to *will*. Thus, “Whether Apollo *will* (**βούλεται**) ward off the plague” (“Il.,” i. 67). “Apollo *willed* (**βούλετο**) victory to the Trojans” (“Il.,” vii. 21).

To make a public example (**δειγματίσαι**). The word is kindred to **δείκνυμι**, to *exhibit, display, point out*. Here, therefore, to expose Mary to public shame (Wyc., *publish her*; Tyn., *defame her*). The word occurs in ^{<1015>}Colossians 2:15, of the victorious Savior displaying the vanquished powers of evil as a general displays his trophies or captives in a triumphal procession. “He made a show of them openly.” A compound of the same word (**παραδειγματιζω**) appears in ^{<1010>}Hebrews 6:6, “They crucify the Son of God afresh, and *put him to an open shame*.”

21. Shalt call. Thus committing the office of a father to Joseph. The naming of the unborn Messiah would accord with popular notions. The Rabbis had a saying concerning the six whose names were given before their birth: “Isaac, Ishmael, Moses, Solomon, Josiah, and the name of the Messiah, whom may the Holy One, blessed by His name, bring quickly in our days.”

Jesus (**Ἰησοῦν**). The Greek form of a Hebrew name, which had been born by two illustrious individuals in former periods of the Jewish history — Joshua, the successor of Moses, and Jeshua, the high-priest, who with Zerubbabel took so active a part in the re-establishment of the civil and religious polity of the Jews on their return from Babylon. Its original and full form is *Jehoshua*, becoming by contraction *Joshua* or *Jeshua*. Joshua, the son of Nun, the successor of Moses, was originally name *Hoshea* (*saving*), which was altered by Moses into *Jehoshua* (*Jehovah (our) Salvation*) (^{<1016>}Numbers 13:16). The meaning of the name, therefore, finds expression in the title *Savior*, applied to our Lord (^{<1017>}Luke 1:47, 2:11; ^{<1018>}John 4:42).

Joshua, the son of Nun, is a type of Christ in his office of *captain* and *deliverer* of his people, in the military aspect of his saving work (^{<1019>}Revelation 19:11-16). As God’s revelation to Moses was in the character of a law-giver, his revelation to Joshua was in that of the Lord of Hosts (^{<1020>}Joshua 5:13, 14). Under Joshua the enemies of Israel were

conquered, and the people established in the Promised Land. So Jesus leads his people in the fight with sin and temptation. He is the leader of the faith which overcomes the world (^{<small>301D</small> Hebrews 12:2). Following him, we enter into rest.}

The priestly office of Jesus is foreshadowed in the high-priest Jeshua, who appears in the vision of Zechariah (ch. 3; compare ^{<small>301D</small> Ezra 2:2) in court before God, under accusation of Satan, and clad in filthy garments. Jeshua stands not only for himself, but as the representative of sinning and suffering Israel. Satan is defeated. The Lord rebukes him, and declares that he will redeem and restore this erring people; and in token thereof he commands that the accused priest be clad in clean robes and crowned with the priestly mitre.}

Thus in this priestly Jeshua we have a type of our “Great High-Priest, touched with the feeling of our infirmities, and in all points tempted and tried like as we are;” confronting Satan in the wilderness; trying conclusions with him upon the victims of his malice — the sick, the sinful, and the demon-ridden. His royal robes are left behind. He counts not “equality with God a thing to be grasped at,” but “empties himself,” taking the “form of a servant,” humbling himself and becoming “obedient even unto death” (^{<small>300P</small> Philippians 2:6, 7, Rev.). He assumes the stained garments of our humanity. He who “knew no sin” is “made to be sin on our behalf, that we might become the righteousness of God in him” (^{<small>40E2</small> Corinthians 5:21). He is at once priest and victim. He pleads for sinful man before God’s throne. He will redeem him. He will rebuke the malice and cast down the power of Satan. He will behold him “as lightning fall from heaven” (^{<small>40E8</small> Luke 10:18). He will raise and save and purify men of weak natures, rebellious wills, and furious passions — cowardly braggarts and deniers like Peter, persecutors like Saul of Tarsus, charred brands — and make them witnesses of his grace and preachers of his love and power. His kingdom shall be a kingdom of priests, and the song of his redeemed church shall be, “unto him that loveth us, and loosed us from our sins by his own blood, and made us to be a kingdom, to be *priests* unto his God and Father; to him be the glory and the dominion forever and ever. Amen” (^{<small>400F</small> Revelation 1:5, 6, in Rev.).}}}}

It is no mere fancy which sees a suggestion and a foreshadowing of the *prophetic* work of Jesus in the economy of salvation, in a third name closely akin to the former. *Hoshea*, which we know in our English Bible as Hosea, was the original name of Joshua (compare ^{fa2}Romans 9:25, Rev.) and means *saving*. He is, in a peculiar sense, the prophet of grace and salvation, placing his hope in God's personal coming as the refuge and strength of humanity; in the purification of human life by its contact with the divine. The great truth which he has to teach is the love of Jehovah to Israel as expressed in the relation of *husband*, an idea which pervades his prophecy, and which is generated by his own sad domestic experience. He foreshadows Jesus in his pointed warnings against sin, his repeated offers of divine mercy, and his patient, forbearing love, as manifested in his dealing with an unfaithful and dissolute wife, whose soul he succeeded in rescuing from sin and death (Hosea 1-3). So long as he lived, he was one continual, living prophecy of the tenderness of God toward sinners; a picture of God's love for us when alien from him, and with nothing in us to love. The faithfulness of the prophetic teacher thus blends in Hosea, as in our Lord, with the compassion and sympathy and sacrifice of the priest.

He (αὐτὸς). Emphatic; and so rightly in Rev., "For *it is He* that shall save his people."

Their *sins* (ἁμαρτιῶν). Akin to ἁμαρτάνω, *to miss a mark*; as a warrior who throws his spear and fails to strike his adversary, or as a traveler who missed his way. ^{fa2} In this word, therefore, one of a large group which represent sin under different phases, sin is conceived as *a failing and missing the true end and scope of our lives, which is God*.

22. *Through* the prophet (διὰ). So the Rev. rightly, instead of *by*. In quotations from the Old Testament, the writers habitually use the preposition διὰ (*through* to denote the *instrumentality* through which God works or speaks, while they reserve ὑπὸ (*by*) to express the primary agency of God himself. So here the prophecy in ver. 23 was spoken *by* the Lord, but was communicated to men *through* his prophet.

23. *The virgin* (ἡ παρθένος). Note the demonstrative force of the article, pointing to a particular person. Not, *some virgin or other*.

They shall call (καλέσουσιν). In ver. 21, it is *thou shalt call*. The original of Isaiah (7:14) has *she shall call*; but Matthew generalized the singular into the plural, and quotes the prophecy in a form suited to its larger and final fulfilment: *men shall call* his name Immanuel, as they shall come to the practical knowledge that God will indeed dwell with men upon the earth.

Immanuel (Hebrew, *God is with us*). To protect and save. A comment is furnished by ^{<28>}Isaiah 8:10, “Devise a device, but it shall come to naught; speak a word, but it shall not stand, for *with us is God*.” Some suppose Isaiah embodied the purport of his message in the names of his children: *Mahershalal-hash-baz* (*speed-prey*), a warning of the coming of the fierce Assyrians; *Shear-Jashub* (*a remnant shall return*), a reminder of God’s mercy to Israel in captivity, and *Immanuel* (*God is with us*), a promise of God’s presence and succor. However this may be, the promise of the name is fulfilled in Jesus (compare “Lo, I am *with you* always,” ^{<19>}Matthew 28:20) by his helpful and saving presence with his people in their sorrow, their conflict with sin, and their struggle with death.

24. *The* or *his sleep* (τοῦ ὕπνου). The force of the definite article; *the* sleep in which he had the vision. So Rev., “Arose from *his* sleep.”

CHAPTER 2

1. *Bethlehem*. Hebrew, *House of Bread*, probably from its fertility. The birthplace of him who calls himself *the Bread of Life* (^{<465>}John 6:35), and identified with the history of his human ancestry through Ruth, who was here married to Boaz, and was the ancestress of David (1:5, 6), and through David himself, who was born there, and anointed king by Samuel (compare ^{<461>}Luke 2:11, *city of David*).

Wise men, or *Magi* (μάγοι). Wycliffe renders *kings*. A priestly caste among the Persians and Medes, which occupied itself principally with the secrets of nature, astrology, and medicine. Daniel became president of such an order in Babylon (^{<278>}Daniel 2:48). The word became transferred, without distinction of country, to all who had devoted themselves to those sciences, which were, however, frequently accompanied with the practice of magic and jugglery; and, under the form *magician*, it has come to be naturalized in many of the languages of Europe. Many absurd traditions and guessed respecting these visitors to our Lord's cradle have found their way into popular belief and into Christian art. They were said to be kings, and three in number; they were said to be representatives of the three families of Shem, Ham, and Japhet, and therefore one of them is pictured as an Ethiopian; their names are given as Caspar, Balthasar, and Melchior, and their three skulls, said to have been discovered in the twelfth century by Bishop Reinald of Cologne, are exhibited in a priceless casket in the great cathedral of that city.

2. *The east* (ἀνατολή). Literally, *the rising*. Some commentators prefer to render *at its rising*, or *when it rose*. In ^{<418>}Luke 1:78, the word is translated *dayspring*, or *dawn*. The kindred verb occurs in ^{<406>}Matthew 4:16, "light did spring up" (ἀνέτειλεν).

4. *All the chief priests*. We should expect only *one* chief priest to be mentioned; but the office had become a lucrative one, and frequently changed hands. A rabbi is quoted as saying that the first temple, which stood about four hundred and ten years, had only eighteen high-priests from first to last; while the second temple, which stood four hundred and twenty years, had more than three hundred high-priests. The reference

here is not to a meeting of the Sanhedrim, since the elders, who are not mentioned, belonged to this; but to an extraordinary convocation of all the high-priests and learned men. Besides the high-priest in actual office, there might be others who had been this predecessors, and who continued to bear the name, and in part the dignity. It may possibly have included the heads of the twenty-four courses of priests.

6. *Land of Judah.* To distinguish it from Bethlehem in the territory of Zebulun.

Shall be shepherd of (ποιμανεῖ), from ποιμήν, a shepherd. So Rev., rightly, instead of *shall rule*. The word involves the whole office of the shepherd — guiding, guarding, folding, as well as feeding. Hence appropriate and often applied to the guides and guardians of others. Homer calls kings “the shepherds of the people.” To David the people said, “The Lord said to thee, Thou shalt *feed* (as a shepherd) my people Israel” (^{<418B>}2 Samuel 5:2, compare ^{<458D>}Psalms 78:70-72). God is often called a shepherd (^{<448S>}Genesis 48:15; ^{<423I>}Psalms 23:1; 77:20; 80:1; ^{<230I>}Isaiah 40:11; ^{<454I>}Ezekiel 34:11-31). Jesus calls himself *the good shepherd* (^{<430I>}John 10:11). Peter, who is bidden by Jesus to *shepherd* his sheep (^{<4316>}John 21:16, ποιμαίνε, Rev., *tend*), calls him the *Shepherd of Souls* (^{<402S>}1 Peter 2:25), and the *Chief Shepherd* (^{<4034I>}1 Peter 5:4); and in the Epistle to the Hebrews (13:20), he is styled *the great Shepherd of the sheep*. In ^{<4027>}Revelation 2:27, *rule* is literally to *shepherd* (compare 19:15); but Christ will shepherd his enemies, not with the pastoral crook, but with a sceptre of iron. Finally, Jesus will perpetuate this name and office in heaven among his redeemed ones, for “the *Lamb*, which is in the midst of the throne, *shall be their shepherd* (^{<4617>}Revelation 7:17, Rev.). In this verse the word *governor* is in harmony with the idea of shepherding, since the word ἡγούμενος originally means one who *goes before*, or *leads the way*, and suggests Christ’s words about the good shepherd in ^{<430B>}John 10:3, 4: “He calleth his own sheep by name, and leadeth them out.... He goeth before them, and the sheep follow him.”

Inquired diligently (ἠκρίβωσεν). Better *learned accurately*. The verb is formed from ἄκρος, *at the point* or *end*. The idea is, therefore, he *ascertained to the last point*; denoting the exactness of the information

rather than the diligence of the search for it. Compare ver. 8, “Search out *carefully* (ἀκριβῶς). So the Rev. for *diligently*.

What time the star appeared (τὸν χρόνον τοῦ φαινομένου). Lit., *the time of the appearing star*. Herod asks, “*How long does the star make itself visible since its rising in the East?*” rather than “*At what time did it appear?*”

12. *Being warned* (χρηματισθέντες). The verb means *to give a response to one who asks or consults*: hence, in the passive, as here, *to receive an answer*. The word therefore implies that the wise men had sought counsel of God; and so Wycliffe, “*And answer taken in sleep.*”

16. *The children* (τοὺς παῖδας). *Male children*, as is indicated by the masculine form of the article, and so Rev.

23. *The prophets*. Note the plural, as indicating not any one prediction in particular, but a summary of the import of several prophetic statements, such as ^{<1920>}Psalm 22:6, 8; 69:11, 19; ^{<2510>}Isaiah 53:2, 3, 4.

A Nazarene. A term of contempt (compare ^{<1049>}John 1:46, and 7:52). The very name of Nazareth suggested insignificance. In Hebrew it meant *sprout* or *shoot*. The name is prophetically given to the Messiah (^{<2100>}Isaiah 11:1). In ^{<2103>}Isaiah 10:33, 34, the fate of Assyria is described under the figure of the felling of a cedar-forest. The figure of the tree is continued at the opening of ch. 11 concerning the Jewish state. The cedar throws out no fresh suckers, but the oak is a tree “in which, after the felling, a stock remaineth” (^{<2163>}Isaiah 6:13; compare ^{<1849>}Job 14:9). There is a future then for Israel, represented by the oak. “There shall come forth a shoot from the stock of Jesse, and a twig from his roots shall bear fruit.” As David sprang from the humble family of Jesse, so the Messiah, the second David, shall arise out of great humiliation. The fact that Jesus grew up at Nazareth was sufficient reason for his being despised. He was not a lofty branch on the summit of a stately tree; not a recognized and honored son of the royal house of David, now fallen, but an insignificant *sprout* from the roots of Jesse; a Nazarene, of an upstart sprout-town.

CHAPTER 3

1. *In those days.* The phrase is indefinite, but always points back to a preceding date; in this case to the date of the settlement of the family at Nazareth. “In those days,” i.e., some time during the nearly thirty years since that settlement.

John. Hebrew, meaning *God has dealt graciously.* Compare the German *Gotthold.*

Came (παράγινεται). Rev., *cometh.* The verb is used in what is called the *historical present*, giving vividness to the narrative, as Carlyle (“French Revolution”): “But now also the National Deputies from all ends of France *are* in Paris with their commissions.” “In those days *appears* John the Baptist.”

Preaching (κηρύσσω). See on ^{καὶ}2 Peter 2:5.

Wilderness (τῆ ἐρήμῳ). Not suggesting absolute barrenness but unappropriated territory affording free range for shepherds and their flocks. Hepworth Dixon (“The Holy Land”) says, “Even in the wilderness nature is not so stern as man. Here and there, in clefts and basins, and on the hillsides, grade on grade, you observe a patch of corn, a clump of olives, a single palm.”

2. *Repent* (μετανοεῖτε). A word compounded of the preposition *μετά*, *after, with*; and the verb *νόέω*, *to perceive*, and to *think*, as the result of perceiving or observing. In this compound the preposition combines the two meanings of *time* and *change*, which may be denoted by *after* and *different*; so that the whole compound means *to think differently after*. *Μετάνοια* (*repentance*) is therefore, primarily, an *after-thought*, *different* from the former thought; then, a *change of mind* which issues in *regret* and in *change of conduct*. These latter ideas, however, have been imported into the word by scriptural usage, and do not lie in it etymologically nor by primary usage. *Repentance*, then, has been rightly defined as “Such a virtuous alteration of the mind and purpose as begets a like virtuous change in the life and practice.” *Sorrow* is not, as is popularly conceived, the primary nor the prominent notion of the word. Paul distinguishes

between *sorrow* (λύπη) and *repentance* (μετάνοια), and puts the one as the outcome of the other. “Godly *sorrow* worketh *repentance*” (4002 Corinthians 7:10).

The kingdom of heaven. Lit., *the kingdom of the heavens* (ἡ βασιλεία τῶν οὐρανῶν). An expression peculiar to Matthew. The more usual one is *the kingdom of God*. It is a kingdom of heaven because its origin, its end, its king, the character and destiny of its subjects, its laws, institutions, and privileges — all are heavenly. In the teaching of Christ and in the apostolic writings the kingdom of the Messiah is the actual consummation of the prophetic idea of the rule of God, without any national limitation, so that participation therein rests only on faith in Jesus Christ, and on the moral renewal which is conditioned by the same. It is the combination of all rights of Christian citizenship in this world, and eternal blessedness in the next. All its senses are only different sides of the same great idea — the subjection of all things to God in Christ.

Voice. John’s personality is thrown into shadow behind Christ. “What would be the duty of a merely human teacher of the highest moral aim, entrusted with a great spiritual mission and lesson for the benefit of mankind? The example of St. John Baptist is an answer to this inquiry. Such a teacher would represent himself as a mere ‘voice,’ crying aloud in the moral wilderness around him, and anxious, beyond aught else, to shroud his own significant person beneath the majesty of his message” (Liddon, “Our Lord’s Divinity”).

6. *Were baptized* (ἐβαπτίζοντο). See on 4004 Mark 7:4.

Confessing their sins (ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν). The words imply:

1. That confession was connected with baptism. They were baptized *while in the act of confessing*.
2. An *open* confession, not a private one to John (ἐξ, compare 4498 Acts 19:18; 5016 James 5:16).
3. An *individual* confession; possibly a *specific* one. (See 4200 Luke 3:10-15.)

9. *These stones*. Pointing, as he spoke, to the pebbles on the beach of the Jordan.

10. *Is laid* (κείται). Not, *is applied*, as “She layeth her hands to the spindle” (Prov^{31:19}), but *is lying*.

Is hewn down and cast. The present tense is graphic, denoting what is to happen at once and certainly.

11. *To bear*. Compare to *unloose*, Mark 1:7. John puts himself in the position of the meanest of servants. To *bear* the sandals of their masters, that is, to bring and take them away, as well as to fasten or to take them off, was, among the Jews, Greeks, and Romans, the business of slaves of the lowest rank.

12. *Fan, floor* (Wyc. has *corn-floor*). The picture is of a farmer at his threshing-floor, the area of hard-beaten earth on which the sheaves are spread and the grain trodden out by animals. His *fan*, that is his *winnowing-shovel* or *fork*, is in his hand, and with it he throws up the mingled wheat and chaff against the wind in order to separate the grain. ^{fa3}

Thoroughly cleanse (διακαθαριεῖ). *Thoroughly* (retained by Rev.) obsolete form of *thoroughly*, is the force of the preposition διὰ (*through*). In that preposition lies the picture of the farmer beginning at one side of the floor, and working *through* to the other, cleansing as he goes.

The whole metaphor represents the Messiah as separating the evil from the good, according to the tests of his kingdom and Gospel, receiving the worthy into his kingdom and consigning the unworthy to destruction (compare Matt^{13:30; 39-43; 48-50}).

14. *Forbad* (δισεκόλυνεν). The A.V., following Wyc. and Tynd., misses the meaning of the verb. As in so many instances, it overlooks the force of the imperfect tense, which expresses past action, either in progress or in process of conception, in the agent’s mind. John did not forbid Jesus, but *had it in mind* to prevent him: *was for hindering him*. Hence Rev., properly, *would have hindered him*. Again, the preposition (διὰ) intensifies the verb, and represents *strong* feeling on John’s part. He was moved to *strenuous* protest against Jesus’ baptism by him.

16. As a dove (ὡσεὶ περιστερᾶν). In the form of a dove, and not, as some interpret, referring merely to the *manner* of the descent — swiftly and gently as a dove (compare ⁴⁰⁸⁷Luke 3:22 “*In a bodily form, as a dove*”). The dove was an ancient symbol of purity and innocence, adopted by our Lord in ⁴⁰⁸⁶Matthew 10:16. It was the only bird allowed to be offered in sacrifice by the Levitical law. In Christian art it is the symbol of the Holy Spirit, and that in his Old Testament manifestations as well as in those of the New Testament. From a very early date the dove brooding over the waters was the type of the opening words of Genesis. An odd fresco on the choir-walls of the Cathedral of Monreale, near Palermo, represents a waste of waters, and Christ above, leaning forward from the circle of heaven with extended arms. From beneath him issues the divine ray along which the dove is descending upon the waters. So Milton:

*“Thou from the first
Wast present, and with mighty wings outspread
Dove-like sat’st brooding on the vast abyss
And mad’st it pregnant.”*

In art, the double-headed dove is the peculiar attribute of the prophet Elisha. A window in Lincoln College, Oxford, represents him with the double-headed dove perched upon his shoulder. The symbol is explained by Elisha’s prayer that a double portion of Elijah’s *spirit* might rest upon him.

It has been asserted that, among the Jews, the Holy Spirit was presented under the symbol of a dove, and a passage is cited from the Talmud: “The Spirit of God moved on the face of the waters like a dove.” Dr. Edersheim (“*Life and Times of Jesus the Messiah*”) vigorously contradicts this, and says that the passage treats of the supposed distance between the upper and lower waters, which was only three finger-breadths. This is proved by ⁴⁰⁸⁸Genesis 1:2, where the Spirit of God is said to brood over the face of the waters, “just as a dove broodeth over her young without touching them.” “Thus the comparison is not between the Spirit and the dove, but between the *closeness* with which a dove broods over her young without touching them, and the supposed proximity of the Spirit to the lower waters without touching them.” He goes on to say that the dove was not the symbol of the Holy Spirit, but of Israel. “If, therefore, *rabbinic* illustration of the descent of the Holy Spirit with the visible appearance of

a dove must be sought for, it would lie in the acknowledgment of Jesus as the ideal typical Israelite, the representative of his people.”

CHAPTER 4

1. *The Devil* (τοῦ διαβόλου). The word means *calumniator, slanderer*. It is sometimes applied to men, as to Judas (^{<460>}John 6:70); in ^{<481>}1 Timothy 3:11 (*slanderers*); and in ^{<518>}2 Timothy 3:3, and ^{<418>}Titus 2:3 (*false accusers*). In such cases never with the article. *The Devil*, Satan, the God of this world (ὁ διάβολος), is always with the article and never plural. This should be distinguished from another word, also wrongly rendered *devil* in the A.V. — δαίμων, and its more common neuter form διαμόνιον, both of which should be translated *demon*, meaning the unclean spirits which possessed men, and were cast out by Christ and his apostles. The Rev., unfortunately, and against the protest of the American revisers, retains *devil* for both words, except in ^{<478>}Acts 17:18, where it renders as A.V. *gods*.

The Son of God. By its position in the sentence *Son* is emphatic. “If thou standest to God in the relation of *Son*.”

Bread (ἄρτοι). Lit., *loaves* or *cakes*. So Wyc., *loaves*. These stones were perhaps those “silicious accretions,” which assume the exact shape of little loaves of bread, and which were represented in legend as the petrified fruits of the cities of the plain. By a similar fancy certain crystallizations on Mount Carmel and near Bethlehem are called “Elijah’s melons,” and the “Virgin Mary’s peas;” and the black and white stones found along the shores of the Lake of Galilee have been transformed into traces of the tears of Jacob in search of Joseph. The very appearance of these stones, like the bread for which the faint body hungered, may have added force to the temptation. This resemblance may have been present to Christ’s mind in his words at ^{<419>}Matthew 7:9.

4. *It is written* (γέγραπται). The perfect tense. “It *has been* written, and *stands* written.” The first recorded words of Jesus after his entrance upon his ministry are an assertion of the authority of scripture, and that though he had the fulness of the Spirit. When addressing man, our Lord seldom quoted scripture, but said *I say* unto you. In answer to Satan he says, *It is written*.

5. *Taketh* (παραλαμβάνει). The preposition παρά (*with, by the side of*), implies *taketh along with himself, or conducteth*. It is the same word which all three evangelists use of Lord's taking his chosen apostles to the Mount of Transfiguration (^{<ATH>} Matthew 17:1; ^{<HUB>} Mark 9:2; ^{<HUB>} Luke 9:28).

The holy city. Matthew alone calls Jerusalem by this name, in accordance with the general intent of his gospel to connect the old economy with the new.

Pinnacle of the temple (τὸ πτερύγιον τοῦ ἱεροῦ). *Pinnacle*, from the Latin *pinna*, a diminutive of *pinna* or *penna* (*a wing*), is a literal translation of πτερύγιον, which is also a diminutive (*a little wing or winglet*). Nothing in the word compels us to infer that Christ was placed on the top of a tower or spire, which is the popular meaning of *pinnacle*. The word may be used in the familiar English sense of the wing of a building. Herod's temple had two wings, the northern and southern, of which the southern was the higher and grander; that being the direction in which the chief enlargement of the temple area made by Herod was practicable. That enlargement, according to Josephus, was effected by building up walls of solid masonry from the valley below. At the extremity of the southern side of the area, was erected the "royal portico," a magnificent colonnade, consisting of a nave and two aisles, running across the entire space from the eastern to the western wall. Josephus further says, that "while the valley of itself was very deep, and its bottom could scarcely be seen when one looked down from above, the additional vastly high elevation of the portico was placed on that height, insomuch that, if any one looked down from the summit of the roof, combining the two altitudes in one stretch of vision, he would be giddy, while his sight could not reach to such an immense depth." This, in comparison with the northern wing, was so emphatically *the wing* of the temple as to explain the use of the article here, as a well-known locality. The scene of the temptation may have been (for the whole matter is mainly one of conjecture) the roof of his portico, at the southeastern angle, where it joined Solomon's Porch, and from which the view into the Kedron valley beneath was to the depth of four hundred and fifty feet.

The word *temple* (ἱερόν, lit., *sacred place*) signifies the whole compass of the sacred inclosure, with its porticos, courts, and other subordinate

buildings; and should be carefully distinguished from the other word, **ναός**, also rendered *temple*, which means the temple itself — the “Holy Place” and the “Holy of Holies.” When we read, for instance, of Christ teaching in the *temple* (**ἱερόν**) we must refer it to one of the temple-porches. So it is from the **ἱερόν**, the court of the Gentiles, that Christ expels the money-changers and cattle-merchants. In ^{<125>}Matthew 27:51, it is the veil of the **ναός** which is rent; the veil separating the holy place from the holy of holies. In the account of Zacharias entering into the *temple* of the Lord to burn incense (^{<100>}Luke 1:9), the word is **ναός**, the holy place in which the altar of incense stood. The people were “without,” in the fore-courts. In ^{<121>}John 2:21, *the temple of his body*, **ἱερόν** would be obviously inappropriate.

6. In their hands (**ἐπὶ**). *On their hands* (so Rev.) is more correct, and gives a different picture from the A.V. *in*: lifted *on* their hands, as on a litter or platform.

7. Again (**πάλιν**). Emphatic, meaning *on the other hand*, with reference to Satan’s *it is written* (ver. 6); as if he had said, “the promise which you quote must be explained by another passage of scripture.” Archbishop Trech aptly remarks, “In that ‘*It is written again*’ of Christ, lies a great lesson, quite independent of that particular scripture which, on this occasion, he quotes, or of the use to which he turns it. There lies in it the secret of our safety and defence against all distorted use of isolated passages in holy scripture. Only as we enter into the unity of scripture, as it balances, completes, and explains itself, are we warned against error and delusion, excess or defect on this side or the other. Thus the retort, ‘*It is written again,*’ must be of continual application; for indeed what very often are heresies but one-sided, exaggerated truths, truths rent away indeed from the body and complex of the truth, without the balance of the counter-truth, which should have kept them in their due place, co-ordinated with other truths or subordinated to them; and so, because all such checks are wanting, not truth any more, but error.”

12. Was cast into prison (**παρεδόθη**). The verb means, first, to *give*, or *hand over* to another. So, to *surrender* a city or a person, often with the accompanying notion of treachery. The Rev., therefore, rightly renders, *was delivered up*.

16. *The people which sat* (ὁ καθήμενος); Wyc., *dwelt*. The article with the participle (lit., *the people, the one sitting*) signifying something characteristic or habitual: the people *whose characteristic it was to sit in darkness*. This thought is emphasized by repetition in a stronger form; *sitting in the region and shadow of Death*. Death is personified. This land, whose inhabitants are spiritually dead, belongs to Death as the realm of his government.

17. *To preach* (κηρύσσειν). Originally, *to discharge the duty of a herald* (κήρυξ); hence *to cry out, proclaim* (see on ⁴¹¹⁶2 Peter 2:5). The standing expression in the New Testament for the proclamation of the Gospel; but confined to the *primary announcement* of the message and facts of salvation, and not including *continuous instruction in the contents and connections of the message*, which is expressed by διδάσκειν (*to teach*). (Both words are used in ⁴¹⁰²Matthew 4:23; 9:35; 11:1).

18. *The sea* (τὴν θάλασσαν). The small lake of Gennesaret, only thirteen miles long and six wide in its broadest part, is called *the sea*, by the same kind of popular usage by which Swiss and German lakes are called *See*; as the *Konigsee*, the *Trauensee*. So, also, in Holland we have the *Zuyder Zee*. The Latin *mare* (*the sea*) likewise becomes *meer* in Holland, and is used of a lake, as *Haarlemmer Meer*; and in England, *mere*, as appears in *Windermere*, *Grasmere*, etc.

A net (ἀμφίβληστρον). From ἀμφι, *around*, and βάλλω, *to throw*. Hence the *casting-net*, which, being cast over the shoulder, spreads into a *circle* (ἀμφὶ). The word is sometimes used by classical Greek writers to denote a garment which *encompasses* the wearer. In ver. 20, the word *net* again occurs, but representing a different Greek word (δίκτυον) which is the general name for all kinds of nets, whether for taking fish or fowl. Still another word occurs at ⁴¹³⁴Matthew 13:47, σαγήνη, the *draw-net*. See farther on that passage.

21. *Mending* (καταρτίζοντας). Not necessarily *repairing*; the word means *to adjust*, to “*put to rights*.” It may mean here *preparing* the nets for the next fishing.

23, 24. *Sickness, Disease, Torments, Taken, Lunatic*. The description of the ailments to which our Lord’s power was applied gains in vividness by

study of the words in detail. In ver. 23, the Rev. rightly transposes *sickness* and *disease*; for νόσος (A.V., *sickness*) carries the notion of something severe, dangerous, and even violent (compare the Latin *noceo*, *to hurt*, to which the root is akin). Homer always represents νόσος as the visitation of an angry deity. Hence used of the plague which Apollo sent upon the Greeks (“Iliad,” i. 10). So Sophocles (“Antigone,” 421) calls a whirlwind θεΐαν νόσον (*a divine visitation*). *Disease* is, therefore, the more correct rendering as expressing something stronger than *sickness* or *debility*. *Sickness*, however, suits the other word, μαλακίαν. The kindred adjective, μαλακός, means *soft*, as a couch or newly-ploughed furrow, and thus easily runs into our invidious moral sense of *softness*, namely, *effeminacy* or *cowardice*, and into the physical sense of *weakness*, *sickness*. Hence the word emphasizes the idea of *debility* rather than of violent suffering or danger.

In ver. 24 we have, first, a general expression for ailments of all kinds: *all that were sick* (lit., *all who had themselves in evil case*; πάντας τοὺς κακῶς ἔχοντας). Then the idea of *suffering* is emphasized in the word *taken* (συνεξομένους), which means literally *held-together* or *compressed*; and so the Rev. *holden* is an improvement on *taken*, in which the A.V. has followed Wyc. and Tyn. The word is used of the multitude thronging Christ (^{408E}Luke 8:45). Compare, also, “how I am *straitened* (^{402A}Luke 12:50); and I *am in a strait* (^{300B}Philippians 1:23). Then follow the *specific forms* of suffering, the list headed again by the inclusive word νόσοις, *diseases*, and the καὶ following having the force of *and particularly*. Note the word *torments* (βασάνοις). βάσανος originally meant the “Lydian stone,” or touchstone, on which pure gold, when rubbed, leaves a peculiar mark. Hence, naturally, a *test*; then a test or trial by *torture*. “Most words,” says Professor Campbell (“On the Language of Sophocles”) “have been originally metaphors, and metaphors are continually falling into the rank of words,” used by the writer as mere vehicles of expression without any sense of the picturesque or metaphorical element at their core. Thus the idea of a *test* gradually passes entirely out of βάσανος, leaving merely the idea of *suffering* or *torture*. This is peculiarly noticeable in the use of this word and its derivatives throughout the New Testament; for although suffering as a test is a familiar New Testament truth, these words invariably express simply

torment or pain. Wycliffe renders, “They offered to him all men having evil, taken with divers sorrows and torments;” and Tyndale, “All sick people that were taken with divers diseases and gripings.” *Lunatic*, or *moon-struck*, (σεληνιαζομένους), is rendered by Rev. *epileptic*, with reference to the real or supposed influence of the changes of the moon upon the victims of epilepsy.

CHAPTER 5

1. *A mountain* (τὸ ὄρος). The Rev. recognized the force of the definite article, and renders “*the mountain*,” that particular mountain in the place where Jesus saw the multitudes. The mountain itself cannot be identified. Delitzsch calls the Mount of Beatitudes “The Sinai of the New Testament.”

When he was set (καθίσαντος), following Tyndale. Rev., more literally, *when he had sat down* (compare Wyc., *when he had set*). After the manner of the rabbis, he seated himself ere he began to teach.

2. *Taught* (ἐδίδασκεν). The imperfect signifies *began to teach*.

3. *Blessed* (μακάριοι). As this word and its cognates occur at least fifty-five times in the New Testament, it is important to understand its history, which is interesting because it is one of those numerous words which exhibit the influence of Christian association and usage in enlarging and dignifying their meaning. It is commonly rendered *blessed*, both in the A.V. and Rev., and that rendering might properly be given it in every instance.

Its root is supposed to be a word meaning *great*, and its earlier meaning appears to be limited to *outward* prosperity; so that it is used at times as synonymous with *rich*. It scarcely varies from this meaning in its frequent applications to the Grecian gods, since the popular Greek ideal of divine blessedness was not essentially moral. The gods were *blessed* because of their power and dignity, not because of their holiness. “In general,” says Mr. Gladstone (“Homer and the Homeric Age”) “the chief note of deity with Homer is emancipation from the restraints of moral law. Though the Homeric gods have not yet ceased to be the vindicators of morality upon earth, they have personally ceased to observe its rules, either for or among themselves. As compared with men, in conduct they are generally characterized by superior force and intellect, but by inferior morality.”

In its peculiar application to the dead, there is indicated the despair of earthly happiness underlying the thought of even the cheerful and mercurial Greek. Hence the word was used as synonymous with *dead*.

Only the dead could be called truly blessed. Thus Sophocles (“Oedipus Tyrannus”):

*“From hence the lesson learn ye
To reckon no man happy till ye witness
The closing day; until he pass the border
Which severs life from death, unscathed by sorrow.”*

And again (“Oedipus at Colonus”):

*“Happiest beyond compare,
Never to taste of life:
Happiest in order next,
Being born, with quickest speed
Thither again to turn
From whence we came.”*

Nevertheless, even in its pagan use, the word was not altogether without a moral background. The Greeks recognized a prosperity which waited on the observance of the laws of natural morality, and an avenging Fate which pursued and punished their violation. This conception appears often in the works of the tragedians; for instance, in the “Oedipus Tyrannus” of Sophocles, where the main motive is the judgment which waits upon even unwitting violations of natural ties. Still, this prosperity is external, consisting either in wealth, or power, or exemption from calamity.

With the philosophers a moral element comes definitely into the word. The conception rises from outward propriety to inward correctness as the essence of happiness. But in all of them, from Socrates onward, virtue depends primarily upon knowledge; so that to be happy is, first of all, to know. It is thus apparent that the Greek philosophy had no conception of *sin* in the Bible sense. As virtue depended on knowledge, sin was the outcome of ignorance, and virtue and its consequent happiness were therefore the prerogative of the few and the learned.

The biblical use of the word lifted it into the region of the spiritual, as distinguished from the merely intellectual, and besides, intrusted to it alone the task of representing this higher conception. The pagan word for happiness (*εὐδαιμονία*, *under the protection of a good genius or daemon*) nowhere occurs in the New Testament nor in the Scriptures, having fallen into disrepute because the word *daemon*, which originally meant a deity, good or evil, had acquired among the Jews the bad sense

which we attach to *demon*. Happiness, or better, *blessedness*, was therefore represented both in the Old and in the New Testament by this word *μακάριος*. In the Old Testament the idea involves more of outward prosperity than in the New Testament, yet it almost universally occurs in connections which emphasize, as its principal element, a sense of God's approval founded in righteousness which rests ultimately on love to God.

Thus the word passed up into the higher region of Christian thought, and was stamped with the gospel signet, and laden with all the rich significance of gospel blessedness. It now takes on a group of ideas strange to the best pagan morality, and contradictory of its fundamental positions. Shaking itself loose from all thoughts of outward good, it becomes the express symbol of a happiness identified with pure character. Behind it lies the clear cognition of sin as the fountain-head of all misery, and of holiness as the final and effectual cure for every woe. For knowledge as the basis of virtue, and therefore of happiness, it substitutes faith and love. For the aristocracy of the learned virtuous, it introduces the truth of the Fatherhood of God and the corollary of the family of believers. While the pagan word carries the isolation of the virtuous and the contraction of human sympathy, the Gospel pushes these out with an ideal of a world-wide sympathy and of a happiness realized in ministry. The vague outlines of an abstract good vanish from it, and give place to the pure heart's vision of God, and its personal communion with the Father in heaven. Where it told of the Stoic's self-sufficiency, it now tells of the Christian's poverty of spirit and meekness. Where it hinted at the Stoic's self-repression and strangling of emotion, it now throbs with a holy sensitiveness, and with a monition to rejoice with them that rejoice, and to weep with them that weep. From the pagan word the flavor of immortality is absent. No vision of abiding rest imparts patience and courage amid the bitterness and struggle of life; no menace of the destiny of evil imposes a check on human lusts. The Christian word *blessed* is full of the light of heaven. It sternly throws away from itself every hint of the Stoic's asserted right of suicide as a refuge from human ills, and emphasizes something which thrives on trial and persecution, which glories in tribulation, which not only endures but conquers to world, and expects its crown in heaven.

The poor (οἱ πτωχοὶ). Three words expression *poverty* are found in the New Testament. Two of them, **πένης** and **πενιχρός**, are kindred terms, the latter being merely a poetic form of the other, and neither of these occurs more than once (^{<21>}Luke 21:2; ^{<10>}2 Corinthians 9:9). The word used in this verse is therefore the current word for *poor*, occurring thirty-four times, and covering every gradation of want; so that it is evident that the New Testament writers did not recognize any nice distinctions of meaning which called for the use of other terms. Luke, for instance (21:2, 3), calls the widow who bestowed her two mites both **πενιχρὰν** and **πτωχὴν**. Nevertheless, there is a distinction, recognized by both classical and ecclesiastical writers. While ὁ **πένης** is one of narrow means, one who “earns a scanty pittance,” **πτωχός** is allied to the verb **πτώσσειν**, to *crouch* or *cringe*, and therefore conveys the idea of *utter* destitution, which abjectly solicits and lives by alms. Hence it is applied to Lazarus (^{<10>}Luke 16:20, 22), and rendered *beggar*. Thus distinguished, it is very graphic and appropriate here, as denoting the *utter spiritual destitution*, the consciousness of which precedes the entrance into the kingdom of God, and which cannot be relieved by one’s own efforts, but only by the free mercy of God. (See on ^{<10>}2 Corinthians 6:10; 8:9.)

4. *They that mourn* (**πενθοῦντες**). Signifying grief *manifested*; too deep for concealment. Hence it is often joined with **κλαίειν**, to *weep audibly* (^{<10>}Mark 16:10; ^{<10>}James 4:9).

Shall be comforted. See on ^{<10>}John 14:16.

5. *The meek* (οἱ πραεῖς). Another word which, though never used in a bad sense, Christianity has lifted to a higher plane, and made the symbol of a higher good. Its primary meaning is *mild, gentle*. It was applied to inanimate things, as light, wind, sound, sickness. It was used of a horse; *gentle*.

As a human attribute, Aristotle defines it as *the mean between stubborn anger and that negativeness of character which is incapable of even righteous indignation*: according to which it is tantamount to *equanimity*. Plato opposes it to fierceness or cruelty, and uses it of humanity to the condemned; but also of the conciliatory demeanor of a demagogue seeking popularity and power. Pindar applies it to a king, *mild* or *kind* to the citizens, and Herodotus uses it as opposed to anger.

These pre-Christian meanings of the word exhibit two general characteristics.

1. They express *outward conduct* merely.
2. They contemplate relations to *men only*. The Christian word, on the contrary, describes an *inward* quality, and that as related primarily to *God*.

The *equanimity*, *mildness*, *kindness*, represented by the classical word, are founded in self-control or in natural disposition. The Christian *meekness* is based on *humility*, which is not a natural quality but an outgrowth of a renewed nature. To the pagan the word often implied *condescension*, to the Christian it implies *submission*. The Christian quality, in its manifestation, reveals all that was best in the heathen virtue — mildness, gentleness, equanimity — but these manifestations toward men are emphasized as outgrowths of a spiritual relation to God. The *mildness* or *kindness* of Plato or Pindar imply no sense of inferiority in those who exhibit them; sometimes the contrary. Plato's demagogue is kindly from self-interest and as a means to tyranny. Pindar's king is condescendingly kind. The meekness of the Christian springs from a sense of the inferiority of the creature to the Creator, and especially of the *sinful* creature to the *holy* God. While, therefore, the pagan quality is redolent of *self-assertion*, the Christian quality carries the flavor of *self-abasement*. As toward God, therefore, meekness accepts his dealings without murmur or resistance as absolutely good and wise. As toward man, it accepts opposition, insult, and provocation, as God's permitted ministers of a chastening demanded by the infirmity and corruption of sin; while, under this sense of his own sinfulness, the meek bears patiently "the contradiction of sinners against himself," forgiving and restoring the erring in a spirit of meekness, considering himself, lest he also be tempted (see ^{<861>}Galatians 6:1-5). The ideas of forgiveness and restoration nowhere attach to the classical word. They belong exclusively to Christian meekness, which thus shows itself allied to love. As ascribed by our Lord to himself, see on ^{<412>}Matthew 11:29. Wyc. renders "Blessed be *mild* men."

6. *Shall be filled* (*χορτασθήσονται*). A very strong and graphic word, originally applied to the feeding and fattening of animals in a stall. In ^{<621>}Revelation 19:21, it is used of the filling of the birds with the flesh of

God's enemies. Also of the multitudes fed with the loaves and fishes (^{<414>}Matthew 14:20; ^{<418>}Mark 8:8; ^{<497>}Luke 9:17). It is manifestly appropriate here as expressing the *complete satisfaction* of spiritual hunger and thirst. Hence Wycliffe's rendering, *fulfilled*, is strictly true to the original.

7. *The merciful*. See on ^{<465>}Luke 1:50.

9. *The peacemakers* (οἱ εἰρηνοποιοί). Should be held to its literal meaning, *peace-makers*; not as Wyc., *peaceable men*. The *founders* and *promoters* or peace are meant; who not only *keep* the peace, but seek to bring men into harmony with each other. Tynd. renders, the *maintainers of peace*.

13. *Have lost his savor* (μωρανθή). The kindred noun (μωρός) means *dull, sluggish*; applied to the mind, *stupid* or *silly*; applied to the taste, *insipid, flat*. The verb here used of salt, *to become insipid*, also means *to play the fool*. Our Lord refers here to the familiar fact of salt losing its pungency and becoming useless. Dr. Thompson ("The Land and the Book") cites the following case: "A merchant of Sidon, having farmed of the government the revenue from the importation of salt, brought over a great quantity from the marshes of Cyprus — enough, in fact, to supply the whole province for many years. This he had transferred to the mountains, to cheat the government out of some small percentage of duty. Sixty-five houses were rented and filled with salt. Such houses have merely earthen floors, and the salt next the ground was in a few years entirely spoiled. I saw large quantities of it literally thrown into the road to be trodden under foot of men and beasts. It was 'good for nothing.'"

15. *A bushel* (τὸν μῶδιον). Rev., rightly, "*the bushel*;" since the definite article is designed to indicate a familiar object — *the grain-measure* which is found in every house.

A candlestick (τὴν λυχνίαν). Rev., *the stand*. Also a part of the furniture of every house, and commonly but one in the house: hence the article. The word, which occurs four times in the Gospels and eight times elsewhere, means, in every case, not a candlestick, but a lamp-stand. In ^{<300>}Hebrews 9:2, the golden "candlestick" of the tabernacle is called λυχνία; but in the description of this article (^{<127>}Exodus 25:31, 39), we read, "Thou shalt

make the seven *lamps* thereof;” and in ^{<304E>}Zechariah 4:2, where the imagery is drawn from the sanctuary, we have a “candlestick” with a bowl on the top of it, “and his seven *lamps* thereon, and seven pipes (for the oil) to the lamps which are upon the top thereof.”

16. *So* shine (οὕτως). Often misconceived, as if the meaning were “Let your light shine *in such a way that* men may see,” etc. Standing at the beginning of the sentence, it points back to the illustration just used. “*So*,” even as that lamp just mentioned, let *your* light shine. Wycliffe has apparently caught this correct sense: *So shine your light before men.*

17. *To destroy* (καταλύσαι). Lit., *to loosen down, dissolve*; Wyc., *undo*.

18. *Jot, tittle* (ἰῶτα, κεραία). *Jot* is for *jod*, the smallest letter in the Hebrew alphabet. *Tittle* is the little bend or point which serves to distinguish certain Hebrew letters of similar appearance. Jewish tradition mentions the letter *jod* as being irremovable; adding that, if all men in the world were gathered to abolish the least letter in the law, they would not succeed. The guilt of changing those little hooks which distinguish between certain Hebrew letters is declared to be so great that, if such a thing were done, the world would be destroyed.

22. *Hell-fire* (τὴν γέενναν τοῦ πυρός). Rev., more accurately, *the hell of fire*. The word *Gehenna*, rendered *hell*, occurs outside of the Gospels only at ^{<318E>}James 3:6. It is the Greek representative of the Hebrew *Ge-Hinnom*, or Valley of Hinnom, a deep, narrow glen to the south of Jerusalem, where, after the introduction of the worship of the fire-gods by Ahaz, the idolatrous Jews sacrificed their children to Molech. Josiah formally desecrated it, “that no man might make his son or his daughter pass through the fire to Molech” (^{<1230E>}2 Kings 23:10). After this it became the common refuse-place of the city, into which the bodies of criminals, carcasses of animals, and all sorts of filth were cast. From its depth and narrowness, and its fire and ascending smoke, it became the symbol of the place of the future punishment of the wicked. So Milton:

*“The pleasant valley of Hinnom, Tophet thence
And black Gehenna called, the type of hell.”*

As fire was the characteristic of the place, it was called *the Gehenna of fire*. It should be carefully distinguished from Hades (ᾗδης), which is

never used for the place of punishment, but for the *place of departed spirits*, without reference to their moral condition. This distinction, ignored by the A.V., is made in the Rev.

25. Agree with (ἴσθι εὐνοῶν). Lit., *be well-minded towards*; inclined to satisfy by paying or compromising. Wyc., *Be thou consenting to*.

Officer (ὑπηρέτη). Denoting a subordinate official, as a herald or an orderly, and in this sense applied to Mark as the “minister” or attendant of Paul and Barnabas (^{<4135>}Acts 13:5). It furnishes an interesting instance of the expansion of a word from a limited and special meaning into a more general one; and also of the influence of the Gospel in lifting words into higher and purer associations. Formed with the verb ἐρέσσω, to *row*, it originally signified *a rower*, as distinguished from a soldier, in a war-galley. This word for a *galley-slave* comes at last, in the hands of Luke and Paul, to stand for the noblest of all offices, that of *a minister of the Lord Jesus* (^{<4110>}Luke 1:2; ^{<4136>}Acts 26:16; ^{<4101>}1 Corinthians 4:1).

29. Offend (σκανδαλίζει). The word *offend* carries to the English reader the sense of *giving offense, provoking*. Hence the Rev., by restoring the picture in the word, restores its true meaning, *causeth to stumble*. The kindred noun is σκάνδαλον, a later form of σκανδάληθρον, the stick in a trap on which the bait is placed, and which springs up and shuts the trap at the touch of an animal. Hence, generally, a *snare, a stumbling-block*. Christ’s meaning here is: “If your eye or your hand serve as an obstacle or trap to ensnare or make you fall in your moral walk.” How the *eye* might do this may be seen in the previous verse. Bengel observes: “He who, when his eye proves a stumbling-block, takes care not to see, does in reality blind himself.” The words *scandal* and *slander* are both derived from σκάνδαλον; and Wyc. renders, “If thy right eye *slander* thee.” Compare Aeschylus, “Choephoroi,” 301, 372.

40. Coat, cloke (χιτῶνα, ἰβάτιον). The former, the shirt-like under-garment or *tunic*; the latter, the *mantle*, or ampler over-garment, which served as a covering for the night, and therefore was forbidden by the Levitical law to be retained in pledge over night (^{<4223>}Exodus 22:26, 27). To yield up this without resistance therefore implies a higher degree of concession.

41. *Shall compel thee to go* (ἀγγαρεύσει). This word throws the whole injunction into a picture which is entirely lost to the English reader. A man is travelling, and about to pass a post-station, where horses and messengers are kept in order to forward royal missives as quickly as possible. An official rushes out, seizes him, and forces him to go back and carry a letter to the next station, perhaps to the great detriment of his business. The word is of Persian origin, and denotes the *impressment* into service, which officials were empowered to make of any available persons or beasts on the great lines of road where the royal mails were carried by relays of riders.

42. *Borrow* (δανίσασθαι). Properly, to borrow at interest.

43. *Neighbor* (τὸν πλησίον). Another word to which the Gospel has imparted a broader and deeper sense. Literally it means the one *near* (so the Eng., *neighbor* = *nigh-bor*), indicating a mere *outward* nearness, *proximity*. Thus a neighbor might be an enemy. Socrates (Plato, “Republic,” 2:373) shows how two adjoining states might come to want each a piece of its neighbor’s (τῶν πλησίων) land, so that there would arise war between them; and again (Plato, “Theaetetus,” 174) he says that a philosopher is wholly unacquainted with his next-door neighbor, and does not know whether he is a man or an animal. The Old Testament expands the meaning to cover *national* or *tribal* fellowship, and that is the sense in our Lord’s quotation here. The Christian sense is expounded by Jesus in the parable of the Good Samaritan (²⁰¹² Luke 10:29 sqq.), as including the whole brotherhood of man, and as founded in love for man, as man, everywhere.

CHAPTER 6

1. *Of* your Father (παρὰ). The A.V. implies the *source* of the reward; but the preposition means *with, by the side of*; so that the true sense is, *reserved for you and awaiting you by the side of your Father*. Rev., rightly, *with*.

2. *Sound a trumpet* (σαλπίσης). There seems to be no trace of any such custom on the part of almsgivers, so that the expression must be taken as a figurative one for making a display. It is just possible that the figure may have been suggested by the “trumpets” of the temple treasury — thirteen trumpet-shaped chests to receive the contributions of worshippers. (See on ^{<21>}Luke 21:2.)

Have their reward (ἀπέχουσιν). The preposition ἀπό indicates receipt *in full*. Rev. renders *they have received*, so that there is nothing more to receive. So Wyc., *They have received their need*.

6. *Closet* (ταμιεῖον). See on ^{<21>}Luke 12:3.

7. *Use vain repetitions* (βατταλογήσητε). A word formed in imitation of the sound, *battalogein*: properly, to *stammer*; then to *babble* or *prate*, to repeat the same formula many times, as the worshippers of Baal and of Diana of Ephesus (^{<118>}1 Kings 18:26; ^{<418>}Acts 19:34) and the Romanists with their paternosters and aves.

12. *Debts* (ὀφειλήματα). So rightly, A.V., and Rev. (compare ^{<210>}Luke 11:4). Sin is pictured as a *debt*, and the sinner as a *debtor* (compare ^{<183>}Matthew 18:28, 30). Accordingly the word represents sin both as a *wrong* and as *requiring satisfaction*. In contrast with the prayer, “Forgive us our debts,” Tholuck (“Sermon on the Mount”) quotes the prayer of Apollonius of Tyana, “O ye gods, give me the things which are owing to me.”

Forgive (ἀφήκαμεν). Lit., to *send away*, or *dismiss*. The Rev. rightly gives the force of the past tense, *we have forgiven*; since Christ assumes that he who prays for the remission of his own debts has already forgiven those indebted to him. ^{fa4}

13. *Temptation* (πειρασμόν). It is a mistake to define this word as only *solicitation to evil*. It means *trial* of any kind, without reference to its moral quality. Thus, ^{<400>}Genesis 22:1 (Sept.), “God did *tempt* Abraham;” “This he said to *prove* him” (^{<400>}John 6:6); Paul and Timothy *assayed* to go to Bithynia (^{<400>}Acts 16:7); “*Examine* yourselves” (^{<400>}2 Corinthians 13:5). Here, generally of all situations and circumstances which furnish an occasion for sin. We cannot pray God not to tempt us to sin, “for God cannot be tempted with evil, neither tempteth he any man” (^{<400>}James 1:13).

14. *Trespases* (παραπτώματα). The Lord here uses another word for *sins*, and still another (ἁμαρτία) appears in Luke’s version of the prayer, though he also says, “every one that is *indebted* to us.” There is no difficulty in supposing that Christ, contemplating sins in general, should represent them by different terms expressive of different aspects of wrong-doing (see on ^{<400>}Matthew 1:21). This word is derived from *παραπίπτω*, to *fall* or *thrown one’s self beside*. Thus it has a sense somewhat akin to ἁμαρτία, of *going beside a mark, missing*. In classical Greek the verb is often used of *intentional* falling, as of *throwing one’s self upon* an enemy; and this is the prevailing sense in biblical Greek, indicating *reckless* and *wilful* sin (see ^{<400>}1 Chronicles 5:25; 10:13; ^{<400>}2 Chronicles 26:18; 29:6, 19; ^{<400>}Ezekiel 14:13; 28:26). It does not, therefore, imply palliation or excuse. It is a conscious violation of right, involving guilt, and occurs therefore, in connection with the mention of forgiveness (^{<400>}Romans 4:25; 5:16; ^{<400>}Colossians 2:13; ^{<400>}Ephesians 2:1, 5). Unlike *παραβάσις* (*transgression*), which contemplates merely the objective violation of law, it carries the thought of sin as affecting the sinner, and hence is found associated with expressions which indicate the consequences and the remedy of sin (^{<400>}Romans 4:25; 5:15, 17; ^{<400>}Ephesians 2:1).

16. *Ye fast* (νηστεύητε). Observe the force of the present tense as indicating action *in progress*: *Whenever ye may be fasting*.

Of a sad countenance (οκυθρωποί). An uncommon word in the New Testament, occurring only here and at ^{<400>}Luke 24:17. Trench (“Studies in the Gospels”) explains it by the older sense of the English *dreary*, as expressing the downcast look of settled grief, pain, or displeasure. In

classical Greek it also signifies *sullenness* and *affected gravity*. Luther renders, *Look not sour*.

Disfigure (ἀφανίζουσιν). The idea is rather *conceal* than *disfigure*. There is a play upon this word and φανῶσιν (*they may appear*) which is untranslatable into English: they *conceal* or *mask* their true visage that they may *appear* unto men. The allusion is to the outward signs of humiliation which often accompanied fasting, such as being unwashed and unshaven and unanointed. “Avoid,” says Christ, “the squalor of the unwashed face and of the unkempt hair and beard, and the rather anoint thy head and wash thy face, so as to *appear* (φανῆς) not unto men, but unto God as fasting.” Wycliffe’s rendering is peculiar: *They put their faces out of kindly terms*.

19. Lay not up treasures (μὴ θησαυρίζετε). Lit., *treasure not treasures*. So Wyc., *Do not treasure to you treasures*. The beautiful legend of St. Thomas and Gondoforus is told by Mrs. Jameson (“Sacred and Legendary Art”): “When St. Thomas was at Caesarea, our Lord appeared to him and said, ‘The king of the Indies, Gondoforus, hath sent his provost, Abanes, to seek for workmen well versed in the science of architecture, who shall build for him a palace finer than that of the Emperor of Rome. Behold, now I will send thee to him.’ And Thomas went, and Gondoforus commanded him to build for him a magnificent palace, and gave him much gold and silver for the purpose. The king went into a distant country and was absent for two years; and St. Thomas, meanwhile instead of building a palace, distributed all the treasures among the poor and sick; and when the king returned he was full of wrath, and he commanded that St. Thomas should be seized and cast into prison, and he meditated for him a horrible death. Meantime the brother of the king died, and the king resolved to erect for him a most magnificent tomb; but the dead man, after that he had been dead four days, suddenly arose and sat upright, and said to the king, ‘The man whom thou wouldst torture is a servant of God; behold I have been in Paradise, and the angels showed to me a wondrous palace of gold and silver and precious stones; and they said, ‘This is the palace that Thomas, the architect, hath built for thy brother, King Gondoforus.’ And when the king heard these words, he ran to the prison, and delivered the apostle; and Thomas said to him, ‘Knowest thou not that those who would possess heavenly things have little care for the things of this earth?’

There are in heaven rich palaces without number, which were prepared from the beginning of the world for those who would purchase the possession through faith and charity. Thy riches, O king, may prepare the way for three to such a palace, but they cannot follow thee thither.”

Rust (βρῶσις). That which *eats*; from the verb βιβρώσκω, *to eat*. Compare *corrode*, from the Latin *rodo*, *to gnaw*.

Doth corrupt (ἀφανίζει). Rev., *consume*. The same word which is used above of the hypocrites *concealing* their faces. The rust *consumes*, and therefore *causes to disappear*. So Wyc., *destroyeth*.

Break through (διορύσσουσιν). Lit., *dig through*, as a thief might easily penetrate the wall of a common oriental house of mud or clay. The Greek name for a burglar is τοιχωρύχος, *a wall-digger*. Compare ^{<3246>}Job 24:16, “In the dark they dig through houses.” Also ^{<3215>}Ezekiel 12:5. Wyc., *Thieves delve out*.

22. Single (ἄπλοῦς). The picture underlying this adjective is that of a piece of cloth or other material, neatly folded *once*, and without a variety of complicated folds. Hence the idea of *simplicity* or *singleness* (compare *simplicity* from the Latin *simplex*; *semel*, *once*; *plicare*, *to fold*). So, in a moral sense, *artless*, *plain*, *pure*. Here *sound*, as opposed to *evil* or *diseased*. Possibly with reference to the double-mindedness and indecision condemned in ver. 24.

Full of light (φωτεινὸν). Bengel says, “As if it were all eye.”

23. In thee — darkness. Seneca, in one of his letters, tells of an idiot slave in his house, who had suddenly become blind. “Now, incredible as the story seems, it is really true that she is unconscious of her blindness, and consequently begs her attendant to go elsewhere because the house is dark. But you may be sure that this, at which we laugh in her, happens to us all; no one understands that he is avaricious or covetous. The blind seek for a guide; *we* wander about without a guide.”

“Seeing falsely is worse than blindness. A man who is too dim-sighted to discern the road from the ditch, may feel which is which; but if the ditch appears manifestly to him to be the road, and the road to be the ditch, what shall become of him? False

seeing is unseeing, on the negative side of blindness” (Ruskin, “Modern Painters”).

24. *The other* (ἕτερον). Implying distinction in *quality* rather than *numerical* distinction (ἄλλος). For example, “whoever smiteth thee on thy right cheek, turn to him *the other* (τὴν ἄλλην); *i.e.*, the other one of the two (Ⓜ⁴¹⁸³ Matthew 5:39). At Pentecost, the disciples began to speak with *other* (ἑτέρας) tongues; *i.e.*, *different* from their native tongues. Here the word gives the idea of two master of distinct or opposite character and interests, like God and Mammon.

***Hold to* (ἀνθέξεται).** The preposition ἀντί, *against*, indicates holding to the one master as *against* the other. He who is for God must be against Mammon.

25. *Take no thought* (μὴ μεριμνᾶτε). The cognate noun is μέριμνα, *care*, which was formerly derived from μερίς, *a part*; μερίζω, *to divide*; and was explained accordingly as a *dividing* care, distracting the heart from the true object of life. This has been abandoned, however, and the word is placed in a group which carries the common notion of *earnest thoughtfulness*. It may include the ideas of *worry* and *anxiety*, and may emphasize these, but not necessarily. See, for example, “*careth* for the things of the Lord” (Ⓜ⁴¹⁰² 1 Corinthians 7:32). “That the members should have the same *care* one for another” (Ⓜ⁴¹²⁵ 1 Corinthians 12:25). “Who will *care* for your state?” (Ⓜ⁵¹⁸⁴ Philippians 2:20). In all these the sense of *worry* would be entirely out of place. In other cases that idea is prominent, as, “the *care* of this world,” which chokes the good seed (Ⓜ⁴¹⁰² Matthew 13:22, compare Ⓜ⁴¹¹⁴ Luke 8:14). Of Martha; “Thou are *careful*” (Ⓜ⁴¹⁰⁴ Luke 10:41). *Take thought*, in this passage, was a truthful rendering when the A.V. was made, since *thought* was then used as equivalent to *anxiety* or solicitude. So Shakespeare (“Hamlet”):

***“The native hue of resolution
Is sicklied o’er with the pale cast of thought.”***

And Bacon (Henry VII.): “Hawis, an alderman of London, was put in trouble, and died with *thought* and anguish.” Somers’ “Tracts” (in Queen Elizabeth’s reign): “Queen Catherine Parr died rather of *thought*.”

The word has entirely lost this meaning. Bishop Lightfoot (“On a Fresh Revision of the New Testament”) says: “I have heard of a political economist alleging this passage as an objection to the moral teaching of the sermon on the mount, on the ground that it encouraged, nay, commanded, a reckless neglect of the future.” It is uneasiness and worry about the future which our Lord condemns here, and therefore Rev. rightly translates *be not anxious*. This phase of the word is forcibly brought out in 1 Peter, 5:7, where the A.V. ignores the distinction between the two kinds of care. “Casting all your *care* (μέριμναν, Rev., *anxiety*) upon Him, for He *careth* (αὐτῷ μέλει) for you,” with a fatherly, tender, and provident care.”

CHAPTER 7

3. *Beholdest* (βλέπεις). Staring at *from without*, as one who does not see clearly.

Considerest (κατανοεῖς). A stronger word, *apprehendest from within*, what is already there.

Mote (κάρφος). A.V. and Rev. The word *mote*, however, suggests *dust*; whereas the figure is that of a minute *chip* or *splinter*, of the same material with the beam. Wyc. renders *festu*, with the explanation, *a little mote*. In explaining the passage it is well to remember that the obstruction to sight is of the same material in both cases. The man with a great *beam* in his eye, who therefore can see nothing accurately, proposes to remove the little splinter from his brother's eye, a delicate operation, requiring clear sight. The figure of a splinter to represent something painful or annoying is a common oriental one. Tholuck ("Sermon on the Mount") quotes from the Arabic several passages in point, and one which is literally our Lord's saying: "How seest thou the splinter in thy brother's eye, and seest not the cross-beam in thine eye?"

Beam (δοκὸν). A log, joist, rafter; indicating a *great* fault.

5. *See clearly* (διαβλέψεις). The preposition *διὰ*, *through*, giving the sense of *thoroughness*. Compare the simple verb *βλέπεις* (*beholdest*), ver. 3. With the beam in thine eye thou *starest* at thy brother's little failing. Pull out the beam; then thou shalt *see clearly*, not only the fault itself, but how to help thy brother get rid of it.

To cast out (ἐκβαλεῖν). The Lord's words assume that the object of scrutiny is not only nor mainly *detection*, but *correction*. Hence thou shalt see clearly, not the mote, but to *cast out* the mote.

6. *That which is holy* (τὸ ἅγιον). *The holy thing*, as of something commonly recognized as sacred. The reference is to the meat offered in sacrifice. The picture is that of a priest throwing a piece of flesh from the altar of burnt-offering to one of the numerous dogs which infest the streets of Eastern cities.

Pearls before swine (μαργαρίτας ἔμπροσθεν τῶν χοίρων). Another picture of a rich man wantonly throwing handfuls of small pearls to swine. Swine in Palestine were at best but half-tamed, the hog being an unclean animal. The wild boar haunts the Jordan valley to this day. Small pearls, called by jewellers *seed-pearls*, would resemble the pease or maize on which the swine feed. They would rush upon them when scattered, and, discovering the cheat, would trample upon them and turn their tusks upon the man who scattered them.

Turn (στραφέντες). The Rev. properly omits *again*. The word graphically pictures the quick, sharp turn of the boar.

Rend (ρήξωσιν). Lit., *break*; and well chosen to express the peculiar character of the wound made by the boar's tusk, which is not a *cut*, but a long *tear* or *rip*.

9. *Bread, a stone* (ἄρτον, λίθον). Rev. for *bread* reads *loaf*, which is better. On the resemblance of certain stones to cakes of bread, see on ^{<400>}Matthew 4:3.

13. *Strait gate* (στενῆς πύλης). Rev., *narrow*. A remarkable parallel to this passage occurs in the "Pinax" or "Tablet" of Cebes, a writer contemporary with Socrates. In this, human life, with its dangers and temptations, is symbolically represented as on a tablet. The passage is as follows: "Seest thou not, then, a little door, and a way before the door, which is not much crowded, but very few travel it? This is the way which leadeth into true culture."

Leadeth (ἀπάγουσα). Lit., leadeth *away*, from death, or, perhaps, from the broad road. Note that the gate is not at the *end*, but at the *beginning* of the road.

16. *Ye shall know* (ἐπιγνώσεσθε). The compound verb indicates *full* knowledge. Character is *satisfactorily* tested by its fruits.

22. Have we *not* (οὐ). That form of the negative is used which expects an affirmative answer. It therefore pictures both the self-conceit and the self-deception of these persons. "Surely we have prophesied," etc.

23. *Profess* (ὁμολογήσω). The word which is used elsewhere of open confession of Christ before men (^{<400>}Matthew 10:32; ^{<500>}Romans 10:9); of

John's public declaration that he was not the Christ (⁴⁰⁰John 1:20); of Herod's promise to Salome in the presence of his guests (⁴⁴⁰Matthew 14:7). Hence, therefore, of Christ's *open, public* declaration as Judge of the world. "There is great authority in this saying," remarks Bengel.

24 sqq. *I will liken him*, etc. The picture is not of two men deliberately selecting foundations, but it contrasts one who carefully chooses and prepares his foundation with one who builds at hap-hazard. This is more strongly brought out by Luke (6:48): "Who digged and went deep, and laid a foundation upon the rock" (Rev.). Kitto ("Pictorial Bible") says: "At this very day the mode of building in Christ's own town of Nazareth suggest the source of this image. Dr. Robinson was entertained in the house of a Greek Arab. The house had just been built, and was not yet finished. In order to lay the foundations he had dug down to the solid rock, as is usual throughout the country here, to the depth of thirty feet, and then built up arches." The abrupt style of ver. 25 pictures the sudden coming of the storm which sweeps away the house on the sand: "Descended the rain, and came the floods, and blew the winds."

27. *Great was the fall of it*. The conclusion of the Sermon on the Mount. "Thus," remarks Bengel, "it is not necessary for every sermon to end with consolation."

28. *Were astonished* (ἐξεπλήσσοντο). From ἐκ, *out of*, and πλήσσω, *to strike*. Often to drive one out of his senses by a sudden shock, and therefore here of *amazement*. They were *astounded*. We have a similar expression, though not so strong: "I was *struck* with this or that remarkable thing."

29. *He taught* (ἦν διδάσκων). *He was teaching*. This union of the verb and participle emphasized the idea of *duration* or *habit* more than the simple tense.

CHAPTER 8

6. *Tormented* (βασανιζόμενος). See on *torments*, ^{<102>}Matthew 4:24.

7. *Heal* (θεραπεύσω). So A.V. and Rev. The word, however, originally means *to attend*, and to *treat medically*. The centurion uses another and stronger word, *shall be healed* (ἰαθήσεται). Luke, who as a physician is precise in the use of medical terms, uses both words in one verse (9:11). Jesus *healed* (ἰᾶτο) all who had need of *treatment* (θεραπείας). Still, Luke himself does not always observe the distinction. See on ^{<155>}Luke 5:15.

9. *Also* (καὶ). Omitted in A.V., but very important. “I *also* am a man under authority,” as well as thou. (Tynd., *I also myself*). The centurion compares the Lord’s position with his own. Christ had authority over disease. The centurion *also* was in authority over soldiers. As the centurion had only to say to a soldier “Go!” and he went, so Christ had only to say to disease “Go!” and it would obey him.

11. *Shall sit down* (ἀνακλιθήσονται). Lit., *recline*. The picture is that of a banquet. Jews as well as Romans reclined at table on couches.

12. *The outer* (τὸ ἑξώτερον). The Greek order of words is very forcible. “They shall be cast forth into the darkness, *the outer* (darkness). The picture is of an illuminated banqueting chamber, *outside* of which is the thick darkness of night.

13. *Was healed* (ἰάθη). Note that the stronger word of the centurion (ver. 8) is used here. Where Christ *tends*, he *heals*.

14. *Sick of a fever* (πυρέσσουσαν). Derived from **πυρ**, fire. Our word *fever* comes through the German *feuer*.

17. *Bare* (ἐβάστασεν). This translation is correct. The word does not mean “he *took away*,” but “he *bore*,” as a burden laid upon him. This passage is the corner-stone of the faith-cure theory, which claims that the atonement of Christ includes provision for *bodily* no less than for *spiritual* healing, and therefore insists on translating “took away.” Matthew may be presumed to have understood the sense of the passage he was citing from

Isaiah, and he could have used no word more inadequate to express his meaning, if that meaning had been that Christ *took away* infirmities.

20. Holes (φωλεοῦς). Wyc. has *ditches*, with *burrows* in explanation.

Nests (κατασκηνώσεις). Only here and in the parallel, ⁴⁰⁸Luke 9:58. *Nests* is too limited. The word, derived from σκηνή, *a tent*, has the more general meaning of *shelter* or *habitation*. In classical Greek it is used of an *encampment*. The nest is not to the bird what the hole is to the fox, a *permanent dwelling-place*, since the bird frequents the nest only during incubation. The Rev. retains *nests*, but puts *lodging-places* in the margin.

24. Tempest (σεισμός). Lit., *shaking*. Used of an earthquake. The narrative indicates a *sudden* storm. Dr. Thomson (“Land and Book”) says: “Such winds are not only violent, but they come down suddenly, and often when the sky is perfectly clear.... To understand the causes of these sudden and violent tempests we must remember that the lake lies low — six hundred and eighty feet below the sea; that the mountainous plateau of the Jaulan rises to a considerable height, spreading backward to the wilds of the Hauran, and upward to snowy Hermon; that the water-courses have worn or washed out profound ravines and wild gorges, converging to the head of this lake; and that these act like great funnels to draw down the cold winds from the mountains.”

28. The tombs (μνημείων). Chambers excavated in the mountain, which would afford a shelter to the demoniac. Chandler (“Travels in Asia Minor”) describes tombs with two square rooms, the lower containing the ashes, while the upper, the friends performed funeral rites, and poured libations through a hole in the floor. Dr. Thomson (“Land and Book”) thus describes the rock-cut tombs in the region between Tyre and Sidon: “They are nearly all of the same form, having a small chamber in front, and a door leading from that into the tomb, which is about six feet square, with niches on three sides for the dead.” A propensity to take up the abode in the tombs is mentioned by ancient physicians as a characteristic of mad-men. The Levitical uncleanness of the tombs would insure the wretches the solitude which they sought. Trench (“Notes on the Miracles”) cites the following incident from Warburton (“The Crescent and the Cross”): “On descending from these heights I found myself in a cemetery whose sculptured turbans showed me that the neighboring village was Moslem.

The silence of night was not broken by fierce yells and howling, which I discovered proceeded from a naked maniac who was fighting with some wild dogs for a bone. The moment he perceived me he left his canine comrades, and bounding along with rapid strides, seized my horse's bridle, and almost forced him backward over the cliff."

Fierce (χαλεποῖ). Originally, *difficult*, *hard*. Hence hard to manage; intractable.

32. A steep place (τοῦ κρημνοῦ). Much better *the steep* (Rev.). Not an overhanging precipice, but a steep, almost perpendicular declivity, between the base of which and the water was a narrow margin of ground, in which there was not room for the swine to recover from their headlong rush. Dr. Thomson ("Land and Book") says: "Farther south the plain becomes so broad that the herd might have recovered and recoiled from the lake." The article localizes the steep as in the vicinity of the pasture.

CHAPTER 9

9. Receipt of custom (τελώνιον). Rev., *place of toll*. Wyc., *tollbooth*, toll-booth, or toll-cabin, which is an excellent word, though obsolete. Sitting *at*, is, literally sitting *on*: the elevated platform or bench which was the principal feature of the toll-office, as in modern custom-bazaars, being put for the whole establishment. This customs-office was a Capernaum, the landing-place for the many ships which traversed the lake or coasted from town to town; and this not only for those who had business in Capernaum, but for those who would there strike the great road of eastern commerce from Damascus to the harbors of the West. Cicero, in his oration on the Consular Provinces, accuses Gabinius, the pro-consul of Syria, of relieving the Syrians and Jews of some of their legitimate taxes, and of ordering the small building to be taken down, which the publicans had erected at the approaches to bridges, or at the termination of roads, or in the harbors, for the convenience of their slaves and collectors.

16. New (ἀγνάφου). From ἄ, *not*, and γνάπτω, *to card or comb wool*; hence to *dress* or *full cloth*. Therefore Rev. renders more correctly *undressed cloth*, which would shrink when wet, and tear loose from the old piece. Wyc. renders *rude*. Jesus thus pictures the combination of the old forms of piety peculiar to John and his disciples with the new religious life emanating from himself, as the patching of an old garment with a piece of unfulled cloth, which would stretch and tear loose from the old fabric and make a worse rent than before.

17. Bottles (ἄσκους). Rev., rightly, *wine-skins*, though our word *bottle* originally carried the true meaning, being a bottle of *leather*. In Spanish, *bota* means *leather bottle*, a *boot*, and a *butt*. In Spain wine is still brought to market in pig-skins. In the East, goat-skins are commonly used, with the rough side inward. When old, they break under the fermentation of the wine.

18. Is even now dead (ἄρτι ἐτελεύτησεν). The literal force of the aorist tense is more graphic. *Just now died*.

20. Hem (κρασπέδου). Rev., *border*. The fringe worn on the border of the outer garment, according to the command in ⁴¹⁵⁸Numbers 15:38. Dr.

Edersheim (“Life and Times of Jesus”) says that, according to tradition, each of the white fringes was to consist of eight threads, one of them wound round the others; first seven times, with a double knot; then eight times with a double knot; then eleven times with a double knot; and, lastly, thirteen times. The Hebrew characters representing these numbers formed the words *Jehovah One*.

23. Minstrels (αὐλητὰς). More correctly, as Rev., *flute-players*, hired or volunteering as mourners.

Making a noise (θορυβοῦμενον). Rev., *tumult*. Representing the loud screaming and wailing by the women. It is the word used in Acts 17:5: “Set the city in *an uproar*.”

32. Dumb (κωφὸν). The word is also used of *deafness* (Matthew 11:5; Mark 7:32; Luke 7:22). It means *dull* or *blunted*. Thus Homer applies it to the earth; the *dull, senseless* earth (“Iliad,” 24:25). Also to a *blunted* dart (“Iliad,” 11:390). The classical writers use it of speech, hearing, sight, and mental perception. In the New Testament, only of hearing and speech, the meaning in each case being determined by the context.

36. Fainted (ἦσαν ἐσκυλμένοι). Rev., better, *were distressed*. Note the verb with the participle, denoting their *habitual* condition. The word originally means to *flay, rend, or mangle*. Aeschylus uses it of the tearing of dead bodies by fish (“Persae,” 577). As appropriate to the figure of sheep, it might be rendered here *fleeced*. Wyc., *they were travailed*.

Scattered (ἐρρίμμενοι). So A.V. and Rev. The word is the perfect participle passive of ῥίπτω, *to throw or cast*, and means *thrown down, prostrated*. So Wyc., *lying*. It is not the *dispersion* one from another, but their *prostration* in themselves that is meant. They have cast themselves down for very weariness.

38. Send forth (ἐκβάλη). So A.V. and Rev. But the word is stronger: *thrust out, force them out*, as from urgent necessity.

CHAPTER 10

1. *The disciples* (τοὺς μαθητάς). *The* or *his*, referring to them as already chosen, though he nowhere relates their choosing. See ^{<B14>}Mark 3:14; ^{<A13>}Luke 6:13.
2. *Apostles* (ἀποστόλων). Compare *disciples*, ver. 1. *Apostles* is the official term, used here for the first time. They were merely *learners* (*disciples*, μαθηταὶ), until Christ gave them authority. From ἀποστέλλω, *to send away*. An apostle is *one sent forth*. Compare ^{<B16>}John 13:16 and Rev., *one that is sent*. Cremer (“Biblico-Theological Lexicon”) suggests that it was the rare occurrence of the word in profane Greek that made it all the more appropriate as the distinctive appellation of the twelve. Compare ^{<A13>}Luke 6:13; ^{<A13>}Acts 1:2. Also, ^{<B17>}John 17:18, *I have sent*. The word is once used of Christ (^{<B18>}Hebrews 3:1), and in a very general sense to denote any one sent (^{<A19>}2 Corinthians 8:23; ^{<A20>}Philippians 2:25).
4. *The Canaanite* (ὁ Καναναῖος). Rev., *Cananaean*. The word has nothing to do with Canaan. In ^{<A15>}Luke 6:15; ^{<A13>}Acts 1:13, the same apostle is called *Zelotes*, Both terms indicate his connection with the Galilaean Zealot party, a sect which stood for the recovery of Jewish freedom and the maintenance of distinctive Jewish institutions. From the Hebrew *kanna*, *zealous*; compare the Chaldee *kanan*, by which this sect was denoted.
5. Judas *Iscariot* (ὁ Ἰσκαριώτης). The article distinguishes him from others of the name of Judas (compare ^{<B22>}John 14:22). Iscariot is usually explained as a compound, meaning *the man of Kerioth*, with reference to his native town, which is given in Joshua (15:25) as one of the uttermost cities of Judah toward the coast of Edom southward.

In the four catalogues of the apostles (here; ^{<B16>}Mark 3:16; ^{<A14>}Luke 6:14; ^{<A13>}Acts 1:13) Simon Peter always stands first. Here expressly; “*first* Simon.” Notice that Matthew names them *in pairs*, and compare ^{<B17>}Mark 6:7, “sent them forth *two and two*.” The arrangement of the different lists varies; but throughout, Peter is the leader of the first four, Philip of the second, and James, son of Alphaeus, of the third.

6. *The lost sheep* (τὰ πρόβατα τὰ ἀπολωλότα). The Greek order throws the emphasis on *lost*; the sheep, *the lost ones*. Bengel observes that Jesus says *lost* oftener than *led astray*. Compare 18:12, 14.

9. *Brass* (χαλκὸν). Properly *copper*. A descending climax. Copper would be as unnecessary as gold.

10. *Staves* (ῥάβδους). But the proper reading is *staff*, (ῥάβδον).

The workman is worthy, etc.

11. *There abide*, etc. “The Teaching of the Twelve Apostles,” a tract discovered in 1873 in the library of the monastery of the Most Holy Sepulchre at Constantinople, by Bryennios, Metropolitan of Nicomedia, is assigned to the date of 120 A.D., and by some scholars is placed as early as 100 A.D. It is addressed to Gentile Christians, and is designed to give them practical instruction in the Christian life, according to the teachings of the twelve apostles and of the Lord himself. In the eleventh chapter we read as follows: “And every apostle who cometh to you, let him be received as the Lord; but he shall not remain except for one day; if, however, there be need, then the next day; but if he remain three days, he is a false prophet. But when the apostle departeth, let him take nothing except bread enough till he lodge again, but is he ask money, he is a false prophet.” And again (ch. 13): “Likewise a true teacher, he also is worthy like the workman, of his support. Every first-fruit, then, of the products of wine-press and threshing-floor, of oxen and sheep, thou shalt take and give to the prophets, for they are your high-priests.... If thou makest a baking of bread, take the first of it and give according to the commandment. In like manner, when thou openest a jar of wine or oil, take the first of it and give to the prophets; and of money and clothing, and every possession, take the first, as may seem right to thee, and give according to the commandment.”

12. *When ye come into* (εἰσερχόμενοι). The Greek indicates more distinctly the simultaneousness of the entrance and the salutation: *as ye are entering*. Rev., *as ye enter*. So of the departure, *as ye are going forth* (ἐξερχόμενοι, ver. 14).

14. *Shake off* (ἐκτινάξατε). “The very dust of a heathen country was unclean, and it defiled by contact. It was regarded like a grave, or like the

putrescence of death. If a spot of heathen dust had touched an offering, it must at once be burnt. More than that, if by mischance any heathen dust had been brought into Palestine, it did not and could not mingle with that of ‘the land,’ but remained to the end what it had been — unclean, defiled and defiling everything to which it adhered.” The apostles, therefore, were not only to leave the house or city which should refuse to receive the, “but it was to be considered and treated as if it were heathen, just as in the similar case mentioned in ^{<487>}Matthew 18:17. All contact with such must be avoided, all trace of it shaken off” (Edersheim, “Jewish Social Life in the Days of Christ”). The symbolic act indicated that the apostles and their Lord regarded them not only as unclean, but as entirely responsible for their uncleanness. See ^{<486>}Acts 18:6.

16. I send you forth (ἐγὼ ἀποστέλλω). Cognate to the word ἀπόστολος (*apostle*). The *I* is emphatic: “It is *I* that send you forth.”

Wise (φρόνιμοι). So A.V. and Rev. Denoting prudence with regard to their own safety. Wyc., *wary*.

Harmless (ἀκέραιοι). Lit., *unmixed, unadulterated*. Used of wine without water, and of metal without alloy. Hence *guileless*. So Luther, *without falsity*. Compare ^{<489>}Romans 16:19; ^{<415>}Philippians 2:15. They were to imitate the serpent’s *wariness*, but not his *wiliness*. “The presence of the wolves demands they ye be *wary*; the fact that ye are my apostles (compare “*I send you*”) demands that ye be *guileless*” (Dr. Morison on Matthew).

17. Of men (τῶν ἀνθρώπων). Lit., “*the men*,” already alluded to under the term *wolves*.

19. Take no thought (μή μεριμνήσητε). Rev., *Be not anxious*. See on 6:25.

In that hour (ἐν ἐκείνῃ ὥρᾳ). Very precise. “In *that selfsame hour*.” Bengel remarks: “Even though not before. Many feel most strongly their spiritual power when the hour comes to impart it to others.”

25. Beelzebub (βεελζεβούλ, *Beelzebub*). There is a coarse witticism in the application of the word to Christ. Jesus calls himself “the Master of the house,” and the Jews apply to him the corresponding title of the Devil,

Heb., *Beelzebul, Master of dwelling*. (The phrase reappears in German, where the Devil is sometimes called *Herr vom Haus*. See Goethe, “Faust,” sc. xxi.). Dr. Edersheim’s explanation, though ingenious, seems far-fetched. He says that *szebuhl*, in Rabbinic language, means, not any ordinary dwelling, but specifically *the temple*; so that Beelzebul would be *Master of the Temple*, an expression having reference to the claims of Jesus on his first purification of the temple. He then conceives a play between this word and *Beelzibbul*, meaning *Lord of idolatrous sacrifice*, and says: “The Lord of the temple was to them the chief of idolatrous worship; the representative of God, that of the worst of demons. *Beelzebul* was *Beelzibbul*. What, then, might his household expect at their hands?” (“Life and Times of Jesus”).

27. Preach (κηρύξατε). Better Rev., *proclaim*. See on ⁴⁰¹⁷Matthew 4:17.

29. Sparrows (στρουθία). The word is a diminutive, *little sparrows*, and carries with it a touch of tenderness. At the present day, in the markets of Jerusalem and Jaffa, long strings of little birds, sparrows and larks, are offered for sale, trussed on long wooden skewers. Edersheim thinks that Jesus may have had reference to the two sparrows which, according to the Rabbins, were used in the ceremonial of purification from leprosy (⁴⁸⁴⁸Leviticus 14:49-54).

Shall not fall. A Rabbinic legend relates how a certain Rabbi had been for thirteen years hiding from his persecutors in a cave, where he was miraculously fed; when he observed that when the bird-catcher laid his snare, the bird escaped or was caught, according as a voice from heaven proclaimed “Mercy” or “Destruction.” Arguing that if even a sparrow cannot be caught without heaven’s bidding, how much more safe was the life of a son of man, he came forth.

32. Confess me (ὁμολογήσει ἐν ἐμοῖ). A peculiar but very significant expression. Lit., “Confess *in* me.” The idea is that of confessing Christ out of a state of oneness with him. “Abide in me, and being in me, confess me.” It implies identification of the confessor with the confessed, and thus takes confession out of the category of mere formal or verbal acknowledgment. “Not every one that *saith* unto me ‘Lord! Lord!’ shall enter into the kingdom of heaven.” The true confessor of Christ is one whose faith rests in him. Observe that this gives great force to the

corresponding clause, in which Christ places himself in a similar relation with those whom he confesses. “I will confess *in* him.” It shall be as if I spoke abiding in him. “I in them and thou in me, that they may be perfected into one, and that *the world may know* that thou hast sent me, and hast loved them as thou hast loved me” (John 17:23).

34. *To send* (βαλεῖν). Lit., *to throw* or *cast*. By this word the expectancy of the disciples is dramatically pictured, as if he represented them as eagerly looking up for peace as something to be flung down upon the earth from heaven. Dr. Morison gives the picture thus: “All are on tiptoe of expectation. What is it that is about to happen? Is it the reign of peace that is just about to be inaugurated and consummated? Is there henceforth to be only unity and amity? As they must and debate, lo! a sword is flung into the midst.”

35. *Set at variance* (διχόσαι). Lit., *part asunder*. Wyc., *to depart* = *part*.

***Daughter-in-law* (νύμφην).** So. A.V. and Rev.; but the full force is lost in this rendering. The word means *bride*, and though sometimes used in classical Greek of any married woman, it carries a notion of comparative youth. Thus in Homer, “Odyssey,” 4:743, the aged nurse, Euryclea, addresses Penelope (certainly not a bride) as **νύμφα φίλη** (*dear bride*), of course as a term of affection or petting. Compare “Iliad,” 3:130, where Iris addressed Helen in the same way. The radical and bitter character of the division brought into households by the Gospel is shown by the fact of its affecting domestic relations in their very freshness. They newly-married wife shall be set at variance with her mother-in-law. Wycliffe’s rendering is peculiar: *And the son’s wife against the wife’s or husband’s mother*.

38. *His cross* (τὸν σταυρὸν αὐτοῦ). This was no Jewish proverb, crucifixion not being a Jewish punishment; so that Jesus uses the phrase anticipatively, in view of the death which he himself was to die. This was one of those sayings described in John 12:16, which the disciples understood not at the first, but the meaning of which was revealed in the light of later events. The figure itself was borrowed from the practice which compelled criminals to bear their own cross to the place of execution. *His cross*: his own. All are not alike. There are different crosses for different disciples. The English proverb runs: “Every cross hath its inscription” — the name of him for whom it is shaped.

39. *Findeth* (εὕρων). The word is really a past participle, *found*. Our Lord looked back in thought to each man's past, and forward to its appropriate consummation in the future. Similarly, *he who lost* (ἀπολέσας). Plato seems to have foreshadowed this wonderful thought. "O my friend! I want you to see that the noble and the good may possibly be something different from saving and being saved, and that he who is truly a man ought not to care about living a certain time: he knows, as women say, that we must all die, and therefore he is not fond of life; he leaves all that with God, and considers in what way he can best spend his appointed term" ("Gorgias," 512). Still more to the point, Euripides:

"Who knows if life be not death, and death life?"

CHAPTER 11

1. *Commanding* (διατάσσω). The preposition **διὰ** has a distributive force: giving to each his appropriate charge.

Their cities (αὐτῶν). The towns of those to whom he came — the Galilaeans. Compare 4:23.

2. *Two of his disciples* (δύο). But the correct reading is **διὰ**, *by*. He sent by his disciples. So Rev.

3. *Thou*. Emphatic. Art *thou* “the Coming One?” — a current phrase for the Messiah.

5. *The lame walk*. Tynd., *The halt go*.

6. *Be offended* (σκανδαλισθῆ). See on ch. 5:29. Rev., *shall find none occasion of stumbling*. Compare Wyc., *shall not be slandered*.

7. *As they departed* (τούτων δὲ πορευομένων). Rev., more literal and better, *as these went their way*; or while they, John’s disciples, were departing: thus giving the *simultaneousness* of Jesus’ words with the act of departure.

To see (θεάσασθαι). Rev., *to behold*. **θεᾶσθαι**, like **θεωρεῖν**, expresses the calm, continuous contemplation of an object which remains before the spectator. Compare ⁴⁰¹⁴John 1:14. Another verb is used in Christ’s repetition of the question, vv. 8, 9; **ἰδεῖν** in the ordinary sense of seeing. The more earnest expression suits the first question.

12. *Suffereth violence* (βιάζεται). Lit., *is forced, overpowered, taken by storm*. Christ thus graphically portrays the intense excitement which followed John’s ministry; the eager waiting, striving, and struggling of the multitude for the promised king.

The violent take it by force (βιασταὶ ἄρπάξουσιν αὐτήν). This was proved by the multitudes who followed Christ and thronged the doors where he was, and would have *taken him by force* (the same word) and made him a king (⁴⁰¹⁵John 6:15). The word *take by force* means literally *to snatch away, carry off*. It is often used in the classics of *plundering*.

Meyer renders, *Those who use violent efforts, drag it to themselves*. So Tynd., *They that make violence pull it into them*. Christ speaks of believers. They seize upon the kingdom and make it their own. The Rev., *men of violence*, is too strong, since it describes a class of *habitually* and *characteristically* violent men; whereas the *violence* in this case is the result of a special and exceptional impulse. The passage recalls the old Greek proverb quoted by Plato against the Sophists, who had corrupted the Athenian youth by promising the easy attainment of wisdom: *Good things are hard*. Dante has seized the idea:

Regnum coelorum (the kingdom of heaven) suffereth violence
From fervent love, and from that living hope
That overcometh the divine volition;
Not in the guise that man o'ercometh man,
But conquers it because it will be conquered,
And conquered, conquers by benignity."
Parad., xx., 94-99.

14. *If ye will* (εἰθέλετε). More correctly, Rev., *If ye are willing* or *disposed*. For there would naturally be an unwillingness to receive the statement about John's high place, in view of John's imprisonment.

16. *Children* (παιδίους). Diminutive, *little* children. The Rev. Donald Fraser gives the picture simply and vividly: "He pictured a group of little children playing at make-believe marriages and funerals. First they acted a marriage procession; some of them piping as on instruments of music, while the rest were expected to leap and dance. In a perverse mood, however, these last did not respond, but stood still and looked discontented. So the little pipers changed their game and proposed a funeral. They began to imitate the loud wailing of eastern mourners. But again they were thwarted, for their companions refused to chime in with the mournful cry and to beat their breasts.... So the disappointed children complained: 'We piped unto you and ye did not dance; we wailed, and ye did not mourn. Nothing pleases you. If you don't want to dance, why don't you mourn?... It is plain that you are in bad humor, and determined not to be pleased'" ("Metaphors in the Gospels"). The issue is between the Jews (*this generation*) and the children of wisdom, v. 9.

***Market-places* (ἀγοραῖς).** From ἀγείρω, to *assemble*. Wyc., renders *cheepynge*; compare *cheapside*, *the place for buying and selling*; for the

word *cheap* had originally no reference to *small* price, but meant simply *barter* or *price*. The primary conception in the Greek word has nothing to do with buying and selling. Ἀγορά is *an assembly*; then *the place of assembly*. The idea of a place of *trade* comes in afterward, and naturally, since trade plants itself where people habitually gather. Hence the Roman Forum was devoted, not only to popular and judicial assemblies, but to commercial purposes, especially of bankers. The idea of trade gradually becomes the dominant one in the word. In Eastern cities the markets are held in bazaars and streets, rather than in squares. In these public places the children would be found playing. Compare ³⁸⁸⁵Zechariah 8:5.

17. Mourn (ἐκόψασθε). Lit., *beat* or *strike* (the beast), as in oriental funeral lamentations.

20. Mighty works (δυνάμεις). The supernatural works of Christ and his apostles are denoted by six different words in the New Testament, exhibiting these works under different aspects and from different points of view. These will be considered in detail as they occur. Generally, a miracle may be regarded:

1. As a *portent* or prodigy (τέρας); as ⁴¹⁷⁶Acts 7:36, of the wonders shown by Moses in Egypt.
2. As a *sign* (σημεῖον), pointing to something beyond itself, a mark of the power or grace of the doer or of his connection with the supernatural world. So ⁴¹²⁸Matthew 12:38.
3. As an exhibition of God's glory (ἐνδοξον), ⁴¹³⁷Luke 13:17; *glorious things*.
4. As a *strange* thing (παράδοξον), ⁴¹³¹Luke 5:26.
5. As a *wonderful* thing (θαυμάσιον), ⁴¹¹⁵Matthew 21:15.
6. As a *power* (δύναμις); so here: a *mighty* work.

22. But (πλήν). Better Rev., *howbeit*, or as Wyc., *nevertheless*. Chorazin and Bethsaida did *not* repent; therefore a woe lies against them; *nevertheless* they shall be more excusable than you who have been seen the mighty works which were not done among them.

25. Answered. In reply to something which is not stated.

I thank (ἐξομολογοῦμαι). Compare ^{<408f>}Matthew 3:6, of *confessing* sins. Lit., *I confess*. I recognize the justice and wisdom of thy doings. But with the dative, as here (σοι, *to thee*), it means to *praise*, with an undercurrent of *acknowledgment*; to *confess* only in later Greek, and with an accusative of the object. Rev. gives *praise* in the margin here, and at ^{<541f>}Romans 14:11. Tynd., *I praise*.

Prudent (συνετών). Rev., *understanding*; Wyc., *wary*. From the verb συνίημι, to *bring together*, and denoting that peculiarity of mind which brings the simple features of an object into a whole. Hence *comprehension*, *insight*. Compare on ^{<4123>}Mark 12:33, *understanding* (συνέσεως). *Wise* (σοφῶν) and *understanding* are often joined, as here. The general distinction is between productive and reflective wisdom, but the distinction is not always recognized by the writer.

27. *Are delivered* (παρεδόθη). More lit., *were delivered*, as of a single act at a given time, as in this case, where the Son was sent forth by the Father, and clothed with authority. Compare 28:18.

Knoweth (ἐπιγινώσκει). The compound indicating *full* knowledge. Other behold only in *part*, “through a glass, darkly.”

28. *Labor and are heavy-laden* (κοπιῶντες καὶ πεφορτισμένοι). The first an active, the second a passive participle, exhibiting the active and passive sides of human misery.

Give rest (ἀναπαύσω). Originally *to make to cease*; Tynd., *ease*; Wyc., *refresh*. The radical conception is that of *relief*.

29. *Yoke* (ζυγόν). “These words, as recorded by St. Matthew, the Evangelist of the Jews, must have sunk the deeper into the hearts of Christ’s Jewish hearers, that they came in their own old, familiar form of speech, yet with such contrast of spirit. One of the most common figurative expressions of the time was that of the yoke for submission to an occupation or obligation. Very instructive for the understanding of the figure is this paraphrase of Cant. 1:10: ‘How beautiful is their neck for bearing the yoke of thy statutes; and is shall be upon them like the yoke on the neck of the ox that plougheth in the field and provideth food for himself and his master.’”

“The public worship of the ancient synagogue commenced with a benediction, followed by the *shema* (*Hear, O Israel*) or creed, composed of three passages of scripture: ^{<0104>}Deuteronomy 6:4-9; 11:13-21; ^{<0157>}Numbers 15:37-41. The section ^{<0104>}Deuteronomy 6:4-9, was said to precede 11:13-21, so that we might take upon ourselves the yoke of the kingdom of heaven, and only after that the yoke of the commandments. The Savior’s words must have had a special significance to those who remembered this lesson; and they would now understand how, by coming to the Savior, they would first take on them the yoke of the kingdom of heaven, and then that of the commandments, finding this yoke easy and the burden light” (Edersheim, “Life and Times of Jesus,” and “Jewish Social Life”).

Meek (πραῦ). See on ^{<0185>}Matthew 5:5.

Lowly (ταπεινός). The word has a history. In the classics it is used commonly in a bad and degrading sense, of meanness of condition, lowness of rank, and cringing abjectness and baseness of character. Still, even in classical Greek, this is not its universal usage. It is occasionally employed in a way which foreshadows its higher sense. Plato, for instance, says, “To that law (of God) he would be happy who holds fast, and follows it in all *humility* and order; but he who is lifted up with pride, or money, or honor, or beauty, who has a soul hot with folly, and youth, and insolence, and thinks that he has no need of a guide or ruler, but is able himself to be the guide of others, he, I say, is left deserted by God” (“Laws,” 716). And Aristotle says: “He who is worthy of small things, and *deems himself so*, is wise” (“Nich. Ethics,” 4:3). At best, however, the classical conception is only *modesty*, *absence of assumption*. It is an element of wisdom and in no way opposed to self-righteousness (see Aristotle above). The word for the Christian virtue of *humility* (ταπεινοφροσύνη), was not used before the Christian era, and is distinctly an outgrowth of the Gospel. This virtue is based upon a correct estimate of our actual littleness, and is linked with a sense of sinfulness. True greatness is holiness. We are little because sinful. Compare ^{<0284>}Luke 18:14. It is asked how, in this view of the case, the word can be applied to himself by the sinless Lord? “The answer is,” says Archbishop Trench, “that *for the sinner* humility involves the confession of sin, inasmuch as it involves the confession of his true condition; while yet for the unfallen creature the grace itself as truly exists, involving for

such the acknowledgment, not of *sinfulness*, which would be untrue, but of *creatureliness*, of absolute dependence, of having nothing, but receiving all things from God. And thus the grace of humility belongs to the highest angel before the throne, being as he is a creature, yea, even to the Lord of Glory himself. In his human nature he must be the pattern of all humility, of all creaturely dependence; and it is only *as a man* that Christ thus claims to be *lowly*; his human life was a constant living on the fulness of his Father's love; he evermore, as man, took the place which be seemed the creature in the presence of its Creator" ("Synonyms," p. 145). The Christian virtue regards man not only with reference to God, but to his fellow-man. *In lowliness of mind each counting other better than himself* (^{<SIB>}Philippians 2:3, Rev.). But this is contrary to the Greek conception of *justice or righteousness*, which was simply "his own to each one." It is noteworthy that neither the Septuagint, the Apocrypha, nor the New Testament recognize the ignoble classical sense of the word.

Ye shall find (ἐϋρήσετε). Compare *I will give you* and *ye shall find*. The rest of Christ is twofold — *given* and *found*. It is given in pardon and reconciliation. It is found under the yoke and the burden; in the development of Christian experience, as more and more the "strain passes over" from self to Christ. "No other teacher, since the world began, has ever associated *learn* with *rest*. 'Learn of me,' says the philosopher, 'and you shall find restlessness.' 'Learn of me,' says Christ, 'and you shall find rest'" (Drummond, "Natural Law in the Spiritual World").

30. Easy (χρηστός). Not a satisfactory rendering. Christ's yoke is not *easy* in the ordinary sense of that word. The word means originally, *good, serviceable*. The kindred noun, *χρηστότης*, occurring only in Paul's writings, is rendered *kindness* in ^{<SIB>}2 Corinthians 6:6; ^{<SIB>}Titus 3:4; ^{<SIB>}Galatians 5:22; ^{<SIB>}Ephesians 2:7 (Rev.), and *goodness*, ^{<SIB>}Romans 2:4 (Rev.). At ^{<SIB>}Luke 5:39, it is used of old wine, where the true reading, instead of *better*, is *good* (χρηστός), mellowed with age. Plato ("Republic," 424) applies the word to education. "*Good* nurture and education (τροφή γὰρ καὶ παιδείυσις χρηστὴ) implant *good* (ἀγαθὰς) constitutions; and these *good* (χρησταὶ) constitutions improve more and more;" thus evidently using *χρηστός* and *ἀγαθός* as synonymous. The three meanings combine in the word, though it is impossible to find an English word which combines them all. Christ's yoke is *wholesome*,

serviceable, kindly. “Christ’s yoke is like feathers to a bird; not loads, but helps to motion” (Jeremy Taylor).

CHAPTER 12

1. Time (καίρῳ). Rev., *season*. The word implies a *particular* time; as related to some event, a *convenient, appropriate* time; absolutely, a particular point of time, or a particular season, like spring or winter.

Corn (σπορίμων). From σπείρω, *to sow*. Properly, as Rev., *corn-fields*.

2. What is not lawful. “On any ordinary day this would have been lawful; but on the Sabbath it involved, according to the Rabbinic statutes, at least two sins, viz., plucking the ears, which was reaping, and rubbing them in their hands (⁴⁰⁶¹Luke 6:1), which was sifting, grinding, or fanning. The Talmud says: ‘In case a woman rolls wheat to remove the husks, it is considered as sifting; if she rubs the heads of wheat, it is regarded as threshing; if she cleans off the side-adherencies, it is sifting out fruit; if she bruises the ears, it is grinding; if she throws them up in her hand, it is winnowing’” (Edersheim, “Life and Times of Jesus”).

6. One greater (μείζων). The correct reading makes the adjective neuter, so that the right rendering is *something greater* (Rev., in margin). The reference is, of course, to Christ himself (compare vv. 41, 42, where the neuter πλείον, *more* (so Rev., in margin), is used in the same way). Compare, also, ⁴¹²⁹John 2:19, where Christ speaks of his own body as a *temple*. The indefiniteness of the neuter gives a more solemn and impressive sense.

10. Is it lawful? (εἰ ἔξεστιν). The εἰ can hardly be rendered into English. It gives an indeterminate, hesitating character to the question: *I would like to know if*, etc.

13. Stretch forth thy hand. The arm was not withered.

20. Flax. The Hebrew is, literally, *a dimly burning wick he shall not quench* (²³⁰⁷Isaiah 42:3). The quotation stops at the end of the third verse in the prophecy; but the succeeding verse is beautifully suggestive as describing the Servant of Jehovah by the same figures in which he pictures his suffering ones — *a wick* and *a reed*. “He shall not burn dimly, neither shall his spirit be crushed.” He himself, partaking of the nature of our frail

humanity, is both a lamp and a reed, humble, but not to be broken, and the “light of the world.” Compare the beautiful passage in Dante, where Cato directs Virgil to wash away the stains of the nether world from Dante’s face, and to prepare him for the ascent of the purgatorial mount by girding him with a rush, the emblem of humility:

“Go, then, and see thou gird this one about
 With a smooth rush, and that thou wash his face,
 So that thou cleanse away all stain therefrom.
 For ‘twere not fitting that the eye o’ercast
 By any mist should go before the first
 Angel, who is of those of Paradise.
 This little island, round about its base,
 Below there, yonder, where the billow beats it,
 Doth rushes bear upon its washy ooze.
 No other plant that putteth forth the leaf,
 Or that doth indurate, can there have life,
 Because it yieldeth not unto the shocks.
 There he begirt me as the other pleased;
 O marvellous! for even as he culled
 The humble plant, such it sprang up again
 Suddenly there where he uprooted it.”
Purg., i., 94-105, 133-137.

26. *He is divided* (ἐμερίσθη). Lit., “*he was divided.*” If he is casting *himself* out, there must have been a previous division.

28. *Is come unto you* (ἔφθασεν ἐφ’ ὑμᾶς). The verb is used in the simple sense *to arrive at* (◀7014 2 Corinthians 10:14; ▶8129 Philippians 3:16), and sometimes *to anticipate* (◀5115 1 Thessalonians 4:15). Here with a suggestion of the latter sense, which is also conveyed by the Rev., “*come upon.*” It has come upon you before you expected it.

29. *Of a strong man* (τοῦ ἰσχυροῦ). Rev. rightly gives the force of the article, *the strong man*. Christ is not citing a general illustration, but is pointing to a specific enemy — Satan. How can I despoil Satan without first having conquered him?

Goods (σκεύη). The word originally means a *vessel*, and so mostly in the New Testament. See ▶11116 Mark 11:16; ▶8129 John 19:29. But also *the entire equipment of a house, collectively: chattels, house-gear*. Compare ▶8731 Luke 17:31; ▶4077 Acts 27:17, of the gear or tackling of the ship. Rev., *lowered the gear.*

32. *The Holy Spirit* (τοῦ πνεύματος τοῦ ἁγίου). *The Spirit — the holy.* These words define more clearly the *blasphemy against the Spirit*, ver. 31.

35. *Bringeth forth* (ἐκβάλλει). But the translation is feeble. The word means *to throw* or *fling out*. The good or evil things come forth out of the *treasure* of the heart (34). “Out of the *abundance* of the heart the mouth speaketh.” The issues of the heart are *thrown* out, as if under pressure of the abundance within.

36. *Idle* (ἄργον). A good rendering. The word is compounded of ἄ, *not*, and ἔργον, *work*. An idle word is a *non-working* word; and *inoperative* word. It has no legitimate work, no office, no business, but is morally useless and unprofitable.

39. *Adulterous* (μοιχαλῖς). A very strong and graphic expression, founded upon the familiar Hebrew representation of the relation of God’s people to him under the figure of marriage. See Psalms 73:27; ^{<250>}Isaiah 57:3 sqq.; 62:5; ^{<237>}Ezekiel 23:27. Hence idolatry and intercourse with Gentiles were described as adultery; and so here, of moral unfaithfulness to God. Compare ^{<504>}James 4:4; ^{<4121>}Revelation 2:20 sqq. Thus Dante:

“*Where Michael wrought
Vengeance upon the proud adultery.*”
Inf., vii., 12.

40. *The whale* (τοῦ κήτους). A general term for a sea-monster.

41. *Shall rise up* (ἀναστήσονται). Rev., *stand up*. Come forward as witnessed. Compare ^{<1849>}Job 16:9, Sept.; ^{<4157>}Mark 14:57. There is no reference to rising from the dead. Similarly *shall rise up*, ver. 42. Compare ^{<4111>}Matthew 11:11; 24:11.

A greater (πλεῖον). Lit., something *more*. See on ver. 6.

49. *Disciples* (μαθητάς). Not the *apostles* only, but all who followed him in the character of *learners*. The Anglo-Saxon renders *learning knights*.

CHAPTER 13

2. *Shore* (ἀγιάλιον). Rev., *beach*, that over which the *sea* (ἄλς) *rushes* (ἀΐσσει). The word for *shore*, ἀκτή, on which the sea *breaks* (ἄγνυμι), is never used in the New Testament. Wyc., *brink*.

3. *Parables* (παραβολαῖς). From παρά, *beside*, and βάλλω, *to throw*. A parable is a form of teaching in which one thing is *thrown beside* another. Hence its radical idea is *comparison*. Sir John Cheke renders *biword*, and the same idea is conveyed by the German *Beispiel*, a *pattern* or *example*; *bei*, *beside*, and the old high German *spel*, *discourse* or *narration*.

The word is used with a wide range in scripture, but always involves the idea of *comparison*:

1. Of *brief sayings*, having an oracular or proverbial character. Thus Peter (†1515 Matthew 15:15), referring to the words “If the blind lead the blind,” etc., says, “declare unto us this *parable*.” Compare †1619 Luke 6:39. So of the patched garment (†1516 Luke 5:36), and the guest who assumes the highest place at the feast (†1417 Luke 14:7, 11). Compare, also, †1062 Matthew 24:32; †1133 Mark 13:28.

2. Of a *proverb*. The word for *proverb* (παροιμία) has the same idea at the root as *parable*. It is παρά, *beside*, ὀμιος, a way or *road*. Either a *trite*, *wayside* saying (Trench), or a *path by the side of the high road* (Godet). See †1062 Luke 4:23; †1013 1 Samuel 24:13.

3. Of a *song* or *poem*, in which an example is set up by way of comparison. See †3104 Micah 2:4; †3106 Habakkuk 2:6.

4. Of a word or discourse which is *enigmatical* or *obscure* until the meaning is developed by application or comparison. It occurs along with the words ἀίνιγμα, *enigma*, and πρόβλημα, a *problem*, something *put forth* or *proposed* (πρό, *in front*, βάλλω, *to throw*). See Psalms 49. (Sept. 48) 4; 78 (Sept. 77) 2; †3000 Proverbs 1:6, where we have παραβολήν, *parable*; σκοτεινὸν λόγον, *dark saying*; ἀίνιγματα, *enigmas*. Used also of the saying of Balaam (†0217 Numbers 23:7, 18; 24:3, 15).

In this sense Christ uses parables *symbolically* to expound the *mysteries* of the kingdom of God; as utterances which conceal from one class what they reveal to another (⁴¹³¹Matthew 13:11-17), and in which familiar facts of the earthly life are used figuratively to expound truths of the higher life. The unspiritual do not link these facts of the natural life with those of the supernatural, which are not discerned by them (⁴¹³⁴1 Corinthians 2:14), and therefore they need an interpreter of the relation between the two. Such symbols assume the existence of a law common to the natural and spiritual worlds under which the symbol and the thing symbolized alike work; so that the one does not merely resemble the other superficially, but stands in actual coherence and harmony with it. Christ formulates such a law in connection with the parables of the Talents and the Sower. "To him that hath shall be given. From him that hath not shall be taken away." That is a law of morals and religion, as of business and agriculture. One must *have* in order to *make*. Interest requires capital. Fruit requires not only *seed* but *soil*. Similarly, the law of growth as set forth in the parable of the Mustard Seed, is a law common to nature and to the kingdom of God. The great forces in both kingdoms are *germinal*, enwrapped in small seeds which unfold from within by an inherent power of growth.

5. A parable is also an *example* or *type*; furnishing a *model* or a *warning*; as the Good Samaritan, the Rich Fool, the Pharisee and the Publican. The element of comparison enters here as between the particular incident imagined or recounted, and all cases of a similar kind.

The term parable, however, as employed in ordinary Christian phraseology, is limited to those utterances of Christ which are marked by a complete figurative history or narrative. It is thus defined by Goebel ("Parables of Jesus"). "A narrative moving within the sphere of physical or human life, not professing to describe an event which actually took place, but expressly imagined for the purpose of representing, in pictorial figure, a truth belonging to the sphere of religion, and therefore referring to the relation of man or mankind to God."

In *form* the New Testament parables resemble the *fable*. The distinction between them does not turn on the respective use of rational and irrational beings speaking and acting. There are fables where the actors are human.

Nor does the fable always deal with the impossible, since there are fables in which an animal, for instance, does nothing contrary to its nature. The distinction lies in the *religious* character of the New Testament parable as contrasted with the *secular* character of the fable. While the parable exhibits the relations of man to God, the fable teaches lessons of worldly policy or natural morality and utility. “The parable is predominantly symbolic; the fable, for the most part, typical, and therefore presents its teaching only in the form of example, for which reason it chooses animals by preference, not as symbolic, but as typical figures; never symbolic in the sense in which the parable mostly is, because the higher invisible world, of which the parable sees and exhibits the symbol in the visible world of nature and man, lies far from it. Hence the parable can never work with fantastic figures like speaking animals, trees,” etc. (Goebel, condensed).

The parable differs from the allegory in that there is in the latter “an interpenetration of the thing signified and the thing signifying; the qualities and properties of the first being attributed to the last,” and the two being thus blended instead of being kept distinct and parallel. See, for example, the allegory of the Vine and the Branches (John 15) where Christ at once identifies himself with the figure: “I am the true vine.” Thus the allegory, unlike the parable, carries its own interpretation with it.

Parable and proverb are often used interchangeably in the New Testament; the fundamental conception being, as we have seen, the same in both, the same Hebrew word representing both, and both being enigmatical. They differ rather in extent than in essence; the parable being a proverb expanded and carried into detail, and being necessarily figurative, which the proverb is not; though the range of the proverb is wider, since the parable expands only one particular case of a proverb. (See Trench, “Notes on the Parables,” Introd.)

3. A sower (ὁ σπείρων). Rev., *the sower*. Generic, as representing a class.

To sow (τοῦ σπείρειν). “According to Jewish authorities, there was twofold sowing, as the seed was either cast by the hand or by means of cattle. In the latter case, a sack with holes was filled with corn and laid on the back of the animal, so that, as it moved onward, the seed was thickly scattered” (Edersheim, “Life and Times of Jesus”).

4. *By the wayside*. Dean Stanley, approaching the plain of Gennesareth, says: “A slight recess in the hillside, close upon the plain, disclosed at once, in detail and with a conjunction which I remember nowhere else in Palestine, every feature of the great parable. There was the undulating cornfield descending to the water’s edge. There was the trodden pathway running through the midst of it, with no fence or hedge to prevent the seed from falling here and there on either side of it or upon it; itself hard with the constant tramp of horse and mule and human feet. There was the ‘good’ rich soil which distinguishes the whole of that plain and its neighborhood from the bare hills elsewhere descending into the lake, and which, where there is no interruption, produces one vast mass of corn. There was the rocky ground of the hillside protruding here and there through the cornfields, as elsewhere through the grassy slopes. There were the large bushes of thorn — the *nabk*, that kind of which tradition says that the crown of thorns was woven — springing up, like the fruit-trees of the more inland parts, in the very midst of the waving wheat” (“Sinai and Palestine”).

5. *Stony places*. Not ground covered with loose stones, but a hard, rocky surface, covered with a thin layer of soil.

7. *Sprang up*. The seed, therefore, fell, not among *standing* thorns, but among those beneath the surface, ready to spring up.

Trench (“Parables”) cites a striking parallel from Ovid, describing the obstacles to the growth of the grain:

*“Now the too ardent sun, now furious showers,
With baleful stars and bitter winds combine
The crop to ravage; while the greedy fowl
Snatch the strown seeds; and grass with stubborn roots,
And thorn and darnel plague the ripening grain.”
Metamorphoses, v., 486.*

8. *A hundred-fold*. Mentioned as something extraordinary. Compare ⁽¹³²⁾Genesis 26:12. Herodotus (1:93) says of Babylonia, “In grain it is so fruitful as to yield commonly two-hundred-fold; and when the production is the greatest, even three-hundred-fold.”

11. *Mysteries* (μυστήρια). From μύω, to *close* or *shut*. In classical Greek, applied to certain religious celebrations to which persons were admitted

by formal initiation, and the precise character of which is unknown. Some suppose them to have been revelations of religious secrets; others of secret politico-religious doctrines; others, again, scenic representations of mythical legends. In this latter sense the term was used in the Middle Ages of miracle-plays — rude dramas representing scenes from scripture and from the apocryphal gospels. Such plays are still enacted among the Basque mountaineers. (See Vincent, “In the Shadow of the Pyrenees.”)

A mystery does not denote an *unknowable* thing, but one which is withdrawn from knowledge or manifestation, and which cannot be known without special manifestation of it. Hence appropriate to the things of the kingdom of heaven, which could be known only by revelation. Paul (³¹⁰¹²Philippians 4:12) says, “I am *instructed* (μεμύημαι) both to be full and to be hungry,” etc. But Rev. gives more correctly the force of *instructed*, by rendering *I have learned the secret*: the verb being μύεω (from the same root as μυστήρια) *to initiate into the mysteries*.

14. *Is fulfilled* (ἀναπληροῦται). Rather of something in progress: *is being fulfilled* or *in process of fulfilment*.

15. *Is waxed gross* (ἐπαχύνθη). Lit., *was made fat*. Wyc., *enfatted*.

Are dull of hearing (τοῖς ὠσὶν βαρέως ἤκουσαν). Lit., *They heard heavily with their ears*.

They have closed (ἐκάμυσαν), κατά, *down*, μύω, *to close*, as in μυστήρια above. Our idiom shuts *up* the eyes. The Greek shuts them *down*. The Hebrew, in ²¹¹⁰⁷Isaiah 6:10, is *besmear*. This insensibility is described as a punishment. Compare ²²⁹¹⁰Isaiah 29:10; 44:18; in both of which the closing of the eyes is described as a judgment of God. Sealing up the eyes was an oriental punishment. Cheyne (“Isaiah”) cites the case of a son of the Great Mogul, who has his eyes sealed up three years by his father as a punishment. Dante pictures the envious, on the second cornice of Purgatory, with their eyes sewed up:

*“For all their lids an iron wire transpierces,
And sews them up, as to a sparrowhawk wild
Is done, because it will not quiet stay.”*
Purg., 13:70-72.

Be converted (ἐπιστρέψωσιν). Rev., *turn again*; ἐπί, *to or toward*, στρέφω, *to turn*; with the idea of their turning *from* their evil *toward* God.

19. When any one heareth. The rendering would be made even more graphic by preserving the *continuous* force of the present tense, as exhibiting action in progress, and the simultaneousness of Satan's work with that of the gospel instructor. "While any one *is hearing*, the evil one *is coming* and *snatching away*, just as the birds do not wait for the sower to be out of the way, but are at work while he is sowing.

He which received seed (ὁ σπαρείς). Lit., and much better, Rev., *He that was sown*; identifying the *seed* of the figure with the *man* signified.

21. Dureth for a while (πρόσκαιρός ἐστιν). Rev., *endureth*. Lit., *is temporary*: thus bringing out the *quality* of the hearer. He is a *creature of circumstances*, changing as they change. Wyc., *is temporal*, with explanation, *lasteth but a little time*.

For (δὲ). Rev. better, *and*, for the following clause does not give a reason for the temporariness, but adds something to the description of the hearer.

Tribulation (θλίψεως). θλίβω, *to press or squeeze*. Tribulation is perhaps as accurate a rendering as is possible, being derived from *tribulum*, the threshing-roller of the Romans. In both the idea of *pressure* is dominant, though θλίψις does not convey the idea of *separation* (as of corn from husk) which is implied in *tribulatio*. Trench cites, in illustration of θλίψις, *pressure*, the provision of the old English law, by which those who wilfully refused to plead had heavy weights placed on their breasts, and so were pressed and crushed to death ("Synonyms of the New Testament").

23. Understandeth (συνιείς). See on 11:25, *prudent*. The three evangelists give three characteristics of the good hearer. Matthew, *he understandeth* the word; Mark, *he receiveth it*; Luke, *he keepeth it*.

24. Put he forth (παρέθηκεν). But this would be rather the translation of προβάλλω, from which πρόβλημα, a *problem*, is derived, while the word here used means rather to *set before* or *offer*. Often used of meals, to *serve up*. Hence, better, Rev., *set he before them*. See on ¹⁹⁰⁶Luke 9:16.

25. Sowed (ἐπέσπειρεν). The preposition ἐπί, *upon*, indicates sowing *over* what was previously sown. Rev., "sowed *also*."

33. Leaven (ζύμη). Wyc., *sour dough*, as German *Sauerteig*. From ζέω, *to boil or seethe*, as in fermentation. The English *leaven* is from the Latin *levare*, *to raise*, and appears in the French *levain*.

35. I will utter (ερέυξομαι). The verb, in which the sound corresponds to the sense (*ereuxomai*), means originally *to belch, to disgorge*. Homer uses it of the sea *surging* against the shore (“Iliad,” 17:265). Pindar of the *eruption* of Aetna (“Pyth.,” 1:40). There seems to lie in the word a sense of *full, impassioned* utterance, as of a prophet.

From the foundation (ἀπὸ καταβολῆς). “It is assumed by the Psalmist (^{480B}Psalm 78:2) that there was a hidden meaning in God’s ancient dealings with his people. A typical, archetypical, and prefigurative element ran through the whole. The history of the dealings is one long Old Testament parable. Things long *kept secret*, and that were hidden indeed in the depths of the divine mind from before the foundation of the world, were involved in these dealings. And hence the evangelist wisely sees, in the parabolic teaching of our Lord, a real culmination of the older parabolic teaching of the Psalmist. The culmination was divinely intended, and hence the expression *that it might be fulfilled*” (Morison on Matthew).

43. Shine forth (ἐκλάμπουσιν). The compound verb with ἐκ, *forth*, is designedly used to express a *dissipating* of darkness which has hidden: a bursting into light. The righteous shall *shine forth* as the sun from behind a cloud. The mixture of evil with good in the world obscures the good, and veils the true glory of righteous character. Compare ^{271B}Daniel 12:3.

47. Net (σαγήνη). See on ^{400B}Matthew 4:18. The only occurrence of the word in the New Testament. A long *draw-net*, the ends of which are carried out and drawn together. Through the transcription of the word into the Latin *sagena* comes *seine*. From the fact of its making a great sweep, the Greeks formed a verb from it, σαγήνέω, *to surround and take with a drag-net*. Thus Herodotus (3:149) says: “The Persians *netted* Samos.” And again (4:31), “Whenever they became master of an island, the barbarians, in every single instance, *netted* the inhabitants. Now, the mode in which they practice this netting is the following: Men join hands, so as to form a line across from the north coast to the south, and then march through the island from end to end, and hunt out the inhabitants.” Compare ^{289B}Isaiah 19:8: “Those who spread nets on the face of the waters

shall languish.” Also ³⁰¹⁵Habakkuk 1:15-17, where the Chaldaean conquests are described under this figure.

Gathered of every kind. Compare the graphic passage in Homer (“Odyssey,” 22:384-389) of the slain suitors in the halls of Ulysses.

*“He saw that all had fallen in blood and dust,
Many as fishes on the shelving beach,
Drawn from the hoary deep by those who tend
The nets with myriad meshes. Poured abroad
Upon the sand, while panting to return
To the salt sea, they lie till the hot sun
Takes their life from them.”*

48. *Sat down.* Implying deliberation in the assortment.

52. *Which is instructed unto the kingdom of heaven.* *Instructed* μαθητευθεῖς. Rev., *who hath been made a disciple to the kingdom*, etc. The kingdom of heaven is personified. The disciples of Christ are disciples of that kingdom of which he is the representative.

Which (ὅστις). The pronoun marks the householder as belonging to a class and exhibiting the characteristic of the class: *a householder — one of those who bring forth*, etc.

Bringeth forth (ἐκβάλλει). Lit., *flingeth forth*. See on 12:35. Indicating his *zeal* in communicating instruction and the *fulness* out of which he speaks.

CHAPTER 14

1. *Tetrarch*. A ruler of a fourth part. Archelaus had obtained two-fourths of his father's dominions, and Antipas (this Herod) and Philip each one-fourth.

The fame (ἄκοήν). Better as Rev., *report*. Lit., *hearing*.

3. *Put him in prison* (ἐν φυλακῇ ἀπέθετο). Lit., “*put him away or aside*” (ἀπὸ). This prison was the fortress of Machaerus on the east side of the Dead Sea, almost on a line with Bethlehem, above the gorge which divided the Mountains of Abarim from the range of Pisgah. Perched on an isolated cliff at the end of a narrow ridge, encompassed with deep ravines, was the citadel. At the other end of this ridge Herod built a great wall, with towers two hundred feet high at the corners; and within this inclosure, a magnificent palace, with colonnades, baths, cisterns, arsenals — every provision, in short, for luxury and for defence against siege. The windows commanded a wide and grand prospect, including the Dead Sea, the course of the Jordan, and Jerusalem. In the detached citadel, probably in one of the underground dungeons, remains of which may still be seen, was the prison of John. “We return through what we regard as the ruins of the magnificent castle-palace of Herod, to the highest and strongest part of the defences — the eastern keep or the citadel, on the steep slope, one hundred and fifty yards up. The foundation of the walls all around, to the height of a yard or two above the ground, are still standing. As we clamber over them to examine the interior, we notice how small this keep is: exactly one hundred yards in diameter. There are scarcely any remains of it left. A well of great depth, and a deep, cemented cistern, with the vaulting of the roof still complete, and — of most terrible interest to us — two dungeons, one of them deep down, its sides scarcely broken in, ‘with small holes still visible in the masonry where staples of wood and iron had once been fixed!’ As we look down into its hot darkness, we shudder in realizing that this terrible keep had, for nigh ten months, been the prison of that son of the free wilderness, the bold herald of the coming kingdom, the humble, earnest, self-denying John the Baptist” (Edersheim, “Life and Times of Jesus”).

6. *Birthday* (γενεσίῳις). Though some explain it as the anniversary of Herod's accession. The custom of celebrating birthdays by festivities was not approved by the strict Jews; but it is claimed that the Herodian princes adopted the custom. The Roman satirist, Persius, alludes to a festival known as "Herod's Day," and pictures a banquet on that occasion.

*"But when
Come Herod's day, and on the steaming panes
The ranged lamps, festooned with violets, pour
The unctuous cloud, while the broad tunny-tail
Sprawled o'er the red dish swims, and snowy jars
Swell with the wine." — Sat. 5:180-183.*

Before (ἐν τῷ μέσῳ). Rev., *in the midst*. Wyc., *leaped in the middle*.

7. *He promised* (ὁμολόγησεν). Lit., *confessed*; conveying the idea of acknowledging the obligation of his oath. Salome had degraded herself to perform the part of an *almeh* or common dancer, and could claim her reward.

8. *Being before instructed* (προβιβασθεῖσα). Wyc., *monestid*, with *warned* in explanation. Both wrong. Rev., rightly, *being put forward*. Compare ⁴¹⁸⁸Acts 19:33, where the right meaning is, *they pushed Alexander forward* out of the crowd; and not as A.V., *drew out*. The correct rendering slightly relieves Salome of the charge of wanton cruelty, and throws it wholly upon Herodias.

Here (ᾧδε). She demanded it *on the spot*, before Herod should have had time to reflect and relent; the more so, as she knew his respect for John (compare *was sorry*, ver. 9). The circumstances seem to point to Machaerus itself as the scene of the banquet; so that the deed could be quickly done, and the head of the Baptist delivered while the feast was still in progress.

In a charger (ἐπὶ πίννακι). The Revisers cannot be defended in their retention of this thoroughly obsolete word. A *charge* is originally a *burden*; and a *charger* something *loaded*. Hence, *a dish*. Wyc., *dish*. Tynd., *platter*.

9. *The oath's sake* (διὰ τοὺς ὄρκους). But the A.V. puts the apostrophe in the wrong place. The word is plural, and the Rev. rightly renders *for the*

sake of his oaths. It is implied that Herod in his mad excitement had confirmed his promise with *repeated* oaths.

11. To the damsel (τῷ κορασίῳ). Diminutive, the *little girl*. Luther gives *magdlein, little maid*.

13. On foot (πεζῆ). Rev., *by land* in margin, which is better; for the contrast is between Jesus' journey *by ship* and that of the multitude *by land*.

15. Desert (ἔρημος). In the Greek order standing first as emphatic. The dominant thought of the disciples is *remoteness* from supplies of food. The first meaning of the word is *solitary*; from which develops the idea of *void, bereft, barren*.

Both meanings may well be included here. Note the two points of emphasis. The disciples say, *Barren is the place*. Christ answers, *No need have they to go away*.

Give (δότε). The disciples had said, "Send them away *to buy for themselves*." Christ replies, *Give ye*.

19. Brake. As the Jewish loaves were thin cakes, a thumb's breadth in thickness, and more easily broken than cut.

20. Were filled (ἐχορτάσθησαν). See on ^{<416>}Matthew 5:6.

Baskets (κοφίνους). Wyc., *coffins*, a transcription of the Greek word. Juvenal, the Roman satirist, describes the grove of Numa, near the Capenian gate of Rome, as being "let out to the Jews, whose furniture is a *basket (cophinus)* and some hay" (*for a bed*), "Sat." 3:14. These were small hand-baskets, specially provided for the Jews to carry leuitically clean food while travelling in Samaria or other heathen districts. The word for *basket* used in relating the feeding of the *four thousand* (^{<415>}Matthew 15:37) is **σπυρίς**, a *large provision-basket or hamper*, of the kind used for letting Paul down over the wall at Damascus (^{<412>}Acts 9:25). In ^{<410>}Matthew 16:9, 10, Christ, in alluding to the two miracles, observes the distinctive term in each narrative; using **κοφίνους** in the case of the five thousand, and **σπυρίδας** in the other. Burgon ("Letters from Rome") gives a drawing of a wicker basket used by the masons in the cathedral at Sorrento, and called *coffano*. He adds, "Who can doubt that the basket of

the gospel narrative was of the shape here represented, and that the denomination of *this* basket exclusively has lingered in a Greek colony, where the Jews (who once carried the *cophinus* as a personal equipment) formerly lived in great numbers?"

- 22. *Constrained*.** Implying the disciples' reluctance to leave him behind.
- 24. *Tossed* (βασανιζόμενον).** Rev., better, *distressed*. See on ⁴⁰²Matthew 4:24.
- 26. *A spirit* (φάντασμα).** Of which our word *phantasm* is a transcription. Rev., rather stiffly, *apparition*. Wyc., *phantom*.
- 29. *To go to* (ἐλθεῖν πρὸς).** But some of the best texts read καὶ ἦλθεν πρὸς, *and went toward*.
- 30. *He was afraid*.** "Although," says Bengel, "a fisherman and a good swimmer" (⁴²⁰John 21:7).
- 32. *Ceased* (ἐκόπασεν).** A beautiful word. Lit., *grew weary*; sank away like one who is weary.
- 36. *Were made perfectly whole* (διδεσώθησαν).** The preposition διὰ, *through* or *thorough*, indicates *complete* restoration.

The Rev. omits *perfectly*, because *whole*, in itself, implies completeness.

CHAPTER 15

1. *Transgress* (παρβαίνουσιν). Lit., *to step on one side*.

2. *Wash not their hands*. Washing *before* meals was along regarded as a *commandment*; washing *after* meals only as a *duty*. By and by the more rigorous actually washed between the courses, although this was declared to be purely voluntary. The distinctive designation for washing after meals was *the lifting of the hands*; while for washing before meat a term was used which meant, literally, *to rub*. If “holy,” *i.e.*, sacrificial food was to be partaken of, a complete immersion of the hands, and not a mere “uplifting” was prescribed. As the purifications were so frequent, and care had to be taken that the water had not been used for other purposes, or something fallen into it that might discolor or defile it, large vessels or jars were generally kept for the purpose (see ^{400B}John 2:6). It was the practice to draw water out of these with a kind of ladle or bucket — very often of glass — which must hold at least one and a half egg-shells (compare *draw out now*, ^{400B}John 2:8). The water was poured on both hands, which must be free of anything covering them, such as gravel, mortar, etc. The hands were lifted up so as to make the water run to the wrist, in order to insure that the whole hand was washed, and that the water polluted by the hand did not again run down the fingers. Similarly, each hand was rubbed with the other (the fist,) provided the hand that rubbed had been affused; otherwise, the rubbing might be done against the head, or even against a wall. But there was one point on which special stress was laid. In the “first affusion,” which was all that originally was required when the hands were not leuitically “defiled,” the water had to run down to the wrist. If the water remained short of the wrist, the hands were not clean. See on ^{400B}Mark 7:3 (Edersheim, “Life and Times of Jesus”).

3. *Also* (καὶ). The significance of this little word must not be overlooked. Christ admits that the disciples had transgressed a *human* injunction, but adds, “Ye *also* transgress, and in a much greater way.” “Whether the disciples transgress or not, you are the greatest transgressors” (Bengel). The one question is met with the other in the same style. Luther says, “He places one wedge against the other, and therewith drives the first back.”

4. Die the death (θανάτω τελευτάτω). The Hebrew idiom is, *he shall certainly be executed*. The Greek is, lit., *let him come to his end by death*.

5. It is a gift (δῶρον). Rev., *given to God*. The picture is that of a churlish son evading the duty of assisting his needy parents by uttering the formula, *Corban, it is a gift to God*. “Whatever that me be by which you might be helped by me, is not mine to give. It is vowed to God.” The man, however, was not bound in that case to give his gift to the temple-treasury, while he was bound not to help his parent; because the phrase did not necessarily dedicate the gift to the temple. By a quibble it was regarded as something like *Corban*, as if it were laid on the altar and put entirely out of reach. It was expressly stated that such a vow was binding, even if what was vowed involved a breach on the law.

6. Have made of none effect (ἠκυρώσατε). Rev., *made void*; ἄ, *not*, κύρος, *authority*. Ye have deprived it of its authority.

7. Well (καλῶς). Admirably.

8. Is far (ἀπέχει). Lit., *holds off from me*.

19. Out of the heart. Compare Plato. “For all good and evil, whether in the body or in human nature, originates, as he declared, in the soul, and overflows from thence, as from the head into the eyes; and therefore, if the head and body are to be well, you must begin by curing the soul. That is the first thing” (“Charmides,” 157).

Thoughts (διαλογισμοὶ). Lit., *reasonings* (compare ^{<MARK>}Mark 9:33, Rev.), or *disputings* (^{<PHIL>}Philippians 2:14), like the captious questioning of the Pharisees about washing hands.

21. Coasts (μέρη). Lit., and better, as Rev., *parts*.

22. Out of the same coasts (ἀπὸ τῶν ὁρίων ἐκεῖνων). Lit., as Rev., *from those borders*; i.e., she crossed from Phoenicia into Galilee.

Cried (ἐκραύγασεν). With a loud, *importunate* cry: from behind. Compare *after*, ver. 23.

Me. Making her daughter’s misery her own.

Grievously vexed with a devil (κακῶς δαιμονίζεται). Lit., *is badly demonized*. Sir J. Cheke, *very evil devilled*.

23. Send her away. With here request granted; for, as Bengel exquisitely remarks, “Thus Christ was accustomed to send away.”

26. Children’s (τῶν τέκνων). Bengel observes that while Christ spoke severely to the Jews, he spoke honorably of them to those without. Compare ^{<402>}John 4:22.

Dogs (κυναρίοις). Diminutive: *little dogs*. In ver. 27, Wyc. renders *the little whelps*, and Tynd., in both verses, *whelps*. The picture is of a family meal, with the pet house-dogs running round the table.

Their masters. The children are the masters of the little dogs. Compare ^{<403>}Mark 7:28, “*the children’s crumbs*.”

30. Cast them down (ἔρριψαν). Very graphic. Lit., *flung* them down; not carelessly, but *in haste*, because so many were coming on the same errand.

32. I will not (οὐ θέλω). The A.V. might easily be mistaken for the simple future of the verb *send*. But two verbs are used: the verb *I will* expressing Jesus’ *feeling* or *disposition*. The Greek order is, *and to send them away fasting I am not willing*. Therefore Rev. is better: *I would not*.

Faint (ἐκλυθῶσιν). Lit., *be unstrung or relaxed*.

34. Little fishes (ἰχθύδια). Diminutive. The disciples make their provision seem as small as possible. In ver. 36 the diminutive is not used.

35. On the ground (ἐπὶ τὴν γῆν). Compare ^{<406>}Mark 8:6. On the occasion of feeding the five thousand, the multitude sat down on *the grass* (ἐπὶ τοὺς χόρτους), ^{<405>}Matthew 14:19. It was then the month of flowers. Compare ^{<407>}Mark 6:39, *the green grass*, and ^{<408>}John 6:10, *much grass*. On the present occasion, several weeks later, the grass would be burnt up, so that they would sit on the ground.

Gave thanks. According to the Jewish ordinance, the head of the house was to speak the blessing only if he himself shared in the meal; yet if they who sat down to it were not merely guests, but his children or his household, then he might speak it, even if he himself did not partake.

37. *Baskets* (σπυρίδας). See on ~~444~~ Matthew 14:20.

CHAPTER 16

2. *Fair weather* (εὐδία). Colloquial. Looking at the evening sky, a man may say to his neighbor, “Fine weather:” and in the morning (ver. 3), “Storm today” (σήμερον χειμών).

3. *Lowering* (στυγνάζων). The verb means to *have a gloomy look*. Dr. Morison compares the Scotch *gloaming* or *glooming*. Cranmer, *the sky is glooming red*. The word is used only here and at [Ⓜ]Mark 10:22, of the young ruler, turning from Christ with his face overshadowed with gloom. A.V., *he was sad*. Rev., *his countenance fell*.

9, 10. Note the accurate employment of the two words for *basket*. See on 14:20.

15. *Thou art the Christ*. Compare on 1:1. Note the emphatic and definite force of the article in Peter’s confession, and also the emphatic position of the pronoun (σὺ, *thou*): “*Thou art the anointed, the Son of the God, the living.*”

17. *Blessed* (μακάριος). See on ch. 5:3.

18. *Thou art Peter* (οὐ εἶ Πέτρος). Christ responds to Peter’s emphatic *thou* with another, equally emphatic. Peter says, “*Thou art the Christ.*” Christ replies, “*Thou art Peter.*” Πέτρος (*Peter*) is used as a proper name, but without losing its meaning as a common noun. The name was bestowed on Simon at his first interview with Jesus ([Ⓜ]John 1:42) under the form of its Aramaic equivalent, *Cephas*. In this passage attention is called, not to the giving of the name, but to its meaning. In classical Greek the word means a *piece of rock*, as in Homer, of Ajax throwing a *stone* at Hector (“*Iliad*,” 7:270), or of Patroclus grasping and hiding in his hand a *jagged stone* (“*Iliad*,” 16:734).

On this rock (ἐπὶ ταύτῃ τῇ πέτρᾳ). The word is feminine, and mean a *rock*, as distinguished from a *stone* or a *fragment of rock* (πέτρος, above). Used of a *ledge of rocks* or a *rocky peak*. In Homer (“*Odyssey*,” 9:243), the *rock* (πέτρην) which Polyphemus places at the door of his cavern, is a mass which two-and-twenty wagons could not remove; and the rock

which he hurled at the retreating ships of Ulysses, created by its fall a wave in the sea which drove the ships back toward the land (“Odyssey,” 9:484). The word refers neither to *Christ* as a *rock*, but to *Peter himself*, in a sense defined by his previous confession, and as enlightened by the “Father in Heaven.”

The reference of *πέτρα* to Christ is forced and unnatural. The obvious reference of the word is to Peter. The emphatic *this* naturally refers to the nearest antecedent; and besides, the metaphor is thus weakened, since Christ appears here, not as the *foundation*, but as the *architect*: “On this rock *will I build*.” Again, Christ is the great foundation, the “chief corner-stone,” but the New Testament writers recognize no impropriety in applying to the members of Christ’s church certain terms which are applied to him. For instance, Peter himself (⁴¹⁰¹1 Peter 2:4), calls Christ a *living stone*, and, in ver. 5, addresses the church as *living stones*. In ⁴²¹⁴Revelation 21:14, the names of the twelve apostles appear in the twelve foundation-stones of the heavenly city; and in ⁴³⁰²Ephesians 2:20, it is said, “Ye are built upon the foundation of *the apostles and prophets* (i.e., laid by the apostles and prophets), Jesus Christ himself being the chief corner-stone.”

Equally untenable is the explanation which refers *πέτρα* to Simon’s confession. Both the play upon the words and the natural reading of the passage are against it, and besides, it does not conform to the fact, since the church is built, not on *confessions*, but on *confessors* — living men.

“The word *πέτρα*,” says Edersheim, “was used in the same sense in Rabbinic language. According to the Rabbins, when God was about to build his world, he could not rear it on the generation of Enos, nor on that of the flood, who brought destruction upon the world; but when he beheld that Abraham would arise in the future, he said: ‘Behold, I have found a *rock* to build on it, and to found the world,’ whence, also, Abraham is called a rock, as it is said: ‘Look unto the rock whence ye are hewn.’ The parallel between Abraham and Peter might be carried even further. If, from a misunderstanding of the Lord’s promise to Peter, later Christian legend represented the apostle as sitting at the gate of heaven, Jewish legend represents Abraham as sitting at the gate of

Gehenna, so as to prevent all who had the seal of circumcision from falling into its abyss” (“Life and Times of Jesus”).

The reference to Simon himself is confirmed by the actual relation of Peter to the early church, to the Jewish portion of which he was a foundation-stone. See Acts, 1:15; 2:14, 37; 3:13; 4:8; 5:15, 29; 9:34, 40; 10:25, 26; ^{<41B>}Galatians 1:18.

Church (ἐκκλησίαν), ἐκ, out, καλέω, to call or summon. This is the first occurrence of this word in the New Testament. Originally an assembly of citizens, regularly summoned. So in New Testament, ^{<4EB>}Acts 19:39. The Septuagint uses the word for the congregation of Israel, either as summoned for a definite purpose (^{<10B>}1 Kings 8:65), or for the community of Israel collectively, regarded as a congregation (^{<1CB>}Genesis 28:3), where assembly is given for multitude in margin. In New Testament, of the congregation of Israel (^{<41B>}Acts 7:38); but for this there is more commonly employed συναγωγή, of which synagogue is a transcription; σύν, together, ἄγω, to bring (^{<41B>}Acts 13:43). In Christ’s words to Peter the word ἐκκλησία acquires special emphasis from the opposition implied in it to the synagogue. The Christian community in the midst of Israel would be designated as ἐκκλησία, without being confounded with the συναγωγή, the Jewish community. See ^{<41B>}Acts 5:11; 8:1; 12:1; 14:23, 27, etc. Nevertheless συναγωγή is applied to a Christian assembly in ^{<51B>}James 2:2, while ἐπισυναγωγή (gathering or assembling together) is found in ^{<51B>}2 Thessalonians 2:1; ^{<51B>}Hebrews 10:25. Both in Hebrew and in New Testament usage ἐκκλησία implies more than a collective or national unity; rather a community based on a special religious idea and established in a special way. In the New Testament the term is used also in the narrower sense of a single church, or a church confined to a particular place. So of the church in the house of Aquila and Priscilla (^{<51B>}Romans 16:5); the church at Corinth, the churches in Judea, the church at Jerusalem, etc.

Gates of hell (πύλαι ᾗδου). Rev., Hades. Hades was originally the name of the God who presided over the realm of the dead — Pluto or Dis. Hence the phrase, house of Hades. It is derived from ᾗ, not, and ἰδεῖν, to see; and signifies, therefore, the invisible land, the realm of shadow. It is

the place to which all who depart this life descend, without reference to their moral character.

By this word the Septuagint translated the Hebrew *Sheol*, which has a similar general meaning. The classical *Hades* embraced both good and bad men, though divided into *Elysium*, the abode of the virtuous, and *Tartarus*, the abode of the wicked. In these particulars it corresponds substantially with *Sheol*; both the godly and the wicked being represented as gathered into the latter. See ^{<4428>}Genesis 42:38; Psalms 9:17; 139:8; ^{<2340>}Isaiah 14:9; 57:2; ^{<3622>}Ezekiel 32:27; ^{<2834>}Hosea 13:14. Hades and Sheol were alike conceived as a definite place, lower than the world. The passage of both good and bad into it was regarded as a *descent*. The Hebrew conception is that of a place of darkness; a cheerless home of a dull, joyless, shadowy life. See Psalms 6:5; 94:17; 115:17; 88:5, 6, 10; ^{<8101>}Job 10:21; 3:17-19; 14:10, 11; ^{<2005>}Ecclesiastes 4:5. Vagueness is its characteristic. In this the Hebrew's faith appears bare in contrast with that of the Greek and Roman. The pagan poets gave the popular mind definite pictures of Tartarus and Elysium; of Styx and Acheron; of happy plains where dead heroes held high discourse, and of black abysses where offenders underwent strange and ingenious tortures.

There was, indeed, this difference between the Hebrew and the Pagan conceptions; that to the Pagan, Hades was the final home of its tenants, while *Sheol* was a temporary condition. Hence the patriarchs are described (^{<8116>}Hebrews 11:16) as looking for a better, heavenly country; and the martyrs as enduring in hope of "a better resurrection." Prophecy declared that the dead should arise and sing, when Sheol itself should be destroyed and its inmates brought forth, some to everlasting life, and others to shame and contempt (^{<2339>}Isaiah 26:19; ^{<2834>}Hosea 13:14; ^{<2712>}Daniel 12:2). Paul represents this promise as made to the fathers by God, and as the hope of his countrymen (^{<4007>}Acts 26:7). God was the God of the dead as well of the living; present in the dark chambers of Sheol as well as in heaven (^{<1308>}Psalm 139:8; 16:10). This is the underlying thought of that most touching and pathetic utterance of Job (^{<8413>}14:13-15), in which he breathes the wish that God would him with loving care in Hades, as a place of temporary concealment, where he will wait patiently, standing like a sentinel at his post, awaiting the divine voice calling him to a new and happier life. This, too, is the thought of the familiar and much-disputed passage, ^{<8823>}Job

19:23-27. His *Redeemer, vindicator, avenger*, shall arise after he shall have passed through the shadowy realm of Sheol. “A judgment in Hades, in which the judge will show himself his friend, in which all the tangled skein of his life will be unravelled by wise and kindly hands, and the insoluble problem of his strange and self-contradicting experience will at last be solved — *this* is what Job still looks for on that happy day when he shall see God for himself, and find his *Goel* (vindicator) in that Almighty Deliverer” (Cox, “Commentary on the Book of Job”).

In the New Testament, Hades is the realm of the dead. It cannot be successfully maintained that it is, in particular, the place for sinners (so Cremer, “Biblico-Theological Lexicon”). The words about Capernaum (⁴¹²³Matthew 11:23), which it is surprising to find Cremer citing in support of this position, are merely a rhetorical expression of a fall from the height of earthly glory to the deepest degradation, and have no more bearing upon the moral character of Hades than the words of Zophar (⁴³¹⁰⁷Job 11:7, 8) about the perfection of the Almighty. “It is high as *heaven* — deeper than *Sheol*.” Hades is indeed coupled with Death (⁴⁶¹⁸Revelation 1:18; 6:8; 20:13, 14), but the association is natural, and indeed inevitable, apart from all moral distinctions. Death would naturally be followed by Hades in any case. In ⁴⁶¹⁵Revelation 20:13, 14, the general judgment is predicted, and not only Death and Hades, but the sea give up their dead, and only those who are not written in the book of life are cast into the lake of fire (ver. 15). The rich man was in Hades (⁴²⁶³Luke 16:23), and *in torments*, but Lazarus was also in Hades, “in Abraham’s bosom.” The details of this story “evidently represent the views current at the time among the Jews. According to them, the Garden of Eden and the Tree of Life were the abode of the blessed.... We read that the righteous in Eden see the wicked in Gehenna and rejoice; and similarly, that the wicked in Gehenna see the righteous sitting beatified in Eden, and their souls are troubled (Edersheim, “Life and Times of Jesus”). Christ also was in Hades (⁴⁴²⁷Acts 2:27, 31). Moreover, the word *γέεννα*, *hell*, (see on ⁴¹⁶²Matthew 5:22), is specially used to denote the place of future punishment.

Hades, then, in the New Testament, is a broad and general conception, with an idea of *locality* bound up with it. It is the condition following death, which is blessed or the contrary, according to the moral character of

the dead, and is therefore divided into different realms, represented by *Paradise* or *Abraham's bosom*, and *Gehenna*.

The expression *Gates of Hades* is an orientalism for the court, throne, power, and dignity of the infernal kingdom. Hades is contemplated as a mighty city, with formidable, frowning portals. Some expositors introduce also the idea of the *councils* of the Satanic powers, with reference to the Eastern custom of holding such deliberations in the gates of cities.

Compare the expression *Sublime Porte*, applied to the Ottoman court. The idea of a *building* is maintained in both members of the comparison. The kingdom or city of Hades confronts and assaults the church which Christ will build upon the rock. See ^{<3817>}Job 38:17; Psalms 9:13; 107:18; ^{<3310>}Isaiah 38:10.

19. Keys (κλειδας). The similitude corresponding to *build*. The church or kingdom is conceived as a house, of which Peter is to be the steward, bearing the keys. “Even as he had been the first to utter the confession of the church, so was he also privileged to be the first to open its hitherto closed gates to the Gentiles, when God made choice of him, that, through his mouth, the Gentiles should first hear the words of the Gospel, and at his bidding first be baptized” (Edersheim, “Life and Times of Jesus”).

Bind-loose (δήσις–λύσις). In a sense common among the Jews, of *forbidding* or *allowing*. No other terms were in more constant use in Rabbinic canon-law than those of *binding* and *loosing*. They represented the *legislative* and *judicial* powers of the Rabbinic office. These powers Christ now transferred, and that not in their pretension, but in their reality, to this apostles; the first, here, to Peter, as their representative, the second, after his resurrection, to the church (^{<4123>}John 20:23, Edersheim). “This legislative authority conferred upon Peter can only wear an offensive aspect when it is conceived of as possessing an arbitrary character, and as being in no way determined by the ethical influences of the Holy Spirit, and when it is regarded as being of an absolute nature, as independent of any connection with the rest of the apostles. Since the power of binding and loosing, which is here conferred upon Peter, is ascribed (^{<4188>}Matthew 18:18) to the apostles generally, the power conferred upon the former is set in its proper light, and shown to be of necessity a power of a collegiate nature, so that Peter is not to be regarded

as exclusively endowed with it, either in whole or in part, but is simply to be looked upon as first among his equals” (Meyer on ⁴¹⁰⁹Matthew 16:19; 18:18).

21. From that time began (ἀπὸ τότε ἤρξατο). He had not shown it to them before.

Must (δεῖ). It was *necessary* in fulfilment of the divine purpose. See ⁴¹⁸¹Matthew 26:54; ³⁸⁸⁸Hebrews 8:3; ⁴²⁰⁸Luke 24:26.

Suffer. This first announcement mentions this passion and death generally; the second (17:22, 23), adds his betrayal into the hands of sinners; the third (20:17-19), at length expresses his stripes, cross, etc.

Elders and chief priests and scribes. A circumstantial way of designating the *Sanhedrim*, or supreme council of the Jewish nation.

22. Took (προσλαβόμενος). Not, *took him by the hand*, but *took him apart to speak with him privately*. Meyer renders, correctly, *after he had taken him to himself*. “As if,” says Bengel, “by a right of his own. He acted with greater familiarity after the token of acknowledgment had been given. Jesus, however, reduces him to his level.”

Began. For Jesus did not suffer him to continue.

Be it far from thee (ἰλεώς σοι). Rev., in margin, *God have mercy on thee*. In classical usage, of the gods as *propitious*, *gracious* toward men, in consideration of their prayers and sacrifices. The meaning here is, *may God be gracious to thee*.

Shall not be (οὐ μὴ ἔσται). The double negative is very forcible: “Shall *in no case* be.” Rev. renders it by *never*.

23. Turned (στραφὲς). Not *toward* Peter, but away from him.

Get thee behind me. See 4:10.

Offense (σκάνδαλον). Rev., better, *stumbling-block*. See on 5:29. Not, *thou art offensive*, but *thou art in my way*. Dr. Morison, “Thou art not, as before, a noble block, lying in its right position as a massive foundation-stone. On the contrary, thou art like a stone quite out of its

proper place, and lying right across the road in which I must go — lying as a stone of stumbling.”

Savoorest not (οὐ φρονεῖς). Rev., better, *mindest not*. Thy thoughts and intents are not of God, but of men. *Savoorest* follows the Vulgate *sapis*, from *sapere*, which means 1st, *to have a taste or flavor of*: 2nd, *to have sense or discernment*. Hence used here as the rendering of φρονεῖν, *to be minded*. Thus Wyc., ⁴³¹1 Corinthians 13:11, “When I was a child I savored (ἐφρόνου) as a child.” The idea is, strictly, *to partake of the quality or nature of*.

26. Gain-lose (κερδήση–ζημιωθῆ). Note that both words are in the past (aorist) tense: “*if he may have gained or lost*. The Lord looks back to the details of each life as the factors of the final sum of gain or loss. For *lose*, Rev. gives *forfeit*. The verb in the active voice means *to cause loss or damage*. Often in the classics, of *fining* or *mulcting* in a sum of money. Compare ⁴⁰⁹2 Corinthians 7:9.

Soul (ψυχὴν). Rev., *life*, with *soul* in margin. This will be specially considered in the discussion of the psychological terms in the Epistles.

In exchange (ἀντάλλαγμα). Lit., *as an exchange*.

CHAPTER 17

1. *Taketh* (παραλαμβάνει). Rev. gives the force of the preposition παρά, taketh *with* him.

Apart (κατ' ἰδίων). Not said of the *mountain*, as isolated, but of the *disciples*; so that they might be alone with him. Compare ^{<419E>}Mark 9:2, *apart by themselves* (κατ' ἰδίων μόνους; lit., *apart alone*).

2. *He was transfigured* (μετεμορφώθη), μετά, denoting *change* or *transfer*, and μορφή, *form*. This latter word denotes the *form* regarded as the distinctive nature and character of the object, and is distinguished from σχῆμα, the changeable, outward *fashion*: in a man, for instance, his gestures, clothes, words, acts. The μορφή partakes of the *essence* of a thing; the σχῆμα is an *accident* which may change, leaving the *form* unaffected. Compare ^{<414Z>}Mark 16:12; Christ “appeared in another *form*” (μορφή), and ^{<415I>}1 Corinthians 7:31: “the *fashion* (σχῆμα) of the word passeth away.” The distinction passes into the verbs compounded with these two nouns. Thus, ^{<451D>}Romans 12:2, “Be not *conformed* to this world,” is συσχηματίζεσθε; *i.e.*, be not fashioned according to the fleeting *fashion* of this world. So Rev., *fashioned*. See, also, ^{<471B>}2 Corinthians 11:13, 14, 15, where the changes described are changes in outward semblance. False apostles appeared in the outward fashion of apostles of Christ; Satan takes on the outward appearance of an angel. All these changes are in the *accidents* of the life, and do not touch its inner, essential *quality*. On the other hand, a change in the *inner* life is described as a change of μορφή, never of σχῆμα. Hence, ^{<451D>}Romans 12:2, “Be ye *transformed* (μεταμορφοῦσθε); the change taking place by the reviewing of the *mind*. Compare ^{<418Z>}Romans 8:29; ^{<418B>}2 Corinthians 3:18; ^{<418Z>}Philippians 3:21; and see, further, on ^{<417D>}Philippians 2:6, 7.

Why, then, it may be asked, is a compound of μορφή employed in this description of the transfigured Savior, since the change described is a change in his outward appearance? It may be answered, because a compound of σχῆμα, expressing merely a change in the aspect of Christ's person and garments, would not express the deeper truth of the case, which is, that the visible change gets its real character and meaning from

that which is *essential* in our Lord — his divine nature. A foreshadowing or prophecy of his true *form* — his distinctive character — comes out in his transfiguration. He passes over into a form identified, so far as revealed, with the divine quality of his being, and prophetic of his revelation “as he is” (^{<GR>}1 John 3:2), in the glory which he had with the Father before the world was (^{<GR>}John 17:5). In truth, there is a deep and pregnant hint in the use of this word, which easily escapes observation, and which defies accurate definition. The profound and overwhelming impression upon the three disciples was due to something besides the shining of Christ’s face and garments, and the presence of Moses and Elijah; and was deeper and subtler than the effect of all these combined. There was a fact and a power in that vision which mere radiance and the appearance of the patriarchs could not wholly convey: a revelation of Deity breaking out in that glorified face and form, which appealed to something deeper than sense, and confirmed the words from heaven: *This is my beloved Son*.

The same truth is illustrated in the use of **μορφή** in ^{<GR>}Mark 16:12, where it is said that Jesus appeared *in a different form* (**ἐν ἑτέρῃ μορφῇ**) after his resurrection. The accidents of figure, face, pierced hands and feet, were the same; but an indefinable change had passed upon him, the characteristic of which was that it prefigured his passing into the condition peculiar and appropriate to his essential spiritual and divine being.

4. Let us make (**ποιήσωμεν**). But the best texts read, **ποιήσω**, *I will make*, which is more characteristic of Peter. He would erect the booths himself.

Three *tabernacles* (**σκηνάς**). *Tents* or *booths*, out of the brushwood lying near. Peter realized that it was night, and was for preparing shelters into which the heavenly visitants might retire after their interview.

9. Vision (**ὄραμα**). The spectacle.

11. Cometh. Elijah cometh first. An abstract statement expressing the fact that Elijah’s coming precedes in time the coming of the Messiah. It is a point of Jewish chronology; just as a teacher of history might say to his pupils, “The Saxons and Danes precede the Normans in England.” Elijah had already come in the person of John the Baptist.

15. *Is lunatic* (σεληνιαζεται). Rev., *epileptic*. The A.V. preserves the etymology of the word (σελήνη, *the moon*), but *lunatic* conveys to us the idea of *demented*; while the Rev. *epileptic* gives the true character of the disease, yet does not tell us the fact contained in the Greek word, that epilepsy was supposed to be affected by the changes of the moon. See on ~~1004~~ Matthew 4:24.

17. *Perverse* (διστραμμένη). Wyc., *wayward*. Tynd., *crooked*; διά, *throughout*; στρέφω, *to twist*. *Warped*.

20. *Unbelief* (ἀπιστίαν). But the better reading is ὀλιγοπιστίαν, *littleness of faith*. Hence Rev., *Because of your little faith*.

24. *They that received tribute-money* (οἱ τὰ δίδραχμα λαμβάνοντες). Rev., *They that received the half-shekel*. Every male Israelite of age, including proselytes and manumitted Jews, was expected to pay annually for the temple-service a half-shekel or *didrachm*, about thirty-five cents. This must be paid in the ancient money of Israel, the regular half-shekel of the treasury; and the money-changers, therefore, were in demand to change the current into the temple coin, which they did at a rate of discount fixed by law, between four and five cents on every half-shekel. The annual revenue to the money-changers from this source has been estimated at nearly forty-five thousand dollars; a very large sum in a country where a laborer received less than twenty cents for a day's work, and where the good Samaritan left about thirty-three cents at the inn for the keeping of the wounded man. Jesus attacked a very powerful interest when he overthrew the tables of the money-changers.

25. *Yes* (ναί). Indicating that Jesus had paid the tax on former occasions.

Prevented (προέφθασεν). Rev., rather awkwardly, but following Tynd., *Spake first to him*. *Prevent*, in its older sense, *to anticipate, get before*, was a correct translation. Compare Shakspeare:

“So shall my anticipation prevent your discovery.”
Hamlet, ii. 1.

Out of this grew the secondary meaning, *to hinder*. By *getting before* another, one *hinders* him from accomplishing his purpose. This meaning has supplanted the other. Wyc. renders *came before him*. The meaning is

that Jesus did not wait for Peter to tell him of the demand of the collectors. He *anticipated* him in speaking about it.

Custom or tribute (τέλη ἢ κῆνσον). Rev. gives *toll* for *custom*. *Toll* is duty upon goods; *tribute*, tax upon individuals. Κῆνσος, *tribute*, is merely a transcription of the Latin *census*, which means, first, a *registration* with a view to taxation, and then the tax itself.

Strangers (ἄλλοτρίων). Not *foreigners*, but others than those of their own families; their *subjects*. In other words, Does a king tax his own children or his subjects?

27. Hook (ἄγκιστρον). The only mention in the New Testament of fishing with a hook. A single fish is wanted.

A piece of money (στατήρα). The A.V. is very inadequate, because Christ names a definite sum, the *stater*, which is a literal transcription of the Greek word, and represents two didrachmas, or a *shekel*. Hence Rev., *a shekel*.

CHAPTER 18

1. The Rev. inserts *then* after *who*, thus restoring the Greek ἄρα, which the A.V. overlooks. *Who then? Who, as things stand.* Since one of our number has been doubly honored in being called “the rock,” and in being appointed to take part in a special miracle, who *then* is greatest?

3. *Be converted* (στραφήτε). The word *converted* has acquired a conventional religious sense which is fundamentally truthful, but the essential quality of which will be more apparent if we render literally, as Rev., *except ye turn*. The picture is that of turning round in a road and facing the other way.

Shall not enter (οὐ μὴ εἰσέλθητε). But the double negative is very forcible, and is given in Rev. *in noise*. So far from being greatest in the kingdom of heaven, ye shall not so much as *enter*.

4. *As this little child*. Not, as this little child *humbles himself*, but, shall make himself humble as this little child *is* lowly; shall willingly become by spiritual process what the child is by nature.

5. *In my name* (ἐπὶ τῷ ὀνόματί μου). Lit., *upon my name; on the ground of, or on account of; for my sake*.

6. *A millstone* (μύλος ὄνικος). Two kinds of millstones were in use; the one turned by hand, the other, and larger, by an ass (ὄνος). Here Jesus says an *ass-millstone*; or, as Rev., *a great millstone*; Wyc., *millstone of asses*.

12. *Leave upon the mountains*. The text here is disputed. Both A.V. and Rev. follow a text which reads: “Doth he not, leaving the ninety and nine, go into the mountains?” Rather join *leave* with *on the mountains*, and read, “Will he not leave the ninety and nine upon (ἐπὶ, *scattered over*) the mountains, and go,” etc. This also corresponds with ἀφήσει, *leaving, letting out, or letting loose*.

13. *If so be* (εἰάν γένηται). If it should so come to pass. God’s grace is not irresistible.

14. *The will of your Father* (θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν). Though some read *my Father* (μοῦ). Lit., *There is not a will before your (my) Father*. So Wyc., *It is not will before your Father*. Meyer paraphrases, *There is not before the face of God and determination having as its object that one of these*, etc.

15. *Go* (ὑπάγε). Do not wait for him to come to you.

Tell him his fault (ἐλεγξον). Rev., *shew him*. The verb means, first, to *test, try, search out*; therefore, to *cross-examine* with a view of convincing or refuting; thence to *rebuke* or *chide*. The Rev. *shew* is better than *tell*, which implies merely *naming* the fault; whereas the injunction is, *go and prove* to him how he has erred. Wyc., *reprove*, with *snub* as explanation.

16. *In the mouth* (ἐπὶ στόματος). Better Rev., “*at the mouth,*” or *on the testimony of*.

19. *Shall agree* (συμφωνήσουσιν). From σύν, *together*, and φωνή, *sound* or *voice*. Transcribed in our word *symphony*. It has so far lost its distinctive character as a concord of *voices* as to be used for agreement in the deeper and more inward sense.

Concerning anything that they shall ask (περὶ παντὸς πράγματος οὗ ἂν αἰτήσωνται). The literal rendering is, *if any thing, stronger: Everything, whatever it be, for which they may have asked*. Wyc., *Shall consent of everything whatever they shall ask*. Tynd., *Shall agree in any manner thing whatsoever they shall desire*. The word *πρῶγμα*, *thing*, is used like the Latin *res*; *a matter, affair, business*, with the meaning at bottom of something to be *done*, since it is cognate to the verb *πράσσω*, *to do*. *Shall be done*, however, is *γενήσεται*, *it shall come to pass*.

20. *In my name* (εἰς τὸ ἔμὸν ὄνομα). Lit., “*into my name.*” When two or three are drawn together *into* Christ as the common center of their desire and faith.

22. *Seventy times seven* (ἑβδομηκοντάκις ἑπτὰ).^{fa5} It was a settled rule of Rabbinism that forgiveness should not be extended more than three times. Even so, the practice was terribly different. The Talmud relates, without blame, the conduct of a rabbi who would not forgive a very small slight of his dignity, though asked by the offender for thirteen successive

years, and that on the day of atonement; the reason being that the offended rabbi had learned by a dream that his offending brother would attain the highest dignity; whereupon he feigned himself irreconcilable, to force the other to migrate from Palestine to Babylon, where, unenvied by him, he might occupy the chief place (Edersheim). It must, therefore, have seemed to Peter a stretch of charity to extend forgiveness from three to seven times. Christ is not specifying a number of times greater than the limit of seven. He means that there is to be *no* limit. “Forgiveness is *qualitative*, not *quantitative*.”

23. *A certain king* (ἄνθρωπος βασιλεῖ). Lit., a *man*, a *king*. The kingdom of heaven is like unto a *human* king.

Take account of his servants (συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ). The rendering of the A.V. is loose and inadequate, and might be taken to mean *to reckon the number of his servants*. The verb *συνᾶραι* is compounded of *σύν*, *with*, and *αἴρω*, *to take up*, and means literally *to take up together*, i.e., *cast up*, as an *account*. The A.V. also overlooks the force of *μετὰ*, *with*. Therefore, Rev., better, *make a reckoning with his servants*.

24. *Which owed him* (ὀφειλέτης). Lit., a *debtor* of ten thousand talents.

Ten thousand talents. An enormous sum; about twelve millions of dollars.

25. *To be sold*. According to the law of Moses: ^{<1218>}Exodus 22:3; ^{<1259>}Leviticus 25:39, 47.

28. *Found*. Either went in search of him, as he himself had been sought out by his Lord, or came upon him accidentally in the street.

A hundred pence (ἑκατὸν δηνάρια). Less than a millionth part of his own debt.

Took him by the throat (αὐτὸν ἔπνιγεν). Lit., *throttled*. Wyc., *strangled*. Compare *were choked*, ^{<1153>}Mark 5:13. Creditors often dragged their debtors before the judge, as the Roman law allowed them to do, holding them by the throat. Thus Livy (4:53), relates how, a difficulty having arisen between the consul Valerius and one Menenius, the tribunes put an end to the contest, and the consul ordered into prison (*collum torsisset*, *twisted the neck*) the few who appealed. And Cicero (“Pro Cluentio,” 21): “Lead

him to the judgment-seat with twisted neck (*collo obtorto*)." Compare Cicero, "In C. Verrem," 4:10.

What thou owest (εἴ τι ὀφείλεις). Lit., *If thou owest anything*. Not that the creditor is uncertain about the *fact* of the debt, though some uncertainty about the exact amount may be implied. This would agree with *found*, in the sense of coming upon accidentally. Compare ^{<4034>}Matthew 13:44. He came suddenly upon him and recognized him as a debtor, though not certain as to the amount of his debt. Meyer remarks, "The *if* is simply the expression of a pitiless logic. If thou owest anything (as thou dost) pay!" The word *pay* (ἀπόδος) is emphatic in position.

29. Besought (παρεκάλει). The imperfect has the force of *earnestly* besought.

30. Went (ἄπελθὼν). Lit. *went away*: dragging the other with him to judgment.

31. Told (διεσάφησαν). More than merely *narrated*. The verb is from *διά*, *throughout*, and *σαφέω*, to *explain*. They explained the circumstances throughout.

Their Lord (τῷ κυρίῳ ἑαυτῶν). Lit., "their *own* Lord;" as befitted their position, and as a mark of their confidence in him.

34. To the tormentors (βασανισταῖς). Livy pictures an old centurion complaining that he was taken by his creditor, not into servitude, but to a workhouse and torture, and showing his back scarred with fresh wounds (2:23).

CHAPTER 19

1. *Coasts* (ὄρια). Better Rev., *borders*; though it is easy to see how the translation *coasts* arose, *coast* being derived from the Latin *costa*, *a side*, and hence a *border* generally, though now applied to the sea-side only.

3. *Tempting*. See on ^{4ms}Matthew 6:13.

For every cause. The *temptation* turned upon the dispute dividing the two great Rabbinical schools, the one of which (that of Hillel) held that a man might divorce his wife for any reason which rendered her distasteful to him; and the other (that of Shammai) that divorce was allowable only in case of unchastity. The querists would be anxious to know which side Jesus espoused.

5. *Shall cleave* (κολληθήσεται). Lit., *shall be glued*.

Shall be one flesh (ἔσονται εἰς σάρκα μίαν). Lit., “*into one flesh*;” Wyc., *two in one flesh*.

6. *What* (ὃ). Not *those*. Christ is contemplating, not the *individuals*, but the *unity* which God cemented; and so Wyc., *that thing that God enjoined*; *i.e.*, knit together. The aorist tense (denoting the occurrence of an event at some past time, considered as a momentary act) seems to refer to the original ordinance of God at the creation (ver. 4).

7. *Writing* (βιβλίον). Rev., *bill*. The word is a diminutive of βίβλος, which originally means the inner bark of the papyrus, used for writing, then a book or roll of this bark; hence a *paper*, *bill*.

8. *Because of* (πρὸς). Rev., *for*: having regard to.

It was not so (οὐ γέγονεν οὕτως). The A.V. is commonly understood to mean, *it was not so in the beginning*. But that is not Christ’s meaning. The verb is in the perfect tense (denoting the continuance of past action or its results down to the present). He means: Notwithstanding Moses’ permission, the case *has not been* so from the beginning until now. The original ordinance has never been abrogated nor superseded, but continues in force.

9. *Except for fornication* (μὴ ἐπὶ πορνείᾳ). Lit., *not on account of fornication*.

10. *The case* (αἰτία). Not the *relation* of the man to his wife, nor *the circumstances, the state of the case*. Αἰτία refers to *cause* (ver. 3), and the meaning is, if the matter stands thus with reference to the *cause* which the man must have for putting away his wife.

14. *Suffer* (ἄφετε). Lit., *leave alone*. Compare ^{<4116>}Mark 14:6; 15:36; ^{<2135>}Luke 13:8. Sir J. Cheke: *Let these children alone*.

17. *Why callest thou me good?* (τί με λέγεις ἀγαθόν). But the true reading is, τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; *Why askest thou me concerning the good?*

There is none good but one, that is God (οὐδεὶς ἀγαθὸς εἰ νῆ εἷς ὁ Θεός). But the reading is, εἷς ἐστὶν ὁ ἀγαθός, *One there is who is good*. The saying of Christ appears especially appropriate in the light of the Rabbinic apothegm, “There is nothing else that is good but the law.”

24. *Camel-through a needle's eye* (κάμηλον διὰ τρύπηματος ῥαφίδος). See on ^{<4105>}Mark 10:25; ^{<2135>}Luke 18:25. Compare the Jewish proverb, that a man did not even in his dreams see an elephant pass through the eye of a needle. The reason why the camel was substituted for the elephant was because the proverb was from the Babylonian Talmud, and in Babylon the elephant was common, while in Palestine it was unknown. The Koran has the same figure: “The impious shall find the gates of heaven shut; nor shall he enter there till a camel shall pass through the eye of a needle.” Bochart, in his history of the animals of scripture, cites a Talmudic passage: “A needle's eye is not too narrow for two friends, nor is the world wide enough for two enemies.” The allusion is not to be explained by reference to a *narrow gate* called a *needle's eye*.

26. *This* (τοῦτο). Not the salvation of *rich* men, but salvation in general. It is in answer to the question, *who can be saved?* Man cannot save himself nor his fellow. God only can save him.

27. *We*. Emphatic, in contrast with the young ruler.

28. *Have followed.* “Peter had said *together* the words *we have left, we have followed.* Jesus replies to them *separately*; for the latter was peculiar to the apostles, the former common to them with others” (Bengel).

In the regeneration. The final restitution of all things. To be construed with *ye shall sit.*

***Shall sit* (καθίστη).** Or *shall have taken his seat,* which brings out more vividly the solemn inauguration of Christ’s judgment.

29. *Every one* (πᾶς). Compare ^{SMR}2 Timothy 4:8, “to *all* them that love his appearing.” “Not only apostles, nor ought Peter to have inquired only concerning them” (Bengel). The promise hitherto restricted to the apostles now becomes general.

***A hundred-fold* (ἑκατονταπλασίονα).** But many very high authorities read *πολλαπλασίονα*, *manifold.* So Rev. in margin. Compare ^{MR}Mark 10:30, where there is added “houses and brethren,” etc. Also the Arabic proverb: “Purchase the next world with this; so shalt thou win both.”

CHAPTER 20

1. *For* (γάρον). Explaining and confirming 19:30.

Early in the morning (ἄμα πρῶν). *Along with the dawn*. “Here (at Hamadan, in Persia), we observed every morning, before the sun rose, that a numerous band of peasants were collected, with spades in their hands, waiting to be hired for the day to work in the surrounding fields. This custom struck me as a most happy illustration of our Savior’s parable, particularly when, passing by the same place late in the day, we found others standing idle, and remembered the words, ‘Why stand ye here all the day idle?’ as most applicable to their situation; for on putting the very same question to them, they answered us, ‘Because no man hath hired us.’” (Morier, “Second Journey through Persia,” cited by Trench, “Parables.”)

2. *For a penny* (ἐκ δηναρίου). A *denarius*, the chief silver coin of the Romans at this time, and of the value of about seventeen cents. We must remember to reckon according to the rate of wages in that day. A denarius was regarded as good pay for a day’s work. It was the pay of a Roman soldier in Christ’s time. In almost every case where the word occurs in the New Testament it is connected with the idea of a liberal or large amount. Compare ^{<1828>}Matthew 18:28; ^{<4167>}Mark 6:37; ^{<4741>}Luke 7:41; ^{<8115>}John 12:5.

For a penny is, literally, *out of or on the strength of a penny*; the payment being that on the strength of which the agreement was made. The agreement arose *out of* the demand on the one hand and the promise on the other.

10. *Every man a penny* (τὸ ἀνὰ δηνάριον). Lit., *the sum amounting in each case to a penny*; or *a penny apiece*. Ἀνά is distributive. Wyc., *each one by himself a penny*.

12. *Heat* (καύσωνα). Rev., *the scorching heat*. The word is from καίω, *to burn*. It refers to the dry, scorching heat born by the east wind. Compare ^{<8271>}Job 27:21; ^{<2335>}Hosea 13:15. The wind blows from the Arabian desert, parching, dry, exciting the blood, and causing restlessness and sleeplessness. It seldom brings storms, but when it does, they are doubly

destructive. During harvest the corn cannot be winnowed if the east wind blows, for it would carry away both chaff and corn. In Pharaoh's dream (^{<4000>}Genesis 41:6) the ears are blasted by it: Jonah's gourd is withered by it (^{<3048>}Jonah 4:8), and the vine in Ezekiel's parable of the Babylonian captivity is blighted by it (^{<2570>}Ezekiel 17:10).

13. *One*. Representing the whole body.

Friend (ἑταῖρε). Lit., *companion, comrade*.

14. *Take* (ἄρον). Lit., as Rev., *take up*, as if the money had been laid down for him on a table or counter.

I will give (θέλω δοῦναι). But, as in other cases in the A.V., this may be mistaken for the simple future of the verb; whereas there are two verbs. Therefore, Rev., rightly, *It is my will to give*. See on ^{<4053>}Matthew 15:32.

21. *Grant* (εἰπέ). Lit., *speak; i.e., with authority*. Compare "*command these stones,*" ^{<4003>}Matthew 4:3; "*bid you,*" ^{<4233>}Matthew 23:3. Rev., *command*.

26. *Will be great* (θέλη εἶναι). See on ver. 14. Rev. *would be*.

Minister (διάκονος). *Servant*, ver. 27 (δοῦλος). Δοῦλος, perhaps from δέω, *to bind*, is the *bondman*, representing the permanent *relation* of servitude. Διάκονος, probably from the same root as διώκω, *to pursue*, represents a servant, not in his relation, but in his *activity*. The term covers both slaves and hired servants. The attendants at the feast at Cana (^{<4015>}John 2:5) are called διάκονοι. In the epistles διάκονος is often used specifically for a *minister of the Gospel* (^{<4015>}1 Corinthians 3:5; ^{<4016>}2 Corinthians 3:6; ^{<4017>}Ephesians 3:7). The word *deacon* is, moreover, almost a transcription of it (^{<5000>}Philippians 1:1; ^{<5088>}1 Timothy 3:8, 12). It is applied to Phoebe (^{<5101>}Romans 16:1).

28. *A ransom for many*. Compare Sophocles, "Oed. Col.," 488.

"For one soul working in the strength of love

Is mightier than ten thousand to atone."

30. *That Jesus passed by* (ὅτι Ἰησοῦς παράγει). The ὅτι is equivalent to quotation marks. They heard the crowd cry *Jesus is passing!*

CHAPTER 21

1. *Bethphage*. House of figs.

2. *A colt with her*. The Lord does not separate the colt from its dam.

3. *The Lord* (ὁ κύριος). From κῦρος, *supreme power, authority*. Hence κύριος, *one having authority, Lord, owner, ruler*. In classical Greek, used of the gods, and in inscriptions applied to different gods, as Hermes, Zeus, etc.; also of the head of the family, who is *Lord*, (κύριος) of the wife and children (^{<090108>}1 Samuel 1:8, Sept.); while to the slaves he is δεσπότης. In the Pauline writings, however, the master of slaves is called both δεσπότης (^{<540601>}1 Timothy 6:1, 2; ^{<560209>}Titus 2:9; ^{<600218>}1 Peter 2:18), and κύριος (^{<490609>}Ephesians 6:9; ^{<510401>}Colossians 4:1).

In the Septuagint it is used by Sarah of her husband (^{<011812>}Genesis 18:12; compare ^{<600306>}1 Peter 3:6). Joseph is called *Lord* of the country (^{<014233>}Genesis 42:33), and is addressed by his brethren as *my Lord* (42:10). It is applied to God (^{<011827>}Genesis 18:27; ^{<020410>}Exodus 4:10). In the New Testament it is a name for God (^{<400120>}Matthew 1:20, 22, 24; 2:15; ^{<441116>}Acts 11:16; 12:11, 17; ^{<600108>}Revelation 1:8). As applied to Christ, it does not express his divine nature and power. These are indicated by some accompanying word or phrase, as *my God* (^{<432028>}John 20:28); *of all* (^{<441036>}Acts 10:36); *to the glory of God the Father* (^{<503211>}Philippians 2:11); *of glory* (^{<460208>}1 Corinthians 2:8); so that, as a title of Christ, *Lord* is used in the sense of *Master or Ruler*, or in address, *Sir* (^{<402243>}Matthew 22:43, 45; ^{<420211>}Luke 2:11; 6:46; ^{<431313>}John 13:13, 14; ^{<460806>}1 Corinthians 8:6). Ὁ κύριος, *the Lord*, is used of Christ by Matthew only once (21:3) until after the resurrection (28:6). In the other gospels and in the Acts it occurs far oftener. Nevertheless, in the progress of Christian thought in the New Testament, the meaning develops toward a specific designation of the divine Savior, as may be seen in the phrases *Jesus Christ our Lord*, *Our Lord Jesus Christ*, *Our Lord*, *Jesus our Lord*.

5. *Daughter of Sion*. Jerusalem. Compare *daughter of Babylon* for the city of Babylon (Psalms 137:8; ^{<234701>}Isaiah 47:1); *daughter of Tyre* for the city or people of Tyre (Psalms 45:12); *daughter of my people* (^{<232204>}Isaiah 22:4).

Sitting (ἐπιβεβηκῶς). Lit., *having gone upon, or mounted*. Rev., *riding*.

Foal of an ass (υἶον ὑποζυγίου). Lit., *son of a beast-of-burden*.

Ἵποζύγιον, from ὑπό, *beneath*, ζυγός, *a yoke*. Wyc., *son of a beast-under-yoke*. The phrase emphasized the humble state of Jesus. He is mounted, not on a stately charger with embroidered and jewelled housings, nor even on an ass for the saddle, the Eastern ass being often of great beauty and spirit, and in demand for this purpose. He rides on a common beast-of-burden, furnished with the everyday garments of his disciples.

Garments (ἱμάτια). Outer garments. See on ^{<40540>}Matthew 5:40.

7. *Set him thereon*. But the preferable reading is ἐπεκάθισεν, *he took his seat upon*.

A very great multitude (ὁ πλεῖστος ὄχλος). The A.V. is wrong. The reference is not to the *size*, but to the *proportionate part* of the multitude which followed him. Hence Rev., correctly, *The most part of the multitude*.

Their garments (ἑαυτῶν). Lit., “*their own garments*.” The disciples spread their garments on the beasts; the multitude strewed *their own* garments in the way. Dr. Edward Robinson, cited by Dr. Morison, speaking of the inhabitants of Bethlehem who had participated in the rebellion of 1834, says: “At that time, when some of the inhabitants were already imprisoned, and all were in deep distress, Mr. Farrar, then English consul at Damascus, was on a visit to Jerusalem, and had rode out with Mr. Nicolayson to Solomon’s Pools. On their return, as they rose the ascent to enter Bethlehem, hundreds of people, male and female, met them, imploring the consul to interfere in their behalf, and afford them his protection; and all at once, by a sort of simultaneous movement, they spread their garments in the way before the horses.”

The variation of tenses is not preserved in the English versions. *Spread their garments*, aorist tense, denoting one definite act. *Cut down, spread in the way*, imperfects, denoting continued action. As Jesus advanced, they *kept cutting* branches and *spreading* them, and the multitude *kept crying*.

9. *Hosanna. O save!*

10. Was moved (ἐσειίσθη). *Moved* is hardly strong enough. It is *shaken* as by an earthquake. Rev., *stirred*. As Morison happily observes, “a profounder ground-swell of feeling.”

12. The money-changers (κολλυβιστῶν). From κόλλυβος, *the rate of exchange*. These changers sat in the temple, in the court of the Gentiles, to change the foreign coins of pilgrims into the shekel of the sanctuary for payment of the annual tribute. See on ^{<401724>}Matthew 17:24.

13. Thieves (ληστῶν). Rev., correctly, *robbers*. See on ^{<402655>}Matthew 26:55; ^{<421030>}Luke 10:30.

16. Say (λέγουσιν). The Rev. is more graphic, *are saying*. While the songs and shouts are rising, the priests turn angrily to Christ with the question, “Hearest thou what these are saying?”

Thou has perfected (κατηρτίσω). The same word as at ^{<400421>}Matthew 4:21, where it is used of adjusting or mending nets. Its secondary meaning is to *furnish completely, equip*; hence to *perfect*. Thou has provided the perfection of praise. The quotation from Psalms 8:2, follows the Septuagint, and not the Hebrew, which is, “Thou hast *founded* strength.”

19. A fig-tree (συκῆν μίαν). Lit., *one single* fig-tree. Rev., in margin.

Presently (παραρχῆμα). *Presently*, in popular speech, has acquired something of a future force. I will do such a thing *presently* means, I will do it, not *immediately*, but *soon*. The rendering here was correct in the older English sense of *instantly*. So constantly in Shakspeare:

**“PROSPERO. Go, bring the rabble,
O’er whom I gave thee pow’r, here, to this place.**

ARIEL. Presently?

PROS. Ay, with a twink.

**AR. Before you can say ‘come,’ and ‘go,’
And breathe twice; and cry ‘so so;’
Each one tripping on his toe
Will be here.” — Tempest, 4:1.**

Compare ver. 20. “How did the fig-tree *immediately* wither away?” Rev.

29. Repented (μεταμεληθεῖς). This is a different word from that in ^{<400302>}Matthew 3:2; 4:17; μετανοεῖτε, *Repent* ye. Though it is fairly

claimed that the word here implies all that is implied in the other word, the New Testament writers evidently recognize a distinction, since the noun which corresponds to the verb in this passage (μεταμέλεια) is not used at all in the New Testament, and the verb itself only five times; and, in every case except the two in this passage (see ver. 32), with a meaning quite foreign to repentance in the ordinary gospel sense. Thus it is used of Judas, when he brought back the thirty pieces (<402703>Matthew 27:3); of Paul's not regretting his letter to the Corinthians (<470708>2 Corinthians 7:8); and of God (<580721>Hebrews 7:21). On the other hand, μετανόεω, *repent*, used by John and Jesus in their summons to repentance (<400302>Matthew 3:2; 4:17), occurs thirty-four times, and the noun μετάνοια, *repentance* (<400308>Matthew 3:8,11), twenty-four times, and in every case with reference to that change of heart and life wrought by the Spirit of God, to which remission of sins and salvation are promised. It is not impossible, therefore, that the word in this passage may have been intended to carry a different shade of meaning, now lost to us. Μεταμέλομαι, as its etymology indicates (μετά, *after*, and μέλω, *to be an object of care*), implies an *after-care*, as contrasted with the *change of mind* denoted by μετάνοια. Not sorrow for moral obliquity and sin against God, but annoyance at the consequences of an act or course of acts, and chagrin at not having known better. "It may be simply what our fathers were wont to call *hadiwist* (had-I-wist, or know better, I should have acted otherwise)" (Trench). Μεταμέλεια refers chiefly to single acts; μετάνοια denotes the repentance which affects the whole life. Hence the latter is often found in the imperative: *Repent ye* (<400302>Matthew 3:2; 4:17; <440238>Acts 2:38; 3:19); the former never. Paul's recognition of the distinction (<470710>2 Corinthians 7:10) is noteworthy. "Godly sorrow worketh *repentance* (μετάνοιαν) unto salvation," a salvation or repentance "which bringeth no regret on thinking of it afterwards" (ἀμεταμέλητον). There is no occasion for one ever to *think better* of either his repentance or the salvation in which it issued.

33. Hedged it round about (φραγμὸν αὐτῷ περιέθηκεν). Rev., more literally, *set a hedge about it*; possibly of the thorny wild aloe, common in the East.

Dugged a wine-press (ὄρυξεν ληνὸν). In <230501>Isaiah 5:1, 1, which this parable at once recalls, the Hebrew word rendered by the Septuagint and

here *digged*, is *hewed out*, i.e., from the solid rock. “Above the road on our left are the outlines of a wine-fat, one of the most complete and best preserved in the country. Here is the upper basin where the grapes were trodden and pressed. A narrow channel cut in the rock conveyed the juice into the lower basin, where it was allowed to settle; from there it was drawn off into a third and smaller basin. There is no mistaking the purpose for which those basin were excavated in the solid rock” (Thomson, “Land and Book”).

A tower (πύργον). For watchmen. Stanley (“Sinai and Palestine”) describes the ruins of vineyards in Judea as enclosures of loose stones, with the square gray tower at the corner of each. Allusions to these watching-places, temporary and permanent, are frequent in Scripture. Thus, “*a booth in a vineyard*” (²³⁰¹⁰⁸Isaiah 1:8). “The earth moveth to and fro like a *hammock*” (so Cheyne on Isaiah; A.V., *cottage*; Rev., *hut*), a vineyard-watchman’s deserted hammock tossed to and fro by the storm (²³²⁴²⁰Isaiah 24:20). So Job speaks of a *booth* which the keeper of a vineyard runneth up (27:18), a hut made of sticks and hung with mats, erected only for the harvest season on the field or vineyard, for the watchman who spreads his rude bed upon its high platform, and mounts guard against the robber and the beast. In Spain, where, especially in the South, the Orient has left its mark, not only upon architecture but also upon agricultural implements and methods, Archbishop Trench says that he has observed similar temporary structures erected for watchmen in the vineyards. The *tower* alluded to in this passage would seem to have been of a more permanent character (see Stanley above), and some have thought that it was intended not only for watching, but as a storehouse for the wine and a lodging for the workmen.

Let it out (ἐξέδεδετο). “There were three modes of dealing with land. According to one of these, the laborers employed received a certain portion of the fruits, say a third or a fourth of the produce. The other two modes were, either that the tenant paid a money-rent to the proprietor, or else that he agreed to give the owner a definite amount of the produce, whether the harvest had been good or bad. Such leases were given by the year or for life; sometimes the lease was even hereditary, passing from father to son. There can scarcely be a doubt that it is the latter kind of lease which is referred to in the parable: the lessees being bound to give the

owner a certain amount of fruits in their season” (Edersheim, “Life and Times of Jesus”). Compare ver. 34, and ^{<411202>}Mark 12:2, “that he might receive *of the fruits*” (ἀπὸ τῶν καρπῶν).

37. They will reverence (ἐντραπήσονται). The verb literally means to *turn toward*; hence to *give heed to, pay respect to*.

41. He will miserably destroy those wicked men (κακοὺς κακῶς ἀπολέσει αὐτούς). There is a play upon the words which the A.V. missed and the Rev. preserves by rendering “*miserably destroy those miserable men.*” So the Rheims version: “The *naughty* men will he bring to *naught.*” Tynd., “He will *evil* destroy those *evil* persons.” The order of the Greek words is also striking: *Miserable men, miserably he will destroy them.*

Which (οἵτινες). The compound Greek pronoun marks the character of the new husbandmen more distinctly than the simple *which*; husbandmen *of such a character* that, or *belonging to that class* of honest men who will give him his due.

44. Shall be broken (συνθλασθήσεται). The verb is stronger: *broken to pieces*; so Rev.

Grind him to powder (λικμήσει αὐτόν). But the A.V. misses the picture in the word, which is that of the *winnowing-fan* that separates the grain from the chaff. Literally it is, *will winnow him*. Rev., *scatter him as dust*.

CHAPTER 22

2. *Made a marriage* (ἐποίησεν). But the phrase refers to the *marriage-feast*, rather than to the marriage-ceremony. In ^{<170922>}Esther 9:22, the word is used of feasting without any reference to a marriage. Rev., *a marriage-feast*.

3. *To call them that were bidden* (καλέσαι τοὺς κεκλημένους). Perhaps an unconscious play on the words, lost in both A.V. and Rev., *to call the called*. This was according to the Oriental custom of sending a messenger, after the invitations have been issued, to notify the invited guests that the entertainment is prepared. Thus Esther invites Haman to a banquet on the morrow, and, at the actual time, the chamberlain comes to bring him to the feast (^{<170508>}Esther 5:8; 6:14).

4. *Dinner* (ἄριστον). Not the principal meal of the day, but a *noon-breakfast; luncheon*.

Fatlings (σιτιστὰ). From σῖτος, *corn, grain, or food* generally. Properly animals especially *fed up* or *fatted* for a feast.

5. *Made light of it* (ἀμελήσαντες). Not in the sense of *jeering*. They simply gave it no heed.

His farm (ἴδιον ἀγρόν). Rev., *his own farm*; bringing out the contrast between his selfish interest and the respect due to his king. Compare ^{<143010>}2 Chronicles 30:10.

7. *Armies* (στρατεύματα). Not in our grand sense of armies, but *troops, soldiers*. Compare ^{<42311>}Luke 23:11, where the word is rendered *men of war*; Rev., *soldiers*.

9. *Highways* (διεξόδους). Literally, the word means *a way out through; passage, outlet, thoroughfare*. The idea of *crossings* grows out of the junction of the smaller cross-ways with the trunk roads.

10. *Was furnished* (ἐπλήσθη). The Greek is stronger; *was filled*: so Rev.

11. To see (θεάσασθαι). Rev., somewhat stiffly, *behold*; but the idea is correct, as the verb denotes *careful seeing, looking intently, inspection*. See on ^{<401107>}Matthew 11:7.

12. Not having (μὴ ἔχων). It is hardly possible to convey the subtle sense of the negative particle (μὴ) to the English reader. A different word for *not* (οὐκ) is used in the preceding verse, expressing an *outward, objective* fact which attracted the king's notice. The man had *not* (οὐκ) a wedding garment. When the king addresses the guest, he is thinking not so much of the *outward token* of disrespect, as of the guest's *mental attitude* toward the proprieties of the occasion. It is as if he had said, "What were you thinking of, where was your respect for me and for my guests, when you allowed yourself to come hither *not* (μὴ) having the proper garment, as you knew you ought to have?" It implies, as Dr. Morison observes, that the man was conscious of the omission when he entered, and was intentionally guilty of the neglect. This distinction between the two negative particles rests on the law of the Greek language, according to which οὐ and its compounds stand where something is to be denied as a *matter of fact*, and μὴ and its compounds when something is to be denied as a *matter of thought*.

He was speechless (ἔφισώθη). Lit., *he was muzzled or gagged*. It is used of muzzling the ox (^{<540518>}1 Timothy 5:18), and is addressed by Christ to the demon (^{<410125>}Mark 1:25), and to the raging sea (^{<410439>}Mark 4:39). Peter uses it of putting the ignorant and foolish to silence (^{<600215>}1 Peter 2:15).

The outer darkness. See on ^{<400812>}Matthew 8:12.

15. Entangle (παγιδεύσασιν). From παγίς, *a trap or snare*. Better, therefore, Rev., *ensnare*.

19. Tribute-money (νόμισμα τοῦ κήνσου). Lit., *the current coin of tribute*, which was paid not in Jewish but in Roman money. See on ch. 17:25, *tribute*.

A penny. See on ^{<402002>}Matthew 20:2.

20. Image and superscription (εἰκὼν καὶ ἐπιγραφή). Images on coins were not approved by the Jews. Out of respect to this prejudice none of the earlier Herods had his own image impressed on them. Herod Agrippa

I., who murdered James and imprisoned Peter, introduced the practice. The coin shown to Christ must either have been struck in Rome, or else was one of the Tetrarch Philip, who was the first to introduce the image of Caesar on strictly Jewish coins.

24. *Shall marry* (ἐπιγαμβρεύσει). From γαμβρός, a word used in classical Greek to denote any one connected by marriage: a brother-in-law, father-in-law, even a bridegroom. The word is appropriate here because it refers to marriage between marriage-relatives.

34. *Put to silence* (ἐφίμωσεν). There is a kind of grim humor in the use of this word: he had *muzzled* the Sadducees. Compare ver. 12.

36. *Which is the great commandment* (ποία ἐντολή μεγάλη). The A.V. and Rev. alike miss the point of this question, which is: *which kind of command is great in the law?* That is, what kind of a commandment must it be to constitute it a great one? Not, which commandment is greatest as compared with the others? The scribes declared that there were 248 affirmative precepts, as many as the members of the human body; and 365 negative precepts, as many as the days in the year; the total being 613, the number of letters in the Decalogue. Of these they called some *light* and some *heavy*. Some thought that the law about the fringes on the garments was the greatest; some that the omission of washings was as bad as homicide; some that the third commandment was the greatest. It was in view of this kind of distinction that the scribe asked the question; not as desiring a declaration as to which commandment was greatest, but as wanting to know the *principle* upon which a commandment was to be regarded as a *great* commandment.

38. *The great and first.* With the definite article.

39. *A second.* The article omitted. So. Rev.

CHAPTER 23

2. *Moses' seat* (καθέδρας). Or *chair*, as Wyc., in allusion to the practice of teachers sitting.

5. *To be seen* (πρὸς τὸ θεαθῆναι). See 6:1, where the same word occurs. The scribes and Pharisees deport themselves with a view to being *contemplated* as actors in a theatre; so that men may fix their gaze upon them admiringly.

Phylacteries-Borders of their garments (φυλακτήρια-κράσπεδα).

Phylacteries, called by the Rabbis *tephillin*, *prayer-fillets*, were worn on the left arm, toward the heart, and on the forehead. They were capsules containing on parchment these four passages of Scripture: ^{<021301>}Exodus 13:1-10; 13:11-16; ^{<05004>}Deuteronomy 6:4-9; 11:13-21. That for the head was to consist of a box with four compartments, each containing a slip of parchment inscribed with one of the four passages. Each of these slips was to be tied up with well-washed hair from a calf's tail; lest, if tied with wool or thread, any fungoid growth should ever pollute them. The phylactery of the arm was to contain a single slip, with the same our passages written in four columns of seven lines each. The black leather straps by which they were fastened were wound seven times round the arm and three times round the hand. They were revered by the Rabbis as highly as the scriptures, and, like them, might be rescued from the flames on a Sabbath. They profanely imagined that God wore the *tephillin*.

The Greek word transcribed *phylacteries* in our version is from φυλάσσω, to *watch* or *guard*. It means originally a *guarded post*, a *fort*; then, generally, a *safeguard* or *preservative*, and therefore an *amulet*. Sir J. Cheke renders *guards*. They were treated as such by the Rabbis. It is said, for instance, that the courtiers of a certain king, intending to kill a Rabbi, were deterred by seeing that the straps of his phylacteries shone like bands of fire. It was also said that they prevented all hostile demons from injuring any Israelite. See on ^{<400920>}Matthew 9:20, for *borders*.

6. *The uppermost rooms* (πρωτοκλισίαν). Rev., more correctly, the *chief place*, the foremost *couch* or uppermost place on the divan.

7. *Rabbi*. My master. In addressing Jesus, **διδάσκαλος** (*teacher*) answers to *Rabbi*. Compare ^{<430139>}John 1:39; ^{<420246>}Luke 2:46.

9. *Father* (**πατέρα**). Aimed at those who courted the title *Abba*, or *Father*. Compare the title *Papa-Pope*.

10. *Masters* (**καθηγηταί**). Lit., *leaders*.

13. *Hypocrites* (**ὑποκριταί**). From **ὑποκρίνω**, to *separate gradually*; so of *separating the truth* from a mass of falsehood, and thence to *subject to inquiry*, and, as a result of this, to *expound* or *interpret* what is elicited. Then, to *reply to inquiry*, and so to answer *on the state*, to *speak in dialogue*, to *act*. From this the transition is easy to *assuming*, *feigning*, *playing a part*. The hypocrite is, therefore, etymologically, an *actor*.

Against (**ἔμπροσθεν**). Very graphic. The preposition means *before*, or *in the face of*. They shut the door in men's faces.

18. *He is guilty* (**ὀφείλει**). In the rendering of this word the A.V. seems to have been shaped by the earlier and now obsolete sense of *guilt*, which was probably a *fine* or *payment*. Compare Anglo-Saxon *gyld*, a *recompense*, and German *geld*, *money*. There is a hint of this sense in Shakspeare, Henry IV. (Second Part), Act iv., Sc. 4:

“England shall double gild his treble guilt,”

where the play upon the words hovers between the sense of *bedeck* and *recompense*. Wyc. renders *oweth*, and Tynd., *he is debtor*. Rev., *he is a debtor*.

23. *Ye Tithe* (**ἀποδεκατοῦτε**). **ἀπό**, *from*, **δεκατόω**, *to take a tenth*. *Tithe* is *tenth*; also in older English, *tethe*, as *tethe hest*, the tenth commandment. A *tething* was a district containing ten families.

Mint (**ἡδύοσμον**). **ἡδύς**, *sweet*, **ὄσμή**, *smell*. A favorite plant in the East, with which the floors of dwelling and synagogues were sometimes strewn.

Anise-Cummin (**ἄνηθον-κύμινον**). Rev. renders *anise*, *dill* in margin. Used as condiments. The tithe of these plants would be very small; but to exact it would indicate scrupulous conscientiousness. The Talmud tells of the ass of a certain Rabbi which had been so well trained as to refuse corn of which the tithes had not been taken.

Faith (πίστιν). Rather *faithfulness*, as in ^{<45083>}Romans 3:3, Rev. ^{<4482>}Galatians 5:22, Rev.

24. Strain at (δυσλίζοντες). **διά**, *thoroughly* or *through*, and **ὑλίζω**, to *filter* or *strain*. *Strain at* is an old misprint perpetuated. Hence the Rev. correctly, as Tynd., *strain out*. Insects were ceremonially unclean (^{<81120>}Leviticus 11:20, 23, 41, 42), so that the Jews strained their wine in order not to swallow any unclean animal. Moreover, there were certain insects which bred in wine. Aristotle uses the word *gnat* (κόνωπα) of a worm or larva found in the sediment of sour wine. “In a ride from Tangier to Tetuan I observed that a Moorish soldier who accompanied me, when he drank, always unfolded the end of his turban and placed it over the mouth of this *bota*, drinking through the mulin to strain out the gnats, whose larvae swarm in the water of that country” (cited by Trench, “On the Authorized Version”).

Swallow (καταπίνοντες). The rendering is feeble. It is *drink down* (κατά); *gulp*. Note that the camel was also unclean (^{<81104>}Leviticus 11:4).

25. Platter (παροψίδος). **παρά**, *beside*, **ὄψον**, *meat*. A side-dish, with the accompanying sense of something *dainty*; later, as here, the dish itself as distinguished from its contents.

Excess (ἄκρασία). **ἄ**, *not*, **κράτος**, *power*. Hence conduct which shows a want of power over one’s self: *incontinence* or *intemperance*..

27. Whitened sepulchres (τάφοις κεκονιαμένοις). Not the rock-tombs, belonging mostly to the rich, but the graves covered with plastered structures. In general, cemeteries were outside of cities; but any dead body found in the field was to be buried on the spot where it had been discovered. A pilgrim to the Passover, for instance, might easily come upon such a grave in his journey, and contract uncleanness by the contact (^{<041916>}Numbers 19:16). It was therefore ordered that all sepulchres should be whitewashed a month before Passover, in order to make them conspicuous, so that travelers might avoid ceremonial defilement. The fact that this general whitewashing was going on at the time when Jesus administered this rebuke to the Pharisees gave point to the comparison. The word **κεκονιαμένοις** (*whitened*, from **κόνις**, *dust*) carries the idea of whitening with a *powder*, as *powdered lime*.

29. *Tombs of the prophets.* By this name are called four monuments at the base of the Mount of Olives, in the valley of Jehosaphat; called at present the tombs of Zechariah, Absalom, Jehosaphat, and St. James. Two of them are monoliths cut out of the solid rock; the others are merely excavations, with ornamental portals. “They appear,” says Dr. Thomson, “to be quite extensive, consisting of winding or semicircular galleries, passing under the mountain more than a hundred feet from east to west, and terminating in a rotunda about eighty feet from the entrance. There is no authority for the name which they commonly bear.” Possibly they were in sight of our Lord when he spoke, and were pointed to by him. The reference would be all the more telling, if, as has been conjectured, the Pharisees were engaged in constructing the tombs of Zechariah and Absalom at the time that the Lord addressed them, and that the chambered sepulchres of James and Jehosaphat, lying between those two, were the sepulchres which they were garnishing at their entrances.

35. *Temple* (ναοῦ). Rev., rightly, *sanctuary*. See on ^{<400405>} Matthew 4:5. Zechariah was slain between the temple proper and the altar of burnt-offering, in the priests’ court.

37. *Hen* (ἄρνις). Generic: *bird* or *fowl*; but *hen* is used generically of the mother-bird of all species.

CHAPTER 24

- 1. *Went out and departed from the temple*** (ἐξελθὼν ἀπὸ τοῦ ἱεροῦ ἐπορεύετο). Rev., better: *Went out from the temple and was going on his way. The temple, ἱεροῦ, not ναοῦ: the whole of the buildings connected with the temple, all of which, including the ναός, or sanctuary, and the porches and courts, constituted the ἱερόν.* See on ^{<400405>} Matthew 4:5.
- 3. *Coming* (παρουσίας).** Originally, *presence*, from παρῆναι, *to be present*. In this sense ^{<508512>} Philippians 2:12; ^{<471010>} 2 Corinthians 10:10. Also *arrival*, as in ^{<461617>} 1 Corinthians 16:17; ^{<470706>} 2 Corinthians 7:6, 7; ^{<530209>} 2 Thessalonians 2:9; ^{<610312>} 2 Peter 3:12. Of the second coming of Christ: ^{<590508>} James 5:8; ^{<620228>} 1 John 2:28; ^{<610304>} 2 Peter 3:4; ^{<520415>} 1 Thessalonians 4:15.
- Of the world* (αἰῶνος). Rather *the existing, current age*. They do not ask the signs of the Messiah's coming at the end of *all* time, to judge the world.
- 4. *Deceive* (πλανήση).** Lit., *lead astray*, as Rev.
- 5. *In my name* (ἐπὶ τῷ ὀνόματί μου).** Lit., *on my name, i.e., on the strength of*; resting their claims on the name Messiah.
- 12. *Shall abound* (πληθυνθήναι).** Lit., *shall be multiplied*. See ^{<440601>} Acts 6:1, 7; 7:17; 9:31; ^{<580614>} Hebrews 6:14.
- Of many* (τῶν πολλῶν). The A.V. in omitting the definite article, misses the force of Christ's saying. It is not the love of *many people* only that shall be chilled, but of *the many, the majority, the great body*.
- Wax cold* (ψυγῆσεται). The verb means originally *to breathe* or *blow*; and the picture is that of spiritual energy blighted or chilled by a malign or poisonous wind.
- 14. *World* (τῇ οἰκουμένῃ).** Lit., *the inhabited*. The whole inhabitable globe. Rev., in margin, *inhabited earth*.
- 15. *Abomination of desolation* (βδέλυγμα τῆς ἐρημώσεως).** The cognate verb, βδελύσσομαι, means *to feel a nausea or loathing for food*: hence

used of disgust generally. In a moral sense it denotes an object of moral or religious repugnance. See ^{<141508>}2 Chronicles 15:8; ^{<241327>}Jeremiah 13:27; ^{<261121>}Ezekiel 11:21; ^{<270927>}Daniel 9:27; 11:31. It is used as equivalent to *idol* in ^{<111117>}1 Kings 11:17; ^{<080726>}Deuteronomy 7:26; ^{<122313>}2 Kings 23:13. It denotes anything in which estrangement from God manifests itself; as the eating of unclean beasts, ^{<081111>}Leviticus 11:11; ^{<051403>}Deuteronomy 14:3; and, generally, all forms of heathenism. This moral sense must be emphasized in the New Testament use of the word. Compare ^{<421615>}Luke 16:15; ^{<661704>}Revelation 17:4, 5; 21:27. It does not denote mere physical or aesthetic disgust. The reference here is probably to the occupation of the temple precincts by the idolatrous Romans under Titus, with their standards and ensigns. Josephus says that, after the burning of the temple the Romans brought their ensigns and set them over against the eastern gate, and there they offered sacrifices to them, and declared Titus, with acclamations, to be emperor.

17. *Him which is on the house-top* (ὁ ἐπὶ τοῦ δώματος). From roof to roof there might be a regular communication, called by the Rabbis “the road of the roofs.” Thus a person could make his escape passing from roof to roof, till, at the last house, he would descend the stairs on the outside of the house, but within the exterior court. The urgency of the flight is enhanced by the fact that the stairs lead into this court. “Though you must pass by the very door of your room, do not enter to take anything out. Escape for your life.”

22. *Should be shortened* (ἐκολοβώθησαν). Rev., *had been shortened*. A very picturesque word. The verb is, literally, *to dock, to cut off, leaving a stump*, as a limb. Wyc., *abridged*. As a fact, various causes did combine to shorten the siege. Herod Agrippa was stopped in his work of strengthening the walls by orders from the emperor; the Jews, absorbed in their party strifes, had totally neglected preparations to stand a siege; the magazines of corn and provisions were burnt before the arrival of Titus. Titus arrived suddenly, and the Jews voluntarily abandoned parts of the fortification. Titus himself confessed that God was against the Jews, since otherwise neither his armies nor his engines would have availed against their defences.

- 24. Signs and wonders** (σημεῖα καὶ τέρατα). See on ^{<401120>}Matthew 11:20. The two words often joined in the New Testament. See ^{<430448>}John 4:48; ^{<440222>}Acts 2:22; 4:30; ^{<471212>}2 Corinthians 12:12. The words do not denote different classes of supernatural manifestations, but these manifestations regarded from different points of view. The same miracle may be a *mighty work*, or a *glorious work*, regarded with reference to its power and grandeur; or a *sign* of the doer's supernatural power; or a *wonder*, as it appeals to the spectator. Τέρας (derivation uncertain) is a miracle regarded as a *portent* or *prodigy*, awakening amazement. It most nearly corresponds, therefore, to the etymological sense of the word *miracle* (Lat., *miraculum*, *a wonderful thing*, from *mirari*, *to wonder*).
- 26. In the desert-Secret chambers.** Rev., *wilderness-inner chambers*. Both retired places, indicating that the false Messiahs will avoid public scrutiny.
- 27. Shineth** (φαίνεσθαι). Rev., better, *is seen*. The coming of the Lord will be a plain, unmistakable fact, like the lightning which lightens both ends of the heaven at once, and is seen of all. It will not be connected with some particular place, but will manifest itself and be recognized over the whole world. Compare ^{<66107>}Revelation 1:7: "Every eye shall see him."
- 28. Carcase** (πτῶμα). From πίπτω, *to fall*. Originally *a fall*, and thence *a fallen body*; a *corpse*. Compare Lat. *cadaver*, from *cado*, *to fall*. See ^{<410629>}Mark 6:29; ^{<661108>}Revelation 11:8. On the saying itself, compare ^{<183930>}Job 39:30.
- Eagles** (ἄετοί). Rev. puts *vultures* in margin. The griffon vulture is meant, which surpasses the eagle in size and power. Aristotle notes how this bird scents its prey from afar, and congregates in the wake of an army. In the Russian war vast numbers were collected in the Crimea, and remained until the end of the campaign in the neighborhood of the camp, although previously scarcely known in the country.
- 30. Mourn** (κόψονται). Stronger: *beat their breasts in anguish*.
- 31. With a great sound of a trumpet** (μετὰ σάλπιγγος φωνῆς μεγάλης). Some read *with a great trumpet*. The blowing of trumpets was anciently the signal for the host of Israel on their march through the desert. It summoned to war, and proclaimed public festivals, and marked the beginnings of months; ^{<041001>}Numbers 10:1-10; ^{<3810>}Psalms 81:3. Hence the

symbolism of the New Testament. Jehovah's people shall be summoned before their king by sound of trumpet. Compare the proclamation of Christ as king at the trumpet of the seventh angel, ^{<66115>}Revelation 11:15.

32. A parable (τὴν παραβολήν). More strictly, *the* parable which she has to teach. Rightly, therefore, Rev., *her* parable.

Branch (κλάδος). From κλάω, *to break*. Hence *a young slip or shoot*, such as is broken off for grafting. Such were the "branches" which were cut down and strewed in the Lord's path by the multitudes (^{<402108>}Matthew 21:8).

40. Shall be taken-left. Both verbs are in the present tense, which makes the saying more lively. *One is taken and one is left*. So Rev.

41. The mill (τῷ μύλῳ). The ordinary hand-mill with a handle fixed near the edge of the upper stone, which is turned by two women.

42. What hour. Later texts, however, read ἡμέρα, *day*. ποία ἡμέρα, *in what kind of day*, whether a near or a remote one. Similarly ver. 43: ἐν ποία φυλακῇ, *in what kind of a watch*, whether a night or a morning watch.

43. Would come (ἔρχεται). Rev., *was coming*. But the present is graphically thrown in as in vv. 40, 41: *is coming or cometh*.

Broken up (διορυγῆναι). Rev., *broken through*. See on ^{<400619>}Matthew 6:19. Wyc., *undermined*.

45. In due season (ἐς καιρῶ). At the regular hours which his Lord observes when at home; and not delaying because he thinks that his Lord delayeth his coming (ver. 48), but doing his duty in its appointed time.

CHAPTER 25

1. *Lamps* (λαμπάδας). Lit., *torches*. Probably a short, wooden stem held in the hand, with a dish at the top, in which was a piece of cloth dipped in oil or pitch.

3. *They that were foolish* (αἴτινες μωροί). Read αἱ γὰρ μωροί, *for the foolish*. The *for* justifies the epithet *foolish* in the preceding verse.

5. *Slumbered and slept* (ἐνύσταξαν καὶ ἐκάθευδον). *Slumbered* is, literally, *nodded*. Note the variation of tense. *Nodded* is aorist, denoting a transient act, the *initial stage* of slumber. *They dropped their heads*. *Slept* is imperfect, of *continuous* slumber.

6. *There was a cry made* (κραυγὴ γέγονεν). Rev., *there is a cry*. The verb is in the perfect tense, representing the past event as perpetuated in the present result, and hence is rendered by the English present. A great and decisive change was the result of the cry. No more sleeping, waiting, or silence. *There is a cry*, and behold the awaking, the bustle, the trimming of lamps and the running to the oil-vendors.

To meet him (εἰς ἀπάντησιν). The translation can hardly convey the meaning of the Greek phrase, which implies *a custom* or *familiar ceremony*. Come forth *unto meeting*.

7. *Then all those virgins arose* (τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι). The Greek order is expressive. *Then arose all the virgins, those former ones*. Those (ἐκεῖναι) a pronoun of remoter reference, and emphatic by its position at the end of the sentence.

Trimmed (ἐκόσμησαν). From κοσμός, *order*, and meaning *to put in order* or *arrange*. Tynd., *prepared*. Trench (“Parables”) quotes from Ward (“View of the Hindoos”), describing a marriage ceremony in India: “After waiting two or three hours, at length near midnight it was announced, was in the very words of Scripture, ‘Behold the bridegroom cometh; go ye out to meet him.’ All the person employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession. Some of

them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward.”

Their lamps (ἐαυτῶν). Lit., “their *own* lamps;” emphasizing the *personal* preparation in contrast with the foolish, who depended for supply on their fellows.

8. *Are gone out* (σβέννυνται). The A.V. misses the graphic force of the continuous present, denoting something in progress. They see the flame waning and flickering, and cry, *Our lamps are going out!* So Rev.

9. *Not so, lest*, etc. (μήποτε οὐ μὴ ἀρκέση). The Greek does not give the blunt negative of the A.V. It is a more courteous form of refusal, making the reason for refusing to supply the place of the negative. *Give us of your oil*, say the foolish. The wise reply, *Lest perchance there be not by any means* (οὐ μὴ, the double negative) *enough*. The Rev. gives it very happily. *Per adventure there will not be enough*, etc.

10. *And while they went* (ἀπερχομένων). A present participle, and very graphic: *while they are going away*.

They that were ready (αἱ ἔτοιμοι). Lit., *the ready or prepared ones*.

To the marriage (γάμους). Marriage-feast, as ^{<1222>}Matthew 22:2, 3, 4; and so Rev.

11. *Lord, Lord*. Applying directly to the bridegroom, whose will was supreme, not that he had arrived at the bride’s residence.

14. *Travelling* (ἀποδημῶν). The sense is more nearly *about to travel*, like our *going abroad*.

15. *Several* ability (ἰδίαν). Lit., his *own* or *peculiar* capacity for business.

16. *Straightway* (εὐθέως). Connected with the beginning of this verse, instead of with the end of ver. 15: *Straightway he that had received*, etc., indicating promptness on the servant’s part.

Traded with them (ἤργάσατο ἐν αὐτοῖς). Lit., *wrought* with them. The virgins *wait*, the servants *work*.

Made (ἐποίησεν). Not made *them*, as A.V. The word is used in our sense of *make money*. Wyc. and Tynd., *won*. Geneva, *gained*. Some read ἐκέρδησεν, *gained*, as in ver. 17.

24. Hard (σκληρός). Stronger than the *austere* (αὐστηρός) of ^{<421921>}Luke 19:21 (see there), which is sometimes used in a good sense, as this never is. It is an epithet given to a surface which is at once dry and hard.

Strawed (διεσκόρπισας). Rev., *didst scatter*. Not referring to the sowing of seed, for that would be saying the same thing twice. The *scattering* refers to the *winnowing* of the loosened sheaves spread out upon the threshing-floor. “The word,” as Trench observes “could scarcely be applied to the measured and orderly scattering of the sower’s seed. It is rather the *dispersing, making to fly* in every direction.” Hence used of the pursuit of a routed enemy (^{<420151>}Luke 1:51); of the prodigal scattering his good; *making the money fly*, as we say (^{<421513>}Luke 15:13); of the wolf scattering the sheep (^{<402631>}Matthew 26:31). Wyc., *spread abroad*.

25. That is thine (τὸ σόν). The Greek is more concise, and is better given by Rev., *Lo, thou hast thine own*.

26. Slothful. With no more trouble than he expended in digging, he might have gone to the exchangers. The verse should be read interrogatively, *Didst thou indeed know this of me?* Thou shouldst then have acted with the promptness and care which one observes in dealing with a hard master. To omit the interrogation is to make the Lord admit that he was a hard master.

27. Put (βαλεῖν). Lit., *throw or fling down*, as one would throw a bag of coin upon the exchanger’s table.

Exchangers (τραπεζῖταις). Taking their name from the *table* or *counter* at which they sat (τράπεζα). The Jewish bankers bore precisely the same name.

Usury (τόκος). A very graphic word, meaning first *childbirth*, and then *offspring*. Hence of interest, which is the *product* or *offspring* of capital. Originally it was only what was paid for the *use* of money; hence *usury*; but it became synonymous with *extortionate* interest. Rev., better, *with interest*. The Jewish law distinguished between *interest* and *increase*. In

Rome very high interest seems to have been charged in early times. Practically usury was unlimited. It soon became the custom to charge monthly interest at one per cent a month. During the early empire legal interest stood at eight per cent, but in usurious transactions it was lent at twelve, twenty-four, and even forty-eight. The Jewish bankers of Palestine and elsewhere were engaged in the same undertakings. The law of Moses denounced usury in the transactions of Hebrews with Hebrews, but permitted it in dealing with strangers (^{<152319>}Deuteronomy 23:19, 20; ^{<1515>}Psalms 15:5).

32. *All the nations* (πάντα τὰ ἔθνη). The whole human race; though the word is generally employed in the New Testament to denote *Gentiles* as distinguished from Jews.

Separate *them* (αὐτούς). Masculine, while the word *nations* is neuter. Nations are regarded as gathered *collectively*; but in contemplating the act of separation the Lord regards the *individuals*.

The sheep from the goats (or *kids*, so Rev. in margin). “The bald division of men into sheep and goats is, in one sense, so easy as not to be worth performing; and in another sense it is so hard as only to be possible for something with supernatural insight” (John Morley, “Voltaire”). Goats are an appropriate figure, because the goat was regarded as a comparatively worthless animal. Hence the point of the elder son’s complaint in the parable of the Prodigal: *Not so much as a kid* (^{<1529>}Luke 15:29). The diminutive (ἐρίφια) expresses contempt.

33. *Goats* (ἐρίφια). Diminutive. Lit., *kidlings*. The sheep and goats are represented as having previously pastured together. Compare the parables of the Tares and the Net.

On the right (ἐκ δεξιῶν). Lit., *from the right side or parts*. The picture to the Greek reader is that of a row, beginning at the judge’s right hand.

35. *Ye took me in* (συνηγαγετέ με). Tynd., *I was harbourless and ye lodged me*. The preposition σύν implies *along with*. Ye took me *with you* into the household circle.

36. *Visited* (ἐπεσκέψασθε). Lit., *Ye looked upon*. ^{fa6} Our word *visit* is from the Latin *viso*, *to look steadfastly at*, and thence to *visit*. We retain

the original thought in the popular phrases *to see one*, and *to look in upon one*.

40. *The least*. The word in the Greek order is emphatic: One of these my brethren, *the least*. So Rev., *even these least*.

CHAPTER 26

2. *Is betrayed* (παραδίδοται). The present tense expresses here something which, though future, is as good as present, because already determined, or because it must ensue in virtue of an unalterable law. Thus the passover *is* (γίνεται): it must come round at the fixed season. The Son of Man *is* betrayed according to the divine decree. Compare ver. 24.

3. *Palace* (αὐλὴν). But the word never means *palace* in the New Testament. It is the *court*, the open court or hall, forming the center of an oriental building, and often used as a meeting-place. Rev., *court*. Wyc., *hall*.

7. *An alabaster box* (ἀλάβαστρον). Rev., *cruse*; *flask* in margin. Lit., *an alabaster*, just as we call a drinking-vessel made of glass *a glass*. Luther renders *glass*. It was a kind of cruet, having a cylindrical form at the top. Pliny compares these vessels to a closed rosebud, and says that ointments are best preserved in them.

8. *To what purpose is this waste?* Wyc., *Where to this loss?* Tynd., *What needed this waste?* See on ^{<431208>}John 12:3.

10. *When Jesus understood it* (γνοὺς δὲ ὁ Ἰησοῦς). The A.V. implies that some time elapsed before Jesus was aware of the disciples' complaint. But the statement is that Jesus perceived it *at once*. Rev., rightly, *Jesus perceiving it*.

***Good* work (καλὸν).** Lit., *beautiful*, but in a moral sense: an excellent, morally beautiful deed.

15. *What will ye give?* (τί θέλετέ μοι δοῦναι?) Rather, *What are ye willing to give me?* It brings out the *chaffering* aspect of the transaction. So Rev.

***They covenanted with him for* (ἔστησαν αὐτῷ).** But the meaning is, *they weighed unto him*; or, very literally, *they placed for him* (in the balance). Although coined shekels were in circulation, weighing appears to have been practiced, especially when considerable sums were paid out of the temple-treasury.

Thirty pieces of silver (τριάκοντα ἀργύρια). Matthew refers to ^{<81112>}Zechariah 11:12. These pieces were shekels of the sanctuary, of standard weight, and therefore heavier than the ordinary shekel. See on ^{<40174>}Matthew 17:24. Reckoning the Jerusalem shekel at seventy-two cents, the sum would be twenty-one dollars and sixty cents. This was the price which, by the Mosaic law, a man was condemned to pay if his ox should gore a servant (^{<02132>}Exodus 21:32). Our Lord, the sacrifice for men, was paid for out of the temple-money, destined for the purchase of sacrifices. He who “took on him the firm of a servant” was sold at the legal price of a slave.

18. *Such a man* (τὸν δεῖνα). The indefiniteness is the Evangelist’s, not our Lord’s. He, doubtless, described the person and where to find him.

20. *He sat down* (ἀνέκειτο). But this rendering missed the force of the imperfect tense, which denotes something in progress. The Evangelist says *he was sitting* or reclining, introducing us to something which has been going on for some time.

22. *Began to say* (ἤρξαντο). Denoting the commencement of a series of questions; one after the other (*every one*) saying, *Is it I?*

Is it I? (μήτι ἐγὼ εἶμι). The form of the negative expects a negative answer. “*Surely I am not the one.*”

23. *The dish* (τρουβλίφ). Wyc., *platter*. A dish containing a broth made with nuts, raisins, dates, figs, etc., into which pieces of bread were dipped.

25. *Which betrayed* (ὁ παραδιδούς). The article with the participle has the force of an epithet: *The betrayer*.

28. *Testament* (διαθήκης). From διατίθημι, *to distribute; dispose of*. Hence of the disposition of one’s property. On the idea of disposing or arranging is based that of *settlement* or *agreement*, and thence of a *covenant*. The Hebrew word of which this is a translation is primarily *covenant*, from a verb meaning *to cut*. Hence the phrase, *to make a covenant*, in connection with dividing the victims slain in ratification of covenants (^{<01150>}Genesis 15:9-18). *Covenant* is the general Old Testament sense of the word (^{<112034>}1 Kings 20:34; ^{<232815>}Isaiah 28:15; ^{<091803>}1 Samuel 18:3); and so in the New Testament. Compare ^{<411424>}Mark 14:24; ^{<420172>}Luke

1:72; 22:20; ^{<440325>}Acts 3:25; 7:8. Bishop Lightfoot, on ^{<480815>}Galatians 3:15, observes that the word is never found in the New Testament in any other sense than that of *covenant*, with the exception of ^{<580915>}Hebrews 9:15-17, where it is *testament*. We cannot admit this exception, since we regard that passage as one of the best illustrations of the sense of *covenant*. See on ^{<580915>}Hebrews 9:15-17. Render here as Rev., *covenant*.

Is shed (ἐκχυννόμενον). The present participle, *is being shed*. Christ's thought goes forward to the consummation.

29. New (καινὸν). Another adjective, νέον, is employed to denote *new* wine in the sense of *freshly-made* (^{<400917>}Matthew 9:17; ^{<410222>}Mark 2:22; ^{<420537>}Luke 5:37, 38, 39). The difference is between newness regarded in point of *time* or of *quality*. The *young*, for instance, who have *lately* sprung up, are νέοι or νεώτεροι (^{<421512>}Luke 15:12, 13). The *new* garment (^{<420536>}Luke 5:36) is contrasted as to *quality* with a worn and threadbare one. Hence καινοῦ. So a *new* heaven (^{<610813>}2 Peter 3:13) is καινός, contrasted with that which shows signs of dissolution. The tomb in which the body of Jesus was laid was καινὸν (^{<402760>}Matthew 27:60); in which no other body had lain, making it ceremonially unclean; not *recently* hewn. Trench ("Synonyms") cites a passage from Polybius, relating a stratagem by which a town was nearly taken, and saying "we are still *new* (καινοί) and *young* (ζέοι) in regard of such deceits." Here καινοί expresses the *inexperience* of the men; νέοι, their *youth*. Still, the distinction cannot be pressed in all cases. Thus, ^{<460807>}1 Corinthians 5:7, "Purge out the old leaven that ye may be a *new* νέον lump;" and ^{<510810>}Colossians 3:10, "Put on the *new* (νέον) man," plainly carry the sense of *quality*. In our Lord's expression, "drink it *new*," the idea of *quality* is dominant. All the elements of festivity in the heavenly kingdom will be of a *new* and higher quality. In the New Testament, besides the two cases just cited, νέος is applied to *wine*, to the *young*, and once to a *covenant*.

30. Sung a hymn. Very probably the second part of the Jewish *Hallel* or *Hallelujah*, embracing Psalms 115, 116, 117, 118.

They went out. In the original institution of the Passover it was enjoined that no one should go out of his house until morning (^{<021222>}Exodus 12:22). Evidently this had ceased to be regarded as obligatory.

32. *I will go before you.* The thought links itself with what Christ had just said about the shepherd and the sheep. Compare ^{<431004>}John 10:4. I will go before you, as a shepherd before his flock.

34. *Before the cock crow.* A little more graphic if the article is omitted, as in the Greek. Before *a single cock* shall be heard, early in the night, thou shalt deny me. Dr. Thomson (“Land and Book”) says that the barn-door fowls “swarm round every door, share in the food of their possessors, are at home among the children in every room, roost overhead at night, and with their ceaseless crowing are the town-clock and the morning-bell to call up sleepers at early dawn.”

35. *Though I should die* (κἂν δέη με ἀποθανεῖν). The A.V. misses the force of δέη: “Though *it should be necessary* for me to die.” Wyc., “*If it shall behove me to die.*” Rev., excellently, “Even if I *must die.*”

36. *Gethsemane.* Meaning *oil-press*. Beyond the brook Kedron, and distant about three-quarters of a mile from the walls of Jerusalem. Dean Stanley says of the olive-trees there: “In spite of all the doubts that can be raised against their antiquity, the eight aged olive-trees, if only by their manifest difference from all others on the mountain, have always struck the most indifferent observers. They will remain, so long as their already protracted life is spared, the most venerable of their race on the surface of the earth. Their gnarled trunks and scanty foilage will always be regarded as the most affecting of the sacred memorials in or about Jerusalem; the most nearly approaching to the everlasting hills themselves in the force with which they carry us back to the events of the gospel history” (“Sinai and Palestine”).

40. *What!* It is hardly possible to convey the exact force of the Greek οὕτως, *thus* or *so*. The idea is, “are ye *thus* unable, or *so* utterly unable to watch?”

45. *The hour is at hand.* He probably heard the tramp and saw the lanterns of Judas and his band.

47. *One of the twelve.* Repeated in all three evangelists, in the narratives both of the betrayal and of the arrest. By the time Matthew’s Gospel was written, the phrase had become a stereotyped designation of the traitor, like *he that betrayed him*.

A great multitude. The Sanhedrin had neither soldiery nor a regularly-armed band at command. In ^{<431803>}John 18:3, Judas receives a *cohort* of soldiers and officers from the chief priests and Pharisees. Part of the band would consist of this regularly-armed cohort, and the rest of a crowd armed with cudgels, and embracing some of the servants of conspicuous men in the Sanhedrin.

49. Kissed him (κατεφίλησεν). The compound verb has the force of an *emphatic, ostentatious* salute. Meyer says *embraced and kissed*. The same word is used of the tender caressing of the Lord's feet by the woman in the Pharisee's house (^{<420738>}Luke 7:38), of the father's embrace of the returned prodigal (^{<421520>}Luke 15:20), and of the farewell of the Ephesian elders to Paul (^{<442037>}Acts 20:37).

50. Wherefore art thou come? (ἐφ' ὃ πάρει). The interrogation of the A.V. is wrong. The expression is elliptical and condensed. Literally it is, *that for which thou art here*; and the mind is to supply *do* or *be about*. The Lord spurns the traitor's embrace, and says, in effect, "Enough of this hypocritical fawning. Do what you are here to do." So Rev., *Do that for which thou art come*.

51. The servant (τὸν δοῦλον). The article marks the special servant; the *body-servant*.

Ear (ὠτίον). A diminutive in form but not in sense; according to a Greek popular usage which expressed parts of the body by diminutives; as *ρίνιαι*, *the nostrils*; *ὀμμάτιον*, *the eye*; *σαρκίον*, *the body*. Peter aimed his blow at the servant's head, but missed.

52. Put up again. Peter was still brandishing his sword.

53. Twelve legions of angels. Compare the story of Elisha at Dothan (^{<120617>}2 Kings 6:17).

55. A thief (ληστήν). Better Rev., *a robber*. See ^{<431001>}John 10:1, 8; and ^{<422339>}Luke 23:39-43. It is more than a petty stealer; rather one with associates, who would require an armed band to apprehend him. Hence the propriety of the reference to swords and staves.

I sat (ἔκαθεζόμην). The imperfect tense, denoting something *habitual*. I was *accustomed* to sit.

63. *I adjure thee.* I call upon thee to swear. The high-priest put Christ upon oath.

That (ἵνα). *In order that*; signifying the design with which he adjured the Lord.

64. *Thou hast said.* An affirmation. You have spoken the truth. What thou hast asked me is the fact. Compare ver. 25.

Nevertheless (πλὴν). *However*. Apart from my affirmation, you shall see for yourself.

66. *Guilty of death* (ἔνοχος θανάτου). Rev., *worthy of death*. See on ^{<402318>}Matthew 23:18. ἐν, *in*, ἔχω, *to hold*. The idea is, literally, *holden of death; in bonds to death*.

67. *Buffet* (ἐκολάφισαν). With the fist.

Smote with the palms of their hands. All expressed by one word, ἐράπισαν, from ῥάπισ, a *rod*, and meaning to smite with *rods*, not with the *palms*. The same word is employed ^{<400539>}Matthew 5:39. It came to mean generally *to strike*.

69. *A damsel* (μία παιδίσκη). Lit., *one damsel*, because the writer has in mind a second one (ver. 71).

71. *Gone out.* Through fear of being further questioned.

72. *The man.* As if he did not know Jesus' name.

74. *To curse* (καταθεματίζειν). A new development of profanity. Hitherto he had merely *sworn*. Now he adds *imprecation*; invoking curses on himself if the case be not as he says.

CHAPTER 27

3. Repented himself (μεταμεληθεῖς). See on ^{<402129>}Matthew 21:29.

What is that to us? They ignore the question of Christ's innocence. As to Judas' sin or conscience, that is *his* matter. *Thou wilt see to that.*

5. In the temple. But the best reading is εἰς τὸν ναόν, *into the sanctuary*. He cast the pieces over the barrier of the enclosure which surrounded the *sanctuary*, or temple proper, and within which only the priests were allowed, and therefore *into* the sanctuary.

6. It is not lawful. In such cases the Jewish law provided that the money was to be restored to the donor; and if he insisted on giving it, that he should be induced to spend it for something for the public weal. This explains the apparent discrepancy between Matthew's account and that in the book of Acts (1:18). By a fiction of the law the money was still considered to be Judas', and to have been applied by him to the purchase of the potter's field.

Scarlet (κοκκίνην). From κόκκος, *cochineal*, which grew in several parts of Greece. Garments of this color would seem to have been rare among the orientals. Herodotus relates that the admiration of Darius, then an officer in the army, was excited by the scarlet cloak of a Samian exile, who, on his offering to purchase it, presented it to him, and was afterward richly rewarded when Darius came to the throne (3:139).

28. Robe (χλαμύδα). The short military cloak which kings and emperors as well as soldiers wore.

32. Compelled to go (ἠγγάρευσαν). See on ^{<400541>}Matthew 5:41. Rev., has *impressed* in margin.

33. Golgotha. An Aramaic word, *Gulgoltha*, = the Hebrew, *Gulgoleth*, and translated *skull* in ^{<070953>}Judges 9:53; ^{<120935>}2 Kings 9:35. The word *Calvary* comes through the Latin *calvaria*, meaning *skull*, and used in the Vulgate. The New Testament narrative does not mention a mount or hill. The place was probably a rounded elevation. The meaning is not, as Tynd., *a place of dead men's skulls*, but simply *skull*.

- 34. Wine** (οἶνον). The older texts read ὄξος, *vinegar*. The compound of wine and gall was intended as a stupefying draught.
- 36. Watched** (εἰτήρουν). Or, to give the force of the imperfect tense, *kept watch*. This was to prevent the infliction of wanton cruelties, and also to prevent what sometimes happened, the taking down and restoring of the victim.
- 37. Accusation** (αἰτίαν). Lit., *cause*, and so rendered by Wyc. Tynd., *cause of his death*. The word *accusation* is compounded with the Latin *causa*, a *cause*. It is the cause of his condemnation and suffering.
- 38. Thieves** (λησταί). Rev., *robbers*. See on ^{<402655>} Matthew 26:55.
- 42. He saved others**, etc. The Greek order is, *Others he saved; himself he cannot save*.
- 43. If he will have him** (εἰ θέλει αὐτόν). Rev., correctly, *If he desireth him*: i.e., *If he likes him*. Compare Psalms 18: (Sept. 17) 19; *because he delighted in me* (ἠθέλησέ με), Psalms 41: (Sept. 40) 11 (τεθέληκάς με).
- 46. Ninth hour**. “Early on Friday afternoon the new course of priests, of Levites, and of the ‘stationary men’ who were to be the representatives of all Israel, arrived Jerusalem, and having prepared themselves for the festive season went up to the temple. The approach of the Sabbath, and then its actual commencement, were announced by threefold blasts from the priests’ trumpets. The first three blasts were blown when one-third of the evening-sacrifice service was over, or about the ninth hour; that it, about 3 P.M. on Friday” (Edersheim, “The Temple”).
- 48. Vinegar** (ὄξος). Sour wine; the *posca* or ordinary drink of the Roman soldiers.
- Gave him to drink** (ἐπότιζεν). The imperfect tense implies *was in the act of giving*, or *about to give*. At this point the Jews standing near interposed, saying *Let be* (ἄφες)! “Stop! Do not give him the drink. Let us see if Elijah will come to his aid.”
- 50. Yielded up the ghost** (ἀφῆκε τὸ πνεῦμα). Lit., *dismissed his spirit*. Rev., *yielded up his spirit*. The fact that the evangelists, in describing our Lord’s death, do not use the neuter verb, ἔθανεν, *he died*, but *he breathed*

out his life (ἐξέπνευσε, ^{<411537>}Mark 15:37), he gave up his spirit (παρέδωκε τὸ πνεῦμα, ^{<431930>}John 19:30), seems to imply a *voluntary* yielding up of his life. Compare ^{<431018>}John 10:18. Augustine says, “He gave up his life *because* he willed it, *when* he willed it, and *as* he willed it.”

51. *The veil of the temple.* According to the Rabbis this was a handbreadth in thickness, and woven of seventy-two twisted plaits, each plait consisting of twenty-four threads. It was sixty feet long and thirty wide. Two of them were made every year, and according to the exaggerated language of the time it needed three hundred priests to manipulate it. This veil was the one which covered the entrance to the holy of holies, and not, as has been asserted, the veil which hung before the main entrance to the sanctuary. The holy of holies contained only a large stone, on which the high-priest sprinkled the blood on the day of atonement, occupying the place where the ark with the mercy-seat had stood.

54. *The Son of God.* But there is no article. The words must not be construed as a recognition of Christ’s divine sonship. They were uttered by a pagan soldier in his own sense of a *demigod* or *hero*. Yet they may have taken color from the fact that the soldiers had heard from the chief priests and others that Christ had claimed to be God’s son.

55. *Which* had followed (αἵτινες). Denoting a class: who were *of the body of women* that had followed him.

56. Magdalene (ἡ Μαγδαληνή). Neither Mary of Bethany (^{<402606>}Matthew 26:6-13) nor the woman who had been a sinner (^{<420737>}Luke 7:37-48). The word denotes merely her *town: She of Magdala*.

57. *When even was come.* The Hebrews reckoned two evenings, an earlier and a later. The former began midway between noon and sunset, or at three o’clock in the afternoon. The latter began at sunset, six o’clock. The reference here is to the earlier evening, though the time may have been well on toward the beginning of the later. The preparations had to be hurried because the Sabbath would begin at sunset.

60. *New* tomb (καινῷ). See on ^{<402629>}Matthew 26:29. Not *newly hewn*, but *fresh*, undefiled by anybody.

A great stone. Though in the Jews' sepulchres in general there were doors hung on hinges, the grooves and perforations for which may still be seen. Joseph's tomb may have been differently constructed, or else was in an unfinished state.

63. *We remember* (ἐμνήσθημεν). Lit., *we remembered: i.e., it occurred to us: we have just remembered, and have come to tell you before it shall be too late.*

That deceiver (ἐκεῖνος ὁ πλάνοϛ). The pronoun *that* is very picturesque; being used of distant objects, and therefore here as pointing to one who is out of the way and far removed. Πλάνοϛ, *deceiver*, is akin to πλανῶ, *to wander*; and hence a *vagabond imposter*.

64. *Error* (πλάνη). Not, as many render, *deceit* or *imposture*, referring to πλάνοϛ above; but error on the *people's* part. The last error, namely, the false impression that he has risen from the dead, will be worse than the first error — the impression made by his impostures that he was the Messiah.

65. *Ye have* (ἔχετε). Or, as some render, imperatively: *Have a guard!* Rev., in margin, *take*.

66. *Sealing the stone and setting a watch* (σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας). Lit., *having sealed the stone with the watch*. Rev., *Sealing the stone, the guard being with them*. This is rather awkward, but the rendering rightly corrects the A.V. The idea is that they sealed the stone in the presence of the guard, and then left them to keep watch. It would be important that the guard should witness the sealing. The sealing was performed by stretching a cord across the stone and fastening it to the rock at either end by means of sealing clay. Or, if the stone at the door happened to be fastened with a cross beam, this latter was sealed to the rock.

CHAPTER 28

3. *Countenance* (εἶδέα). Rev., more correctly, *appearance*. The word occurs nowhere else in the New Testament. It does not refer to the face alone, but to the general aspect. Wyc., *looking*.

As lightning. In effulgence. Each evangelist's account of the resurrection emphasizes different particulars. Matthew alone notes the outward glory, the earthquake, the agency of the angel, and the impotence of the military and priestly power to crush the new faith. He only notices the adoration of the risen Lord before his ascension, and traces to its origin the calumny current among the Jews to this day.

7. *He goeth before you* (προάγει). He is in the act of going. See on ^{<402632>}Matthew 26:32.

9. *All hail* (χαίρετε). The ordinary Greek form of salutation.

12. *Large money* (ἀργύρια ἱκανὰ). Lit., *sufficient money*. Enough to bribe them to invent a lie.

14. *We will persuade* (πεῖσομεν). i.e., *satisfy* or *appease*. Compare ^{<480110>}Galatians 1:10. "Do I *conciliate* men or God?"

Secure you (ὕμᾱς ἀμερίμνους ποιήσομεν). Lit., *make you without care*. The word *secure*, however, is, etymologically, a correct rendering. It is from the Latin *se* = *sine*, *without*, and *cura*, *care*. It has passed into the popular meaning to *make safe*. Compare ^{<460732>}1 Corinthians 7:32. "I would have you to be *free from cares*" (Rev.).

17. *Worshipped* (προσεκύνησαν). As in ver. 9. Prostrated themselves. The first time that the disciples are described as doing so.

18. *Came to*. Verse 17 evidently describes the impression made by seeing him at a distance. Possibly from feeling of modesty they had not ventured close to him. Jesus now approaches and addressed them.

Spake-saying (ἐλάλησεν-λέγων). Two different words are here used to express speech, with a nice distinction which can hardly be conveyed without paraphrase. The verb λαλεῖν is used of speaking, in contrast

with or as a breaking of silence, voluntary or imposed. Thus the dumb man, after he was healed, *spoke* (ἐλάλησεν); and Zacharias, when his tongue was loosed, *began to speak* (ἐλάλει). In the use of the word the writer contemplates the *fact* rather than the *substance* of speech. Hence it is used of God (^{<80101>}Hebrews 1:1), the point being, not *what* God said, but the fact that he spoke to men. On the contrary, λέγειν refers to the *matter* of speech. The verb originally means to *pick out*, and hence to use words *selected* as appropriate expressions of thought, and to put such words together in orderly discourse. Here, then, we have Jesus first *breaking silence* (ἐλάλησεν), and then *discoursing* (λέγων).

Power (ἐξουσία). Better, *authority*, as Rev.

Is given (ἐδόθη). Lit., *was given*, by the divine decree.

19. Teach (μαθητεύσατε). Rev., rightly, *make disciples of*.

In the name (εἰς τὸ ὄνομα). Rev., correctly, “*into* the name.” Baptizing *into* the name has a twofold meaning.

1. Unto, denoting *object* or *purpose*, as εἰς μετάνοιαν, *unto repentance* (^{<400311>}Matthew 3:11); εἰς ἄφεσιν ἁμαρτιῶν, *for the remission of sins* (^{<440238>}Acts 2:38).

2. Into, denoting *union* or *communion with*, as ^{<450608>}Romans 6:3, “baptized *into* Christ Jesus; *into* his death;” *i.e.*, we are brought by baptism into fellowship with his death. Baptizing into the name of the Holy Trinity implies a spiritual and mystical union with him. Εἰς, *into*, is the preposition commonly used with *baptize*. See ^{<440816>}Acts 8:16; 19:3, 5; ^{<460113>}1 Corinthians 1:13, 15; 10:2; ^{<480327>}Galatians 3:27. In ^{<440238>}Acts 2:38, however, Peter says, “Be baptized *upon* (ἐπὶ) the name of Jesus Christ; and in ^{<441048>}Acts 10:48, he commands Cornelius and his friends to be baptized *in* (ἐν) the name of the Lord. To be baptized *upon* the name is to be baptized on the confession of that which the name implies: *on the ground of* the name; so that the name Jesus, as the contents of the faith and confession, is the ground upon which the becoming baptized rests. *In* the name (ἐν) has reference to the *sphere* within which alone true baptism is accomplished. The *name* is not the mere *designation*, a sense which would give to the baptismal formula merely the force of a *charm*. The *name*, as in the Lord’s

Prayer (“Hallowed be thy name”), is the expression of the sum total of the divine Being: not his *designation* as God or Lord, but the formula in which all his attributes and characteristics are summed up. It is equivalent to his *person*. The finite mind can deal with him only through his name; but his name if of no avail detached from his nature. When one is baptized into the name of the Trinity, he professes to acknowledge and appropriate God in all that he is and in all that he does for man. He recognized and depends upon God the Father as his Creator and Preserver; receives Jesus Christ as his only Mediator and Redeemer, and his pattern of life; and confesses the Holy Spirit as his Sanctifier and Comforter.

Always (πάσας τὰς ἡμέρας). Lit., *all the days*. Wyc., *in all days*.

20. *End of the word* (συντελείας τοῦ αἰῶνος). Rev., in margin, and lit., *consummation of the age*. The current age is meant; and the *consummation* is coincident with the second coming of Christ, after the Gospel shall be proclaimed throughout the world. “The Savior’s mind goes not farther; for after that, evangelizing work will cease. No man, after that will need to teach his neighbor, saying ‘Know the Lord’” (²⁴³¹³⁴Jeremiah 31:34) (Morison “On Matthew”).

LIST OF GREEK WORDS USED BY MATTHEW ONLY

- ἄγγειον— , vessel, ^{<4138>}13:48; ^{<4170>}25:4
 ἄγκιστρον— , hook, ^{<4172>}17:27
 ἄθῶς— , innocent, ^{<4170>}27:4, 24
 αἰμορροέω— , having an issue of blood, ^{<4101>}9:20
 αἰρετίζω— , choose, ^{<4128>}12:18
 ἀκμήν— , yet, ^{<4156>}15:16 —
 ἀκριβόω— , inquire diligently, ^{<4117>}2:7,16
 ἀναβιάζω— , draw up, ^{<4138>}13:48
 ἀνάιτιος— , blameless, ^{<4115>}12:5, 7
 ἄνηθον— , anise, ^{<4173>}23:23
 ἀπάγχομαι— , hang one's self, ^{<4175>}27:5
 ἀπονίπτω— , wash, ^{<4171>}27:24
 βάρ— , son, ^{<4167>}16:17
 βαρύτιμος— , very precious, ^{<4137>}26:7
 βασανιστής— , tormentor, ^{<4133>}18:34
 βαττολογέω— , use vain repetitions, ^{<4107>}6:7
 βιαστής— , violent, ^{<4112>}11:12
 βροχή— , rain, ^{<4172>}7:25, 27
 δάνειον— , debt, ^{<4187>}18:27
 δεῖνα— (ὁ)— , such a man, ^{<4138>}26:18
 δέσμη— , bundles, ^{<4131>}13:30
 διακωλύω— , forbid, ^{<4104>}3:14
 διαλλάττομαι— , be reconciled, ^{<4154>}5:24
 διασαφέω— , tell, ^{<4181>}18:31
 δίδραχμον— , half-shekel, ^{<4174>}17:24
 διέξοδος— , parting of the highways, ^{<4170>}22:9

- διετής— , two years old, ^{<1026>}2:16
 διστάζω— , doubt, ^{<1061>}14:31; ^{<1077>}28:17
 διυλίζω— , strain through, ^{<1294>}23:24
 διχάζω— , set at variance, ^{<1065>}10:35
 ἑβδομηκοντάκις— , seventy times, ^{<1082>}28:22
 ἔγερσις— , resurrection, ^{<1257>}27:53
 ἔθνικός— , Gentile, ^{<1059>}5:47; 6:7; ^{<1057>}18:17
 εἰδέα— , countenance, ^{<1088>}28:3
 εἰρηνοποιός— , peacemaker, ^{<1070>}5:9
 ἐκλάμπω— , shine forth, ^{<1038>}13:43
 Εμμανουήλ— , Emmanuel, ^{<1023>}1:23
 ἐμπορία— , merchandise, ^{<1217>}22:5
 ἐμπρήθω— , burn up, ^{<1211>}22:7
 ἐξορκίζω— , adjure, ^{<1064>}26:63
 ἐξώτερος— , outer, ^{<1020>}8:12; ^{<1023>}22:13; ^{<1251>}25:30
 ἐπιγαμβρεύω— , marry, ^{<1224>}22:24
 ἐπικαθίζω— , to set upon, ^{<1207>}21:7
 ἐπιορκέω— , forswear, ^{<1053>}5:33
 ἐπισπείρω— , sow upon, ^{<1035>}13:25
 ἐρεύγομαι— , utter, ^{<1035>}13:35
 ἐρίζω— , strive, ^{<1029>}12:19
 ἐρίφιον— , goat, kid, ^{<1058>}25:33
 ἑταῖρος— , fellow, friend, ^{<1116>}11:16; 20:13; ^{<1212>}22:12; ^{<1051>}26:50
 εὐδία— , fair weather, ^{<1042>}16:2
 εὐνοέω— , agree, ^{<1055>}5:25
 εὐνουχίζω— , make a eunuch, ^{<1092>}19:12
 εὐρύχωρος— , broad, ^{<1073>}7:13
 ζιζάνια— , tares, ^{<1035>}13:25-40
 Ηλί— , my God, ^{<1246>}27:46

- θαυμάσιοις— , wonderful, ^{<115>}21:15
- θεριστής— , reaper, ^{<130>}13:30, 39
- θρήνος— , lamentation, ^{<128>}2:18
- θυμόομαι— , to be wroth, ^{<126>}2:16
- ἰῶτα— , jot, ^{<158>}5:18
- καταμανθάνω— , consider, ^{<168>}6:28
- καταναθεματίζω— , curse, ^{<174>}26:74
- καταπονίζομαι— , sink, be drowned, ^{<140>}14:30; ^{<186>}18:6
- πυρρόζω— , to be red or fiery, ^{<162>}16:2, 3
- κῆτος— , whale, ^{<120>}12:40
- κουστωδία— , watch, guard, ^{<126>}27:65, 66; ^{<181>}28:11
- σαγήνη— , drag-net, ^{<137>}13:47
- κρυφαῖος— , secret, ^{<168>}6:18
- κύμινον— , cummin, ^{<123>}23:23
- κώνωψ— , gnat, ^{<124>}23:24
- μαλακία— , sickness, ^{<103>}4:23; ^{<105>}9:35; ^{<172>}17:27
- μείζον— , the more, ^{<123>}22:31
- μεταίρω— , depart, ^{<133>}13:53; ^{<191>}19:1
- μετοικεσία— , carrying away, ^{<101>}1:11, 12, 17
- συναυξάνομαι— , grow together, ^{<130>}13:30
- μίλιον— , mile, ^{<154>}5:41
- μισθόομαι— , hire, ^{<100>}20:1, 7
- μύλων— , mill, ^{<144>}24:41
- νόμισμα— , tribute-money, ^{<129>}22:19
- νοσσιά— , brood, ^{<132>}23:37
- οἰκῆτεια— , household, ^{<125>}24:25
- οἰκιακός— , belonging to the house, ^{<105>}10:25, 36
- ὄναρ— , dream, ^{<113>}1:20; ^{<122>}2:12, 13, 19, 22; ^{<176>}27:19
- τυφώω— , to smoke, ^{<121>}12:20

- οὐδαμῶς— , by no means, ^{<4026>}2:6
 παγιδεύω— , ensnare, ^{<4025>}22:15
 παραθαλάσσιος— , upon the sea- coast, ^{<4043>}4:13
 χλαμύς— , robe, ^{<4028>}27:28, 31
 παρακούω— , neglect, ^{<4087>}18:17
 παρομοιάζω— , to be like unto, ^{<4237>}23:27
 παροψίς— , platter, ^{<4025>}23:25
 πλατύς— , wide, ^{<4073>}7:13
 καθά— , as, ^{<4070>}27:10
 καθηγητής— , master, ^{<4038>}23:8, 10
 πολυλογία— , much-speaking, ^{<4067>}6:7
 προφθάνω— , forestall, ^{<4075>}17:25
 ρακά— , Raka, ^{<4052>}5:22
 ραπίζω— , smite, ^{<4053>}5:39; ^{<4065>}26:67
 σεληνιάζομαι— , to be lunatic, ^{<4024>}4:24; ^{<4075>}17:15
 σιτιστός— , fatling, ^{<4024>}22:4
 στατήρ— , stater; piece of money, ^{<4001>}10:1
 συναίρω— , take (a reckoning), ^{<4023>}18:23, 24; ^{<4059>}25:19
 συνάντησις— , meeting, ^{<4084>}8:34
 συντάσσω— , appoint, ^{<4059>}26:19; ^{<4070>}27:10
 τάλαντον— , talent, ^{<4034>}18:24; ^{<4055>}25:15-28
 ταφή— , burial, ^{<4070>}27:7
 τελευτή— , end (in sense of death) ^{<4025>}2:15
 πραπεζίτης— , exchanger, ^{<4057>}25:27
 τρύπημα— , eye (of a needle), ^{<4024>}19:24
 φράζω— , declare, ^{<4033>}13:36; ^{<4055>}15:15
 φυλακτήριον— , phylactery, ^{<4015>}23:5
 φυτεία— , plant, ^{<4053>}15:13
 ψευδομαρτυρία— , false witness ^{<4059>}15:19; ^{<4079>}26:59

ψύχομαι — , wax cold, ~~4212~~ 24:12

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 αυτοις**, *became invisible to them*, which would imply that his body remained, but invisibly; but **απ’ αυτων**, *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 ^{<5018}1 Timothy 2:8, the A.V. *doubting* is better. ^{<514}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 **αρξάμενοι**, referring to the disciples. The old reading, **αρξάμενον**, is explained as the impersonal accusative neuter, referring to **κηρυχθηναί**.
- fta¹³ The construction is plainly the genitive absolute, **ερχομένου Πέτρου**, *Peter passing by*.
- fta¹⁴ Where, however, the best texts read the simple verb **απορεΐσθαι**, *were perplexed*, for **διαπορεΐσθαι**, “were greatly perplexed.”
- fta¹⁵ The A.V. apparently assumes that **εν**, *in*, stands for **εις**, *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 **εν**, 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 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, Profangraticat und Biblischer Sprachgeist).
- fta28 Thus, though the priest is **ἱεραύς**, 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; ^{<405>}2 Timothy 3:15), and is never used of a person. **Σεμνός** is *reverend*; **ἁγνός**, *pure*, in the sense of *chastity*, *freedom from a mixture of evil*; and is applied once to God himself (^{<408>}1 John 3:3). **Ὁσιος** 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, Profangraticat und Biblischer Sprachgeist.
- fta29 As in ^{<402>}John 10:32: "For which of these works *are you for stoning me* (**λιθάζετε**)?" ^{<406>}John 13:6: "Dost thou *mean to wash* (**νίπτεις**) my feet?" ^{<409>}Luke 1:59: "They *were for calling* (**ἐκάλουν**) him Zacharias." ^{<404>}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.