ANNOTATIONS
ON THE
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AND THE
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FOR THE USE OF STUDENTS.
IN THREE VOLUMES.
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ANNOTATIONS

ON

THE FOUR GOSPELS.

ST. MARK.

CHAP. I.

The parallel passages are:


V. 1.—The beginning of the gospel] The preaching of John the Baptist was the very gate or entrance to the gospel dispensation. The Law and the Prophets were until John, Luke xvi. 16. He opened the new system of faith and repentance. Lightfoot. So Matt. xi. 12, 13. So Whitby. St. Mark calls the κήρυγμα, or preaching of John the Baptist, " the
beginning of the gospel;” which itself was the κήρυγμα, or publication of salvation by Christ. Grotius.

Markland apud Bowyer takes the construction thus: John (v. 4.) baptising in the wilderness was (v. 1.) a beginning of the Gospel of Christ, according to the prophets—ver. 2. and 3.

Le Clerc will have the first verse to be the title of the book, as Hos. i. 2. These histories were named Ἑ ναγγέλια from the earliest periods, as Grotius shows from Justin. ad init. Matth. So in Latin MSS. they use, incipit, here beginneth, to show that nothing is wanting or imperfect. Then, Ὡς, sicut, ver. 2. refers to John baptised, ver. 4. being the ἀπόστολοι or completion of these prophecies. Le Clerc.

V. 2.—in the prophets,] (Mal. iii. 1. Isa. xl. 2, 3.) ἐν τοῖς προφήταις, or, ἐν Ἡσαία τῷ προφήτῃ. The arguments for these readings are of nearly equal weight. The latter reading is found in some MSS. in the Vulg. Syr. Pers. Armen. Copt. versions; Origen, lib. ii. adv. Celsum, (p. 60. edit. Spencer;) Athanas. Porphyry apud Hieron. Com. in Matt. iii. (Mill.) et apud Chrysostom. Homil. ad loc. (Beza.) The former or usual reading exists in the Alex. and most other MSS.; and both are given by Irenæus, lib. iii. c. 11. Mill. ad loc. et Prol. 412.

On the one side it is alleged, that the words “ in Isaiah the Prophet” had been superseded; because Mark also cites Malachi iii. 1. Grotius. On the other it is said, that the usual reading had, in some MSS. &c. been altered, to make Mark coincide with the rest, who quote from Isaiah; as Matt. iii. 3. Luke iii. 4. John i. 23. The Jews often say generally, “ as it is written in the Prophets;” so nearly, St. Paul, Rom. iii. 10.; yet it is never said in the N. Test. “ in a Prophet,” but by him: and
no one, producing two testimonies, would refer by name only to the last. This made Jerome think that the name, Ἄνων, was interpolated. Lightfoot ad loc. et Har. Ev. Whitby.

Michaelis (part i. c. vi. §. xi. p. 318.) apprehends that Jerome wished the name omitted, to avoid the objection of Porphyry. And Mill conjectures, from the same passage in Jerome, that the original reading was ἐν τῷ προφήτῃ: that Ἄνων crept in very early from a scholion; and Malachi being first cited, it was finally changed to ἐν τοῖς προφήταις. But this is entirely conjecture; though often asserted by him, he adduces no proof of it. Mill Proli. 412, 702, 1019.

V. 4.—baptism of repentance] This baptism, says Dr. Lightfoot, Har. Ev. may belong to children; as children circumcised were debtors to observe the Law, though then ignorant of it, when they came to years of discretion. Whitby.

V. 7.—the latchet of whose shoes—to unloose.] Compare Matt. iii. 11. where βασιλείας means to "take away," or "unloose;" or else "to carry," as Luke x. 4. The two passages only import that he was not worthy to be his disciple. The shoes were sandals tied with thongs on the foot. Le Clerc observes, that as these two passages do not exactly agree, so there are many in the Gospels that do not, though the Evangelists introduce them as the exact words of Christ; which shows that single words ought not to be insisted on, but the sense and context considered. Le Clerc.

V. 12.—the Spirit driveth him] ἐξβάλλειν: in a milder sense, to lead out; see note on Matt. ix. 25. Yet Hammond supposes it here also peculiarly means
to expose; as Aristotle of the raven exposing her young; Christ being already in the wilderness. (But see note on Matt. iv. 1.) Hammond.

"The spirit driveth," or leadeth him ἀγενέτο: so John x. 4. or rather, jubet, discedere, sends him away. It is used in the same sense, ver. 43. and Matt. ix. 25. Grotius. Thus Whitby, referring to Matt. ix. 38. and as leading, or bringing forth, xii. 35. xiii. 52. Whitby.

V. 13.—in the wilderness— with the wild beasts.] To distinguish the place from the cultivated parts of the desert. No occasion to suppose, with Chemnitius, that this was the great wilderness of Horeb, or Sinai: it was the wilderness of Judea, mentioned before; Christ returning, or coming back from Jordan into it, Luke iv. 1. and it being in some places both sufficiently desert, and infested with wild beasts. 1 Sam. xvii. 28, 34. 2 Sam. xxiii. 20. Jer. xlix. 19. Lightfoot Har. Ev. The deserts of Arabia (i. e. beyond Jordan, south of Perea,) are supposed, by Dr. Owen, to have been the scene of Christ's temptation; and as a Roman might not know how wild they were, the wild beasts are mentioned by St. Mark. Owen. Obs. on Gosp. §. iv. p. 73.


V. 15.—believe the gospel.] εἰς τῷ εὐαγγελίῳ.
To believe τῷ εὐαγγελῷ, without the preposition, would correspond to the Hebrew text of 1 Kings x. 7. with ה, "to believe that the things asserted are true;" but with מ or ס, as here, it implies, as the Hebrew of Ps. cxix. 66, with כ, "to place your hopes or confidence in it." Grotius. Of the true import of believing the gospel, with the reasons why it was then given to the world, see Lightfoot Har. Ev.

V. 15.—*The time is fulfilled.*—So Gal. iv. 4. Eph. i. 10. Ezek. vii. 7. Grotius.

V. 20.—*with the hired servants.*—This shows their situation was not mean or despicable. Grotius.

V. 21.—*on the sabbath-day*] That the Sabbath was hallowed, Lev. xxiii. 3. by the Law and the Prophets being read in the synagogues, or public assemblies, from distant antiquity, see Acts xv. 21. xiii. 27. Joseph contr. Appion. and Philo. See the quotation in Grotius. Add Luke iv. 16, 31. xiii. 10. Acts xiii. 14, 44. xvii. 2. xviii. 4. Grotius. The general idea is, that this custom did not become regularly established till after the captivity, by Ezra and Nehemiah.

V. 23.—*with an unclean spirit,*] 'Ev, expressing the Heb. כ, is used in this sense of with, as Exod. xv. 19. Grotius.


V. 24.—*of Nazareth?* Ναζαρηνῶς and Ναζωρεῖος, as Ἑσσαῖος and Ἑσσαῖον, are the same; the Easterns

V. 24.—to destroy us?] ἀπολέσαι, as in St. Matthew βασανίσαι, no more than to torment; and this by denying the wicked spirits the power of working evil—to confine them in the abyss, Luke viii. 31. Grotius. See note on v. 7. infra.


V. 26.—had torn him,] σπαράξαν, only by a convulsion, σπαραγὼν for σπαρμός, often followed by foaming at the mouth, as Luke ix. 39. Mark ix. 20. It appears that no injury was done to the body. Luke iv. 35. Grotius. So Lightfoot Har. Ev.

V. 32.—the sun did set,] ἐστὼ, in Luke δύνωντος, yet to be taken, as the Vulgate renders it, cum sol occidisset, in the preterite tense; the Jews not commencing any work till the second or full sun-set. See note on Matt. viii. 16. supra. Grotius.

V. 34.—cast out many devils.] Of the demoniacs in the N. Test. see note on Matt. viii. 31. supra.

V. 38.—into the next towns,] τὰς ἔχομενα κοιμοτο-λικάς. Ἐχωμενα is used for next, or adjoining, in the classical Greek authors, as Herodotus. See the Ionic Lexicon Æmilius Porti. Le Clerc. It is usual in the LXX; as Gen. xlii. 23. 2 Sam. xxii. 1. Ps. lxviii. 26. xciv. 15. in Heb. יֵעַ. So Num. ii. 17, and eight places more, in Heb. יֵעַ. also Acts xx. 15. xxii. 26. Luke xiii. 32. Comp. Trommi Concord. voc. 'Εχωμενα. Hammond. Κοιμοτολικάς, יֵעַ, are towns
or villages with a synagogue: κώμαι, דן, villages: πόλεις, דון, are walled towns. See the illustrations from the Gemarists in Lightfoot. Whitby.

It appears from Josephus, that in Judea there were many villages, κώμαι, the size of towns or cities, πόλις. Hence in the N. Test. πόλις and κώμῃ are often used promiscuously: thus the Greek poets. See Pollux and Harpocratian. So Euripides, of Euboea. Grotius.

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CHAP. II.

The parallel passages are:


V. 1.—after some days;] δὲ ἡμερῶν. Of δὲ, see note on Matt. xxvi. 61. supra. Τίνων is here omitted, as usual with the Hebrews. So Gen. iv. 3. LXX, μεθ' ἡμερῶν, after days, Hebr.edium; see also Dan. viii. 27. Beza. Grotius. So Theophylact. Whitby.

V. 2.—as about the door;] τὰ πρὸς τὴν θύραν. Neither τὰ πρὸςθύραν, the vestibule, (Vitruvius,) nor the space round it, could contain them. Beza. Grotius.

V. 4.—uncovered the roof] It had been usually supposed, that the paralytic was brought on the roof, which was flat, by stairs from without the house; and the flat trap-door on the roof taken forcibly up with its frame, and perhaps some tiling or plaster of the roof; and the sick man let down into the υπερφῶν, or an upper chamber, where Jesus was then teaching, to
be healed. For it was customary, says Lightfoot, with
the Jews, when discoursing of the Law, or of religion,
to go up into the upper chamber. So Lightfoot.
Whitby. Macknight, §. 33. Yet this idea had its ob-
jections; besides, that the staircase leading from within
to this door would probably have been mentioned.
Le Clerc conjectures, that the tiling of a προθυρων, or
covered vestibule, in which Jesus taught, might have
been taken off. But it does not appear that the houses
in the East have any projecting vestibule of this kind.

The explanation of Dr. Shaw, a competent judge,
and who had been on the spot in countries whose
customs and manner of building have never varied
from the earliest ages, seems to have a just claim to
the preference.

He acquaints us, that the houses throughout the
East are low, generally of a ground floor only, or of
one upper story, and flat-roofed; the roof being co-
vered with a strong coat of plaster of terrace. They
are built round a paved court, into which the entrance
from the street is through a gateway, or passage-room,
furnished with benches, and sufficiently large to be
used for receiving visits, or transacting business. The
stairs which lead to the roof are never placed on the
outside of the house in the street, but usually in the
gateway or passage-room to the court, sometimes at
the entrance within the court. This court is now
called in Arabic, el woost, or the middle of the house;
literally answering to the το μέσον of St. Luke v. 19.
It is customary to fix cords from the parapet walls,
Deut. xxii. 8. of the flat roof across this court, and
upon them to expand a veil or covering, as a shelter
from the heat. In this area probably our Saviour
taught. The paralytic was brought on to the roof by
making a way through the crowd to the stairs in the
gateway, or by the terraces of the adjoining houses.
Στάτυλος, as tatilo in the Syr. version, will denote any
covering: hence ἀποστέγειν, to remove it; (thus de-
texerunt tectum. Erasm. Beza.) ἔξοφλειαντες is in the
Vulg. patesfacientes, as explanatory of ἀποστεγάζειν—
in the Persic it is connected with κράββατον, and there
implies making holes in the couch for the cords. Κί-
ραμοι, in St. Luke, first used for a roof of tiles, was
afterwards applied to express the tectum, or ἐσωμα, any
roof in general. Διὰ τῶν κεράμων, in the sense of διὰ
tοῦ τείχους, by the wall, Acts ix. 25. and 2 Cor. xi. 33.
imports, over, or along the side, or by the way of the
roof. They rolled back the veil, and let the sick man
down, over the parapet of the roof, into the area or
court, the el woost, the τὸ μέσον of the house, before
Jesus. Shaw.

Or, with Doddridge, they let him down into the
court by the side of the κεράμων, the flat glazed or
painted tiles, with which the face of the wall was or-
namented; ἔξοφλειαντες being the removal of a part of
the parapet wall for that purpose.

Thus in Lightfoot ad loc. from Babyl. Μαδκατον.
fol. 25. 1. when Rabbi Honna was dead, and his bier
could not pass through the door, which was narrow,
ye thought good to let it down, not through the way
of the roof, as Lightfoot, (who seems to connect too
much the way of the roof with the stairs or way to the
υπερφύν,) but as in διὰ τῶν κεράμων, and διὰ τοῦ
τείχους, by the way or over the roof from the terrace
into the street.

Further; the court corresponded to the cava
sedium, or impluvium, the middle area of the Romans,
the use of which was to give light to the windows,
and carry off the rain; and per tegulas is used in the
sense of, by the roof or wall—speaking of Jupiter,
Ter. Eun. iii. 5, 37. and thus Ter. Phorm. iv. 4, 26.
Shaw.

(This court is in Hebr. צָעַר, Hazar; and as it im-
ports any court or quadrangle, however large, as
ST. MARK. CHAP. II.

Esth. i. 5. "Behazar, in the court of the garden, where the people were feasted," the Bazar, or modern Persian and Indian term for a market-place, is probably derived from it. See Taylor Concord. R. 630. and R. 919. where he conjectures that the hangings mentioned, ver. 6. were probably these veils overhead.

The ὑπερφόνων (LXX.) continues Dr. Shaw, in Arabic, Oleich, Heb. וֹּלֶלָּל, is not a single upper chamber, but a set of private rooms, with its roof or terrace, often over the gateway, sometimes towards the back part of the house, yet has no communication with it, and a separate stair-case, except that the master of the house has a door into it from the gallery over the cloisters surrounding the court. It is used for purposes of retirement, or the reception of strangers, as 2 Kings iv. 10. Judg. iii. 20, 23. 2 Sam. xviii. 33. 2 Kings xxiii. 12. 9. 2. So probably Acts ix. 37. xx. 8, 9. And thus Homer of Penelope in the Odysse. O. 516. for the γυναικείου, and II. II. 184. B. 514. As the ὑπερφόνων was usually over the gateway, and of course had no ground-floor, it hence is so frequently joined with the words ὀναβαλέων or καταβαλέων. Shaw's Travels, 4to. p. 211. or in Macknight Prelim. Disc. iv. vol. i. p. 120.

(Thus ἀνέβησαν εἰς τὸ ὑπερφόνων, Acts i. 13. It is supposed to have been the customary place of assembling for prayer, &c. with the first Christians; for which, by its separation from the rest of the house, and privacy, yet easy access from the street, it seemed well adapted. It was no more than a continuance of the Jewish custom, mentioned by Lightfoot above, of discoursing of the Law, or of religious subjects, in the upper and retired chamber.)

V. 7.—who can forgive sins] See note on Matt. ix. 3. supra.
V. 14.—as he passed by, i. e. the custom-house, at the side of the lake or harbour. There were places for collecting toll on the great roads, and on the lake and rivers, &c. Lightfoot. Beausobre.

V. 15.—and they followed him.] A Hebraism; as the Vulgate, qui et sequebantur eum:—him, referring to Levi, whom many of the publicans followed. So Grotius: but the noun is at a great distance; and it is usually referred to Christ.


V. 19.—Can the children.] Whitby, in a long note; examines here the power of the phrase μὴ δίωνται: the result is, that it is used on any reasonable obstacle or hindrance, though far short of impossibility. Thus, 1. if the thing requested be incongruous or improper, as Luke xi. 7.—2. if it leads to a violation of any rule of law or equity, as Deut. xii. 17. Acts x. 47.—3. if it be not agreeable to the divine counsel, as Matt. xxvi. 42.—4. if any inconvenience arises, or other employment impedes it, as Mark iii. 20.—5. if there is any defect or fault in the object, as Christ could do no mighty works because of their unbelief, Mark vi. 5.—6. if there is a disposition averse to it, Gen. xxxvii. 4. John xiv. 17. See the illustrations in Whitby.

V. 23.—began, as they went, to pluck] ἡρέωντο —διὸν πουίν τίλλοντες. “Began,” here, is no more than an expletive, as in many other places. Properly it is, “they went, plucking;” or, “as they went they plucked.” So Matt. xii. 1. Thus often, ἡρέωντο λίγων, he began to speak—is no more than λέγει, he

Ἀρχωμεί is in many places wholly an expletive; yet perhaps here it answers to the Hebrew קָאָה, and signifies to desire, to be willing, or pleased with a thing: as in the LXX, the Canaanite, ἦρετο, would dwell in the land, Josh. xvii. 12. So Judg. xvii. 11. 2 Sam. vii. 29. 1 Chron. xvii. 27. Hos. v. 11. Judg. i. 35. Whitby.

V. 26.—in the days of Abiathar the high-priest,] ἐν Ὁβιαθάρο τοῦ ἄρχωρ. In 1 Sam. xxi. 2. the name is "Ahimelech the priest."

First, that Abiathar was in his day the high-priest, appears from 1 Kings ii. 26, 35. LXX. and from his being thrice so named by Josephus: also by his using the ephod to inquire of the Lord for David; not called a linen ephod, but the ephod, i. e. that of the high-priest, in which was the Úrim, or sacred breast-plate, with the names of the tribes. Again, that Ahimelech was the high-priest, appears from his being the father of Abiathar, 1 Sam. xxii. 20, 22. xxiii. 6. the succession being then lineal; and if he had been only a priest, Abiathar would not have succeeded him: also from his inquiring of the Lord for David, 1 Sam. xxii. 10, 15. which must have been by the ephod as above; and from his being styled the priest, which, from the end of Deuteronomy to the end of Chronicles, always denotes the high-priest. Whitby. Abiathar was his son, was then present, and perhaps his sagan, or deputy (Grotius.), became the high-priest on his death in a few days, and was a very distinguished person in
the days of David, having fled to him with the ephod, 1 Sam. xxx. 7. Hence his name is mentioned as more celebrated; the event having also happened a very short time before his accession. Grotius, &c. This is the most received opinion.

Theophylact thus sums up the solutions of the ancient Fathers. Either Abiathar was also called Ahimelech, (so Calmet.) or was then present; or τοῦ νιὼν is to be understood, "Abiathar the son of the high-priest;" or Abiathar was the more celebrated.

Various solutions are also formed from the preposition ἐν. It may have been for the Heb. לאבז, used to express "before," Gen. xiii. 10. xxvii. 7, 10. xxxvi. 31. l. 16. So ἐν in the N. Test. as Matt. i. 11. ἐν τοῖς μετοχεσίαις, just, or next before the captivity; Jechoniah being then already king. Hammond. Or ἐν may be, at, apud, at the house of Ahimelech, or of Abiathar afterwards high-priest. Le Clerc. Or it may be, as ἐν σοῦ, in Lucian, T. ii. p. 632. te auctore, Abiathar prompting him to it. Or ἐν may be, as 1 Tim. v. 19. in the presence of Abiathar. Or again, τοῦ ἀρχιερέως is τοῦ υπερού ἀρχ—, "afterwards high-priest," as Matt. i. 6. David the king, i.e. afterwards king; and so Luke ii. 2. The time is noted by the more conspicuous person, as Gen. x. 25. though Peleg was not then born. Bowyer. Or, ἀρχιερεῖς here may only import one of the chief priests. Whitby.

Yet further: Macknight supposes that Abiathar, the real high-priest mentioned in the text, was very old, the father of Ahimelech, who officiated for him; and that Ahimelech's son; also Abiathar, fled afterwards to David: this is built on 1 Chron. xvii. 16. and 2 Sam. viii. 17. And, moreover, that old Abiathar was also named Ahitub; or that an error was in the text of 1 Sam. xxii. 20. arising from Zadoc the son of Ahitub, or from some unknown cause. But as Ahimelech is four separate times in that chapter
distinctly called the son of Ahitub, this seems improbable.

Lastly, it may be no more, says Michaelis, than the customary rabbinical mode of quoting parts or sections of the O. Test. by the name of any principal word in the section: this being "in Abiathar," that is, in the history of Abiathar. Thus they quote "as is said in Abner," for 2 Sam. iii. 18. and "in (the chapter of) the concubine," for Judges xix.: which mode is also found in the N. Test. as Mark xii. 26. Rom. xi. 2.; only, ἵνα Ἀβιαθάρι is not introduced by "it is said," or any such phrase, as Rom. xi. 2. Michaelis, P. i. c. iv. sect. v. vol. i. p. 133. and Marsh's note ad loc. See also note on Mark xii. 26. infra.

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CHAP. III.

The parallel passages are:

Mark iii. 22—35. Matt. xii. 22—50.

V. 4.—to save life, or to kill?] The Jews held it lawful to defend themselves on the Sabbath; and, on being attacked, to kill their enemies. See Josephus, Ant. lib. xiv. 8. and 1 Macc. ii. 41. On this our Lord's argument is founded, and it effectually silenced the Jews. Le Clerc.

V. 5.—with anger;] Anger is not, as the philosophers define it, a desire of revenge; but a displeasure of the mind, arising from an injury done or intended, with a desire to remove the injury. Whitby.

1 See Annotations on the Epistles, Eph. iv. 26.
V. 6.—*with the Herodians*] See note on Matt. xxii. 16. The Talmudists confound them with the Dositheans; but Origen adv. Cels. lib. i. et ii. acquaints us, that Dositheus was later than Christ, and pretended to the Samaritans that he himself was the Messiah. So Theophylact in Matt. xxiv. He inclined, as the Herodians also, to the Sadducees, and was uncommonly strict as to the observance of the Sabbath: hence perhaps mistaken by the Talmudists. Tertullian and Eipiphanius notice this sect. Grotius.

V. 7.—*withdrew himself—to the sea:*] to the sea of Galilee. He withdrew from the dominions of Herod Antipas on the western side of the lake, to those of Philip on the eastern, to preserve himself from the Pharisees and Sadducees. See note on Matt. xxii. 16. Le Clerc.

V. 8.—*and from Idumæa,*] During the Jewish captivity, when the land was desolate, a part of the Idumæans, being driven towards the Red Sea from their own country, Mount Seir south of Judæa, Josh. xv. 1, 21. Num. xxxiv. 3. Deut. ii. 5, 1, 2. by the Nabatheans, Gen. xxv. 13. or descendants of Ishmael, took possession of the tribe of Simeon, and most of that of Judah; Strabo, lib. xvi. p. 760. with Hebron its chief city.

They were afterwards conquered by Hircanus the Maccabæan (Lamy.), and were obliged or agreed to receive the Jewish religion, and became one people, Jos. Ant. xiii. 17. This is the Idumæa of the Evangelists. Prideaux Connect. part ii. b. iii. ann. 165. et part i. b. i. ann. 740. Lamy App. Bibl. b. i. c. iii. Macknight.

After the time of Christ, the whole of Judæa was sometimes called Idumæa, and the Jews Idumæans. Macknight. Probably the hill-country south of He-
bron, where the Essenes lived under palm-trees, socii palmarum (Pliny.), was the country of the Idu-
maean palms.

V. 9.—should wait on him] προσκατεργ往下, an expres-
sive word; Heb. יָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָּ
might first import the sound of a tumultuous multitude.)—2. Jerom on Dan. i. and on Isa. lxii. would read בֵּטֶפֶּה, from בָּטַה, rakham, thunder. The ב being first omitted, as in Maria, and γέννα, and then is added by the Greeks. J. Drusius. Or, the final ב mistaken for ב', samech, for which Bowyer quotes Beza. Or, the strong guttural aspirate ב being written with a gamma, as ב', Gaza. The Greeks then for PEDEM wrote ΠΕΓΕΣ, turning the M sideways; and lastly, 'ΕΡΓΕΣ. Le Clerc. But Grotius does not approve of the change of μ to σ, against all the copies; and as seldom taking place unless in words capable of Greek inflexion. The ב also is radical here in Syriac. 3. Therefore, it may rather be, Heb. שָׁנָה, LXX σεισμός, an earthquake, or any great commotion; as here βροντή, thunder. It is the voice shaking the earth, Haggrai ii. 7. שָׁנָה, σείσω, LXX. applied to the preachers of the gospel, Heb. xii. 26. Grotius. So Hammond. See also Bowyer. Taylor Concord. ad voces, et Calmet Dict. voc. Boanerges. Note: These two apostles showed their zealous temper, Luke ix. 54. also John, Mark ix. 38. In the Acts, John with Peter are the chief speakers and agents; and the zeal of James led to martyrdom by Herod. Whitby.

V. 18.—Thaddeus.] Some copies have here Δεβαιος, which Grotius connects with the passage in Origen, quoted Luke v. 27. infra: and Theodoret has also Θαδδαίος και Δεβαιος, quæst. 16. ad Numeros. But the account is confused; and probably the word Δεβαιος here only came from St. Matthew. See Mill ad loc.

V. 21.—He is beside himself.] The word εἰςτομη, except here and 2 Cor. v. 13. signifies in the N. Test. amazed or astonished by some sudden perturbation.
In 2 Cor. v. 13. it is opposed to sobriety; the exceeding or overvaluing himself. Thus in the Old Test. it is variously used for excesses and vehement commotions of mind. Ps. xxxi. 22. "in my haste," εν ἐκκατάσαυ μου. Vulg. in excessus mentis meæ. Here it may most probably be taken for acting or speaking in zeal; as the Prophets, an excess or vehemence of mind. In this chapter Christ began to show the splendour of his office: he cures on the Sabbath-day, ver. 2. looks about him, μετ' ὀργὴν, ver. 5. heals the diseased, ver. 7. is called the Son of God, ver. 11. appoints twelve disciples, and sends them to preach. The Pharisees consult against him, ver. 6. and impute his actions to Beelzebub, ver. 22. His kindred, less blasphemous, but prejudiced against him, vi. 4. John vii. 5. hearing of these high acts of his authority, come out, κρατήρα, to take him home with them; for they said, that he was guilty of some "excesses," or transportation of mind. Hammond.

'Εξτέρη is rather, faint from fatigue and exhausted spirits. This is a frequent import of the word in the O. Test. Gen. xlv. 26, 27. Josh. ii. 11. Isa. viii. 2. xxxiii. 5. Jer. xlix. 23. also Gén. xlii. 28. It cannot well be said that Christ ever showed any transportation or excess of mind. Whitby. So Grotius. Yet Doddridge apprehends, that the LXX only use the word to express swooning, or fainting away, not a faintness from excess of labour or want of food. He thinks in the N. Test. the sense is, "thrown into an ecstacy;" as Mark ii. 12. v. 42. vi. 51. Luke viii. 56. and Acts ii. 7, 12. xii. 16. and translates here, "He is transported too far." His friends feared that his zeal and present "fervency of spirit" might impair his health. If it were, "he is mad, or beside himself," the verb should be referred rather to ὅχλος, the multitude is mad, thus unreasonably to press upon him. Doddridge. Or, the obscurity arises from not attend-
ing to the word ἄγον, which does not denote that his friends said, but absolutely, “it was reported” that he is beside himself; i. e. generally, though falsely; or by others to them; hence they sent for him, ver. 31. Bowyer Conject.

Ver. 21.—his friends,] or relations, οἱ παρὰ αὐτῶν, cognati. Syr. Sui. Vulg. Grotius. Thus οἱ παρὰ βασιλέως, regii; Polyb. lib. v. c. 4.—and οἱ παρὰ Φιλίππου—μισθοφόροι, mercenarii Philippi. See Raphel. in excerpt. ex Polyb. and Elsner in Luke ix. 31. Bowyer. Hence it is probable, that, Joseph being dead, who is never mentioned after the commencement of Christ’s public ministry, Mary removed to Capernaum from Nazareth. Grotius. See vi. 3. infra.

V. 31.—and his mother,] Hence Theophylact ad loc. taxes her with vain glory, and guilt in endeavouring to withdraw him from teaching the word: Tertullian de carne Christ. c. vii. of incredulity: Chrysostom, of vain-glory, infirmity, and madness on this very account; Hom. 27. in Matt. tom. ii. p. 191. Whitby. Improperly enough; but it serves to show that the ancient Fathers did not speak with the superstitious veneration of the Romanists.

CHAP. IV.

The parallel passages are:


V. 2.—in his doctrine,] εἰς τὴν διδαχὴν αὐτῶν, a phrase peculiar to Mark; so xii. 38. i. e. he said this amongst other things in his teaching. Grotius.
V. 11.—*them that are without*] An appellation given by the Jews to the Heathens. Christ intimates that the kingdom of God would be shortly taken from them, and they would be without. Matt. viii. 12. Luke xiii. 28. 25. Lightfoot. Whitby.

V. 12.—*That seeing they may see, and not*] Compare with Isa. vi. 9, 10. Matt. xiii. 25. Luke viii. 10. John xii. 40. It appears that upon their shutting their eyes, or the voluntary hardening of their hearts against God, he withdraws his grace. Thus, here, the obscurity of the parables is a punishment to them for not being willing to see. Hammond.

The expression is somewhat proverbial; and relates to those who might see, if they would use their faculties, what they overlook through their inattention and folly. It is used by the Greeks; as in Æschylus, Prometheus of the rude state of mankind before he taught them the arts of life:

Oι πρῶτα μὲν βλέποντες ἰβλεπον μάτην,  
Κλύοντες οὖκ ἣκουον, ἄλλα ὀνειράτων  
'Αλιγκιοι στραφαίς, τὸν μακρὸν χρόνον  
'Εφυρον εἰκὴ πάντα.

IIIi videntes multa cernebant nihil,  
Surdâ audiebant aure; sic par somniis  
Abibat avnum, cuncta cum promiscua  
Passim jacerent.

So Demosthenes contr. Aristogiton. Or. 1. §. 123.  
Τὸ τῆς παρομίας, ὃρῶντας μὴ ὄραν, καὶ ἀκούοντας μὴ ἀκοῶν—as the proverb, "seeing not to see, and hearing not to hear." Le Clerc.

To the same purpose Doddridge, "Ye overlook what ye see, and are inattentive to what ye hear." Thus also Whitby on Luke viii. 10. observing that St. Matthew gives the full sense. Christ does not
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speak in parables that they may not be converted; but this sad effect follows as a natural consequence; because their heart is waxed gross, and seeing they see not. As Hosea viii. 4. "of their gold they have made them idols, that they might be cut off; and Micah vi. 16. "ye walk in the counsels of Ahab, that I should make thee a desolation." So Isa. lxiii. 17. Hence also, it is only from the want of seeing, συνέπε, or considering, or duly believing, when the word fails of effect. James i. 18. Whitby.

V. 13.—and how then] καὶ πῶς.—Καὶ is illative; it is to be rendered then, or therefore: so in the LXX., Gen. xiii. 16. and xxiv. 41. xxviii. 21. xxxi. 8. Exod. vi. 1. and many other places. In the N. Test. Mark x. 26. καὶ τις—"who then can be saved?" Luke xii. 29. 1 Cor. v. 13. "therefore put away." Whitby.

V. 20.—on good ground;) Observe the gradation: the seed on the highway comes not up at all; on the stony ground it springs; among thorns it increaseth; on good ground it springs forth to perfection. Whitby.

V. 21.—Is a candle brought] Grotius supposes this passage to be of the same import as the preceding parable; and to imply generally, that good works should be the manifest effect of the word. Le Clerc observes, that this is not in the sense of Matt. v. 15. where the same allusion is made: but that here Christ says, that he does not wish to use a parable which no one can understand; which would be as absurd as to put a candle under a bushel. He therefore immediately explains the parable (i. e. of the sower) to his disciples, on their demand. Le Clerc.

These words being only spoken to his disciples, and both here and in Luke viii. 16. subjoined to the explication of the preceding parable, the meaning
will be: "I give you a clear light, that you may discern the import of this and of other parables. And though I now do this privately, I do not mean that you should conceal it hereafter, but display it for the good of the world." Matt. x. 26. Whitby.

V. 21.—or under a bed?] ἵπτο τὴν κλίνην—it is rather the wooden couch strewn with carpets, on which they reclined at meals. Wall, Cr. Notes.

V. 22.—nothing hid.] None of those things which Christ teaches shall be kept secret by the disciples—or not published to the world. It is in a different sense, Matt. x. 26. Le Clerc.

V. 24.—Take heed what you hear:] τι ἀκούστε. Τι signifies πῶς, how, as τι γὰρ εἴδατι, "how knowest thou?" 1 Cor. vii. 16. Take heed how (as πῶς, Luke viii. 18.) you hear. As you attend to and use the hearing of the word, and are diligent to meditate on it, and practise it, will be your farther proficiency in knowledge. Whitby. So Grotius.

V. 24.—with what measure ye mete.] Grotius explains this again generally: to him that hath, that makes a due use of the first precepts, more shall be given. (But this also was spoken apart to the disciples.) Therefore it is rather a proverb, not applied exactly as in Matt. vii. 2. Here it imports, as the apostles use his institution, higher measures shall be given. Le Clerc.

V. 26.—seed into the ground ;] It seems to refer to the good ground in the preceding parable. As the seed springs and grows, the husbandman knows not how; so in the honest and good heart the fruit daily increaseth, though we know not how the word and spirit work that increase. Christ is here the husbandman, who soweth the seed, and reapeth at the
last day: though it can with no propriety be said, that it grows he knoweth not how, or that he sleepeth and riseth daily; which are only descriptive, and no parts of the comparison. Whitby.

V. 27.—*And should sleep,* ] The parable in general relates to the sowing the word of God; and chiefly by the apostles, by whose labours it will take root and grow, even in those places to which they had not returned to cultivate it, or even after their death. Le Clerc.

V. 29.—*the fruit is brought forth,* ] παράδει, in an unusual sense, is ripe or perfect; for so the Heb. לֵּבֶן is rendered by the LXX, Isa. xxxviii. 13. παράδεισίωμε, ripe fruit delivers itself to the gatherer. So Luke viii. 14. τελεσθονει, to bring to perfection. Hammond.

V. 29.—*because the harvest is come.* ] In this parable of seed in good ground, the sower is Christ; Matt. xiii. 37. (Grotius.) and the harvest the end of the world, Matt. xiii. 38, 43. Whitby. Yet Doddridge apprehends it is not Christ alone, who does not go away and sleep, and who knows how the seed springs up; but every faithful minister, who may be said also to put in his sickle, as having a part of the final harvest. (This seems doubtful.)

V. 31.—*It is like a grain of mustard-seed,* ] So this kingdom of the Messiah, before his death and burial, or the sowing of the body in the earth, 1 Cor. xv. 42. will have only a small and insensible increase; but will afterwards spring up, and become the greatest of kingdoms: “Being lifted up, he will draw all men after him.” Whitby.

V. 35.—*the same day,* ] ἐκεῖνη τῇ ἡμέρᾳ is only quâdam die; as also Matt. xiii. 1. xxii. 23. Luke
v. 17. has it, ἐν μία τῶν ἐμπρόσθεν; thus Heb. נְחַר הַעַל. Grotius.

V. 36.—as he was in the ship.] ὡς ἦν ἐν τῷ πλοίῳ, an elegant expression: so the Latin, ut erat disjecta capillos. It only implies a continuance in the narration. Grotius. Not, as Whitby, that he was sleeping. See Luke viii. 23.

V. 37.—a great storm of wind.] λαλὼψ ἀνίμων as, flumen Rheni; urbs Patavii. For λαλὼψ is defined by Hesychius, ἀνίμων συστροφὴ μετὰ νεφώ, a tempest of wind and rain; and thus the Scholiast on Homer. Grotius.

V. 40, 41.—And they feared exceedingly,] These words I would join to the former, “Why are ye so fearful?” and begin the next verse thus: “And they said,” &c. Whitby.

CHAP. V.

The parallel passages are:


V. 1.—of the Gadarenes.] Gadara, says Josephus, J. B. lib. iv. 25. was the metropolis of Perea, or of the region beyond Jordan; hence “over against Galilee,” Luke viii. 26. yet only sixty furlongs, or about eight miles, from Tiberias, Joseph. de vit. suæ. but on the opposite, or eastern, side of the river and the lake; being enumerated by Pliny, lib. v. 18. and Josephus in vitâ, amongst the cities of Decapolis, in
or adjoining to Syria. The city was rebuilt by Pompey, Ant. xiv. 8. given by Augustus to Herod, Ant. xv. 11. but, with Hippo, being Ἑλληνίδες πόλεως, Grecian cities, was, for that reason, re-annexed at his death to Syria. Ant. xvii. 13. And the greatest part of the inhabitants were Heathens and Syrians; as appears by the destruction made in it by the Jews, in revenge for the massacre of their countrymen at Caesarea, Jos. B. J. lib. ii. 33. Hence the Heathen jurisdiction; and the large herds of swine, not contrary to their customs. Lightfoot. Index. MacKnight. Hammond. note on Matt. viii. 30. Whitby. Geogr. Tab. Gergesa was an adjoining town, and the district named from it included both cities. Lightfoot. Grotius from the Jewish Tabul. Judæa. The Gergesenes were so named from Josh. iii. 10. LXX and Josephus, Ερυθεαίοι, or rather from נצרתי, the clay-soil; as the Chaldee renders 1 Kings vii. 46. Lightfoot ad loc. et Chor. cent. vol. ii. p. 70.

V. 2.—a man with an unclean spirit.] There are several trifling differences in the Evangelists, which do not affect the veracity of their relations; but rather, as being written at different times, confirm the general coincidence. Here is one man mentioned; in Matt. viii. 28. two are spoken of. So x. 46. one blind man, Bartimeæus; in Matt. xx. 30. there are two: that is, in Mark there is one, and perhaps more; in Matthew, the just number. The Evangelists do not relate all, but some particular things that were done by Christ; John xxi. 25.—Of the same slight importance is the different arrangement or order of facts here and in St. Matthew: Mark ii. has the cure of the paralytic, before the herd of swine, c. v.: Matthew the contrary. The withered hand, Mark iii. is not in Matthew till c. xii. So the cure of Peter's wife's mother is prior in Mark to Matthew. The
brokers driven from the Temple, is before the withering of the fig-tree in Matt. xxi. the contrary in Mark xi. The Evangelists no where oblige themselves to observe the order in which things succeeded to each other; that being generally extrinsical, and of no importance to the relations. Hammond.

Yet curiosity inquires, why, there being two demoniacs, Matt. viii. 28. St. Mark and St. Luke name only one? Dr. Lightfoot conjectures, the one was a Gergesene and a Jew; the other more remarkable, as being a Gadarene, and of a Heathen city (Josephus.), as appears by the swine. This, and that in favour of the Syro-phænician woman, were the only cures wrought on Heathens. He was also the man whom the inhabitants could not bind. On both these accounts, especially as St. Matthew was silent on them, he is particularly noticed by the two Evangelists. Whitby.

V. 5.—cutting himself] The modern Arabs cut their arms, which are usually bare, to mark their anguish or move compassion. This is supposed to explain several texts; as Jer. xvi. 6. xii. 5. xlvii. 5. xlviii. 37. Thus the priests of Baal. 1 Kings xviii. 28. and the prohibition, Deut. xiv. 1. Shaw. Harmer, V. ii. p. 516.

V. 7.—What have I] Ti ἐμοὶ καὶ σοὶ; not contemptuously, as the Latin, Quid mihi tecum est? but, Wherefore do you molest me? as the Hebr. 2 Sam. xvi. 10. 2 Chron. xxxv. 21. Joel iii. 4. So the Scythians, in Quintus Curtius, Quid nobis tecum est? nunquam terram tuam attigimus. Grotius, and note on Matt. viii. 29. It is not a Hebraism from 2 Kings iii. 13. but a phrase in the Greek: so Arrian in Epictetus, Τι ἡμῖν καὶ αὕτη. See more instances in Schmidius, on Matt. viii. 29. Whitby. Being
frequent in the O. Test. and especially as appearing in St. Matthew, it is more probably a Hebrew mode of expression.

V. 7.—*torment me not.*] Βασάνιζειν is not only to torment, but to imprison. See note on Matt. xviii. 34. and viii. 6. Thus here, the Devil adjures Christ not to send him to his prison, “to his chains.” Jude 6. 2 Pet. ii. 4. In the parallel place, Luke viii. 31. “to go into the deep,” i.e. into hell; see note ad loc. (instead of going up and down, Job i. 7.) their place of restraint, where they were kept in custody to be punished, 1 Pet. ii. 4. Thus again Matt. viii. 29. Send us not to prison, βασανίζασαι, before the time of our going thither at the end of the world; intimating this present to be a more tolerable state. Hammond. See Grotius, note on i. 24.

Βασανίζειν never imports to restrain, or imprison, except for the purpose of torture: and as those who entreated not to be tormented, Luke viii. 28. afterwards, ver. 31. requested not to be cast into the abyss, it shows they were two different things. So in the instance, Mark i. 24. Luke iv. 34. “Art thou come to destroy us before the time?” “We are not to be punished till the final judgment,” 2 Pet. ii. 4. Jude 6. Rev. xx. 10. “Now we wander over the earth,” Job i. 7. 1 Pet. v. 8. which expostulation implies, they meant by βασανίζασαι, “to torment or punish.” Whitby on Matt. viii. 29.

“Art thou come to torment us before the time?” Matt. viii. 29. Here was such a reference to the final sentence which Christ was to pass on these evil spirits at the end of the world, Jude 6. as could not be dictated by lunacy: it may be questioned if the person speaking, or any of the hearers, but Christ himself, understood the full propriety of it. Doddridge, §. 70.
V. 7.—of the most high God? τὸν ὕψιστον Θεὸν, as ἡ ἐλλυγή ἡ ἑ, Gen. xiv. 18. Heb. vii. 1. So Philo twice relates, that Augustus had sacrifices offered at Jerusalem to the most high God; so Josephus speaks of the time of Hyrcanus, the priest of the most high God. (Sometimes the epithet is used alone, as Deut. xxxii. 8. “when (ἥλυγη Ηαλίων) the Most High divided the nations;” and thus Psal. xviii. 13, &c. So Philo-Byblius from Sanchoniathon in Hist. Phœnic. Ἑλῳν καλοῦμενος ὕψιστος. The Tyrians or Phœnicians of Carthage pronounced the word, Alon; as appears from Sisenna et Plauti Pœnulus. Act. v. sc. l. (The invocation in Plautus is, Υθαλονιμις, vulgare, the masc. and fem. Hebr. plural terminations, see note ad loc. edit. Taubmanni.) So that doubtless, says Grotius, this word was an ancient name of the Deity with the Canaanites and Phœnicians. See Grotius.

V. 7.—I adjure thee] As 1 Thess. v. 27. Acts xix. 13. Not the exacting of an oath (as Beza thinks), and as is a frequent sense of ὄρκιζω (see note on Matt. xxvi. 63. supra.), but rather an earnest supplication; as νῦ κάν θεὸν, per omnes te deos oro. Horat. per te sacra precor. Virg. ἐξομαί σου, Luke viii. 28. Grotius.

V. 9.—What is thy name?] Names are only in use amongst creatures who have the gift of speech. Yet good and bad spirits have names in scripture: as Gabriel, Michael, Beelzebub. They appear to be given by men, or assumed by the spirits to accommodate themselves to men. Le Clerc.

V. 9.—Legion:] A Roman legion, at that period, consisted of six thousand men, but it was only a usual phrase with the Jews to express a great number; as Berish. Rabb. §. 20. Le Clerc. Lightfoot.
V. 14.—in the country.] τοὺς ἄγρους, the little villages, as vi. 36, 56. Hammond in paraph. gives these reasons for this miracle: that the people might see the virulence of the devils, and hence the mercy to those possessed; and see the mercy also approaching their country by the coming of Christ. See Whitby.

V. 18.—that he might be with him.] Perhaps afraid of relapsing into the demon’s power. Christ was willing to show that he could equally protect, when absent, those who trust in him. So Theophylact. Grotius.

V. 19.—and hath had compassion] καὶ ἡλέησε σε. Beza, from the Camb. MS. favoured by the Syr. reads, καὶ ὅτε ἡλέησε σε. But Grotius observes, the usual reading is not a harsh construction. The Greek will very well admit, δοσα ἡλέησε σε, which is no more than ἐκαρπισάτω σοι. Or it may be the same as δοσα—ἱποίσε, ἐλεήσας σε, the conj. copulative added to a verb having often the force of a participle. Christ refers the miracle to God, through a modest unwillingness to speak of himself. Grotius. Or as acting in his prophetic office. Whitby on Luke viii. 39.

V. 22.—rulers of the synagogue.] See note on Matt. ix. 18. supra.

V. 23.—come and lay thy hands] ἵνα ἑλθὼν. There is often an ellipsis of some verb or sentence before the particle ἵνα. As here, ἐκόμαι, I pray thee, is wanting: xiv. 49. “This was done,” is wanting. So 1 John ii. 19. Eph. v. 33. Let the wise see, or, take heed, is wanting. Whitby.
V. 27.—*When she had heard of Jesus,*] Having heard of the fame of Jesus. This circumstance is omitted by Matthew and Luke, though material.

Conclusions, therefore, should not hastily be drawn from the silence of the Evangelists in any case, but the matter supplied from the general meaning of the narration. Thus, in the case of the penitent thief, it may be reasonably concluded, though the Evangelists are silent, that he had known Jesus before his suffering. Le Clerc.

V. 30.—*knowing—that virtue had gone out of him,*] A popular mode of speaking, but of great force. It expresses fully that it was not an adventitious power, such as that exercised by God on the prayers of the Prophets, but a virtue which resided in him in the highest manner, and produced these effects; hence said, ἐξέχωσθαί, to go out of him. Grotius. Thus, δύναμες παρά αὐτοῦ, "the virtue with him went out and healed them." Luke vi. 19. It is evident, the virtue of healing resided in Jesus; which is never said of the Prophets or Apostles. Their cures are ascribed to God, as Acts xix. 11, 12.; but Christ's to the divine virtue in him, when he chose to exercise it; as John xiv. 10. Whitby.

V. 33.—*fearing and trembling,*] because she had presumed to come near a person whilst legally unclean. Lamy, b. i. c. xii.


V. 38.—*and wailed greatly,*] Ἀλαλάζειν, in classical Greek, is the sound of exultation on joining
battle, or after victory. (See Scapula ad voc. also Suidas.) ὀλολύκειος is used to express grief; as Jam. v. 1. Hence Beza would prefer ὀλολύκειος here. But either the words are both derived from ὑπηρη clamor, lugubris chiefly (so Whitby), or the Hellenists chose the Greek words nearest in sound to express this Hebrew word; and hence in the LXX, ἀλαλάκειος is often used for lamentation, as Jer. xxv. 34. 36. Ezek. xxvii. 30. so Jer. iv. 8. xlvii. 2. Grotius. Whitby.

It is also found in this sense in pure Greek. Eurip. Electra. 843. in Bacchis 1131. Spanheim in orat. Julian. i. p. 234. The words are formed from Hallelujah (this surely is a mistake), and used promiscuously in joy or sorrow. See Meric. Casaub. de nupera Homeri edit. p. 42. Bowyer.


V. 43.—that no man should know it.] See note on "See thou tell it no man," Matt. viii. 4. An additional reason may be, lest the dead might be brought to him to bring to life. His miracles were designed chiefly as proofs of his mission, and not to alter the order of nature, on every request made to him. Le Clerc.
CHAP. VI.

The parallel passages are:


V. 2.—what wisdom—that even such mighty works] ὅτι καὶ δύναμις. "Or, here, does not signify "that," and refer to wisdom, but is used for πῶς, how. (How is it that also such, &c. Whitby Paraph.) So the Hebrews use their preposition נא, which is usually rendered by ὅτι, as Isa. xxix. 16. נא quomodo, "how shall the work say to the workman," &c. See ix. 28. infra, and note on Luke vii. 47. Le Clerc.

V. 5.—And he could there do no, &c.] Properly, he would not; that is, as none besought him to relieve them by a miracle, and they were generally incredulous, he did not think it expedient; it was against the rules by which he acted in performing miracles, to work them there. In this, as Hierocles expresses it in Aurea Carmina, v. 8. τῷ τῆς προαιρέσεως οὐ τῆς φύσεως μέτρῳ τὴν δύναμιν κανονίζει, "he made his own will, rather than nature, the measure of his power." So the Greeks use δυνασθαι and ἀδυνατεῖν for our making our reason a law to us, which does not permit us to act improperly. See Xenoph. ἀπομν. lib. ii. c. ii. 22. Le Clerc.

V. 5.—he could there] He could not induce himself to perform them: as the Latins, "Impetrare hoc a me non possum." Thus Gen. xxxvii. 4. John vii. 7. Acts iv. 20. Rev. ii. 2. 2 Cor. xiii. 8. all ex-
pressive of the will or affections of the mind. When belief appeared to spring from the first miracles, Christ cherished that growing faith by adding more. But though he had fully the power, he had not the will; but desisted from doing more mighty works to obstinate incredulity. Grotius ad loc. et ad Matt. xiii. 58. For Christ still requiring faith in the patient; where this was wanting, they wanted that condition which only made it fit that he should do the miracles—not that he wanted power. Whitby.

V. 6.—And he marvelled because of their unbelief.] Thus, Matt. viii. 10. he marvelled at the faith of the centurion. It was certainly in their power, as in the centurion’s, to believe or not; and faith was not produced by an omnipotent act of God on those who believe, or Christ would not have had in either case any ground of expressing his admiration. Whitby.

V. 8.—save a staff only;] In Matt. x. 10. the Apostles are commanded not to take coats, &c. nor yet staves. The meaning is: Ye need not provide staves on purpose; but those who usually bear them may take them., Le Clerc. See note on Matt. x. 10. supra.

V. 9.—not put on two coats.] See note on Luke ix. 3. infra. The general idea is: Make no additional preparation; but trust in this particular instance solely to providence. A temporary command to illustrate a general precept. Grotius.

V. 13.—anointed with oil many] To show that things in their own nature useless, or ineffectual, could cure in the hand of God. Le Clerc.
Dr. Lightfoot fully proves, that it was usual with the Jews to anoint the sick with oil in order to their recovery. Hieros. Berac. fol. 3. 1. (So Grotius.) The virtue, however, when used by the Apostles, could not be natural, as the cures were constant and certain. Whitby. Unction with oil was a remedy frequently employed by the ancient physicians; and that even in acute fevers. Celsus de Med. ii. 14. Galen. comment. 4. in Hippoc. de Nat. Vict. in Morb. Acut. As the art of medicine was practised among the Jews by the priests and prophets, its remedies became partly sacred; and unction in dangerous cases became a religious ceremony, with imposition of hands, and prayers for the sick. Wiltan. Yet it might be partly symbolical of the joy and comfort imparted to the mind by God, and often represented by that metaphor. The first Christians, who were accustomed to practise, in visible signs, the allegorical allusions in the scriptures, used oil in their rites; as at baptism, and on the imposition of hands which succeeded it. Thus St. Paul, 2 Cor. i. 21. and 1 John ii. 20, 27. speaking of the unction of faith, or of the spirit. The Christians used oil in the ordination of priests (Tertullian.), and in re-admission of heretics. Respons. ad Orthodox. Grotius.

V. 14.—heard of him.] or, heard his name, for it was spread abroad. Τὴν ἀκοὴν Ἰσοῦ, is in some MSS. after ἱκουσεῦν. Beza. Or it may be thus: ἱκουσεῦν—(φανερῶν γὰρ ἐγένετο) τὸ ὄνομα αὐτοῦ. Grotius.

V. 14.—and he said.] or, they said, ἀκουστά. In either case, this part of the sentence should be in a parenthesis to the end of ver. 15. for what Herod said is related in the 16th verse. "And he said," ἀκουστά, here, is only, "and some one said. And thus
Luke ix. 7. Bengal. in Gnom. Bowyer. This is probable; for Grotius observes, that Luke usually follows Mark.

V. 14.—the Baptist] ὁ βαπτιζών, a Hebraism. The other Evangelists, and Josephus, always write ὁ βαπτιστής. From this instance, and διό, διό, ver. 7.—and again, συμπώσια, συμπώσια, ver. 39. and others, it is clear that Mark writes less pure Greek than the rest, or is the most given ἵππαξεῖν. Grotius.

V. 15.—That it is a prophet,] ὃς προφὴτης ἵστιν. I see no necessity for changing the reading here to ὁ προφήτης, the prophet. For it does not appear, by Matt. xvi. 14. Luke ix. 19. that the Jews owned him as the Christ. But some said he was a prophet, John iv. 19. ix. 17. Luke vii. 16. Others, that he was one of the old prophets, Luke ix. 8. particularly the prophet Jeremiah, Matt. xvi. 14. which, without leaving out the ἦ ὅ, agrees with the present text. Whitby. 'H, however, is wanting in the Alex. and many MSS. in Vulg. Syr. Copt. Arab. Pers. Ἱθυπ. versions, (Mill.) and the sense is more complete, a prophet as one of the old prophets—equal in power to them. Grotius.

V. 19.—had a quarrel against him,] Primarily, was in mind averse to him; hence angry. Whitby. Ἴνειχεν αὐτῷ, was angry with him, so Luke xi. 33. ὄψις, Hebr. in the O. Test. rendered by ἵγκορτω, to be angry, LXX, Gen. xxvii. 41. Ps. liv. 3. by μνησικακέω, bearing injuries in mind, Gen. 1. 15. and so by ἵνειχος, Gen. xlix. 23. So Hesych. and Phavorin. Hammond. Grotius. Or, ἵνειχεν is, 'imminebat ei,' pursued him with bitter hatred. So Eustath. ad Odys. T. κατὰ τινος ἵνειχος. So Mark xi. 25. Rev. ii. 4, 14, 20. Beza. Or, 'hung upon him,' as a c 2


This does not agree with his desire to kill him, Matt. xiv. 5. Rather, he observed and regarded his sayings. Whitby. So Grotius. Yet, to be understood in the plusquamperfect, as frequent with the Hebrews and Hellenists, He had observed and valued him, before his reproof. Grotius.

V. 20.—he did many things,] Thus the people appeared to do all things according to his (the Baptist’s) counsel. Jos. Ant. xviii. 7. and “rejoiced in his light,” John v. 35. So that probably he gave advice to Herod also on public and important subjects. Grotius. Or, for ἀκούσας, read ἀκούσας ἀντοῦ: Herod did much, diligently endeavoured, to hear him. D. Heinsius. Bowyer. But ζ is not readily substituted for τ.

V. 21.—a convenient day] ἡμέρα ἤκαῖρος, a day of vacancy. So ver. 31. οὐκ ὠκαίρων, “they had not leisure to eat;” so the Gloss. and Phavorinus. Here it implies a festival. Hebr. יָשִׁי, a good day. Hammond. Or, a day favourable to the designs of Herodias. Grotius.

V. 21.—his lords,] μεγιστάνας—a word frequent in the East. So Suetonius de Persarum rege loquens,
et Tacitus de Armeniis. Beza. So Rev. vi. 15. as Dan. v. 2, 3. and satraps, Esth. ix. 3. Τοῖς πρῶτοις are the chief magistrates in the cities. So Novella, cap. xxiii. Grotius.

V. 23.—half of my kingdom.] A customary phrase of liberality. So Esth. v. 3. LXX. So Philip of Macedon promised Satyros the comedian whatever he should ask, Diod. Sic. lib. xvi. Grotius ad Matt. xiv. 7.


V. 27.—an executioner,] σπεκονλάτωρα. Spiculator, (or speculator; it is written in both ways,) under the Roman emperors, signifies a soldier of the guard. (Tacitus uses the word, Hist. lib. i. cap. 24.) The captain of the guard of Pharaoh and Nebuchadnezzar is called by the interpreter of the Chald. paraphr. princeps spiculatorum. So the captains of fifties, 2 Kings i. 11, 13. are captains of the king's guards. These guards, amongst the Jews, Egyptians, Chaldeans, and Romans, were the executioners of those the king condemned. Hammond. Thus Adrian, in his Epist. ad Aquil. Braduam. "Let not the speculatores claim the spoil of those punished." And Valentinian, Theodosius, and Arcadius speak of them as the apparitores, attendants on the ordinary judges. Centurio—condere gladium speculatorem jubet. Seneca. So Tacit. and Firmicus. The word was also used by the Hebrews. Grotius. See the Aruch in the word מַסָּקֵלָטָה specular. Lightfoot.
V. 29.—And when his disciples, &c.] Michaelis compares the relations of the Evangelists and of Josephus, which differ chiefly on the motives assigned to Herod. Josephus attributes the execution of the Baptist to the fear that his authority with the people might end in a rebellion. Exclusive of inspiration, the consistency, the nearness of time to the event related, a brother of St. Peter the friend of Mark having been amongst others John’s disciple, the minuteness of the description, the impartiality and moderation in showing how Herod was surprised into consent, all this would naturally incline us to give credit to the Evangelists. Josephus was born some years after John was beheaded, and was neither known to his disciples, nor interested to inquire minutely into the subject. Michaelis, part i. cap. ii. §. xii. vol. i. p. 62.

Also, it is clear that John was in a prison adjoining the palace. And the banquet was more probably at Tiberias, than at Machærus, as Josephus relates. Macknight. On the time of his death, compare note on Luke iii. 14. infra.

V. 37.—two hundred pennyworth] A Roman denarius (or penny here) being about seven pence halfpenny, this sum may be equal to five pounds (Macknight), or six pounds five shillings (Doddridge). He thinks with Grotius, that it may appear to have been their whole stock, which the disciples offered; rather than implying, as Beza and Whitby apprehend, a question of admiration; a naming of a large sum. But compare John vi. 5, 6, 7. where the answer of Philip seems of this latter import. Further, 200 zuzees, i. e. denarii, Aruch in מ was with the Jews a usual fine or mulct; Bava Kama, cap. viii. hal. 6. and a frequent expression for a considerable sum. Lightfoot.
ST. MARK. CHAP. VI.

V. 39.—sit down by companies] συμπόσια, συμπόσια—from the Hebrews, who want phrases of distribution, and double the words in their stead. So δυο, δύο, ver. 7. similar to ἸΩΑΝΝΗΣ, ἸΩΑΝΝΗΣ, man, man; i. e. man by man, one by one; as John viii. 9.


V. 45.—go—before unto Bethsaida.] The command of Christ was to go from the desert across perhaps a bay to Bethsaida: to which place he might have easily himself gone by land; but " the wind being contrary," Matt. xiv. 24. or a contrary wind arising, drove them to Capernaum in the country of Gennesaret. Doddridge. Macknight.

V. 46.—sent them away,] αὐτοῖς, i. e. the multitude, τῷ ὀχλῷ. See Matt. xiv. 23. The construction is, as viii. 1. ὀχλοῦ—ἐχόντων. Grotius.

V. 48.—in rowing ;] ἐν τῷ ἐλαύνειν, rightly translated 'remigare.' So Xenophon. Thus Syr. et Vulg. Grotius.

V. 56.—or cities, or country,] ἀγορά, properly a field. Here the region, or country in general, opposed to the city. So Phavorin. And the Latin, ager. Hammond.
The parallel passages are:


V. 2.—*eat bread—with unwashed hands.*] Κοινὸς has two primary senses: polluted and common. Hence, in the sense of polluted, the Latin σέβας, "mire;" and from κοινός, in old Latin quino, the word inquinò to pollute. In this sense it is used for whatever is forbidden by the ceremonial law. As meat, 1 Macc. i. 50. (47.) νίκα καὶ κτήνι κοινά, "swine's flesh, and unclean, or forbidden, cattle." And so ver. 62. Thus Acts x. 14. xi. 8. Rom. xiv. 14. Heb. x. 29. and thence κοινόν, to defile, Matt. xv. 11. and in other places. So the grammarians: κοινὸν signifies βδελυκτῶν, ἀκαθαρτῶν, abominable, or unclean. Thus also, hands unwashed before meat were called κοινοὶ χέρις, polluted hands, as being forbidden, if not by the law, by the traditions of the elders. So Maimonides in Maimonides tr. Chagigah. cap. xi. §. 5. "We say, a man must not eat bread before he wash his hands." Hammond. The manner of washing is described in the note to verse 3.

V. 2.—*they found fault.*] As the Alex. and other MSS. with the Goth. Copt. Syr. versions, omit ἐμέμψαντο, Mill apprehends it may have been inserted to complete the sentence, which, including the third and fourth verses in a parenthesis, will be sufficiently perfect without it. Mill ad loc. et Proloc. 1196. Bowyer.
V. 3.—except they wash their hands oft.] ἵνα μὴ πνυμὴ νίφωσαί τὰς χεῖρας: properly, 'except they wash their hands to the wrist.' This was the precept of the Rabbins. Maimon. Yad. tr, Beracheth. cap. v. §. 4. Χεῦρ, in Homer and Hippocrates, is used for the arm: hence it is plain, πνυμὴ is the hand with the wrist. The Jews raised their hands when they washed, (lest the polluted water should return, says Lamy, App. Bibl. p. 241. 4to.) See Pocock's Miscell. p. 367, &c. and Palladius Lausiac. Hist. C. ρωγ. Hammond.

Le Clerc observes, that the primary meaning of κομνὼν is, common; hence polluted, as what is used in common. Also, that πνυμὴ is properly the fist, or the hand closed. Pollux, lib. ii. 147. Hesych. Phavorin. (Suidas.) See J. Scaliger in Serarium, cap. vii. and Grotius. And that the washing of hands is founded by the Jews on Lev. xvi. 11. through a mistake; for in that passage the person "having" the issue or uncleanness is directed to wash his hands. Le Clerc.

The word πνυμὴ plainly relates to the Jewish customs, they washed the hand to the wrist; and cannot be explained with M. Le Clerc, from Hesychius and Phavorinus. See Dr. Lightfoot in loc. Whitby. (Probably Le Clerc had said more in his first edition.) —Πνυμὴ, says Lightfoot, is the fist. They washed ἡμέλῃ ῥῦ unto the joining of the arm. Jēdaim, c. 2. hal. 3. Lightfoot.

Thus Grotius, Exod. xxii. 18. πιάζω, is, LXX. πνυμὴ—facto pugno, as Cicero expresses it. They washed their hand, when closed, with the other hand, as we learn from Moses Gerundensis, and J. Baalturim in Semitā vitæ. Theophylact has it ἀχρα ὁγκώνος, to the elbow, which, though true, cannot be collected from the present word. Grotius. So Beza; except that, with Hammond, he disapproves
V. 12.—ye suffer him no more] This is a transition from the direct consequence—which would be, he is no longer obliged to support his parents—to an oblique or indirect one. Instances of the same mode of writing are cap. xi. 32. and, contra, from the indirect to a direct consequence. Mark vi. 9. Luke vii. 4. Matt. ix. 6. xxvi. 18. Clem. Rom. L. Περιοδοί Πέτρου, (i.e. the Recognitions probably.) Grotius.

V. 13.—tradition, which ye have delivered:] which ye and your forefathers have delivered down. Chald. παρέδωκατε. Le Clerc.

V. 13.—many such like things] as to make an oath that they will not receive a man to their table, or afford them any help. Philo. de Special. Leg. p. 595. D.E. Whitby, note on Matt. χυ. 5. So that Dr. Pocock (Misc. p. 415.) cites an ancient canon of the Jews, that vows take place, and supersede things commanded by the Law. Whitby.

V. 15.—There is nothing from without—can defile] These legal defilements were instituted by God for peculiar purposes, and are arbitrary. They had in part prevailed amongst the Egyptians, Gen. xliii. 32. They were now soon to be abolished. Christ here places them in their true light to the Jews. Le Clerc.

V. 22.—foolishness :] αφροσύνη. "Αφρων signifies mad, or insane; also imprudent, as opposed to σωφρόν temperate, or having self-government. In this last sense the word is here used; intemperance, want of regulation of the passions. Thus Xenoph. Inst. Cyr. lib. iii. prope initium, Tigranes says, τῆς αφροσύνης, the man’s intemperance, his unreasonable
anger towards his opponent, ceases. Thus Hebr. nabal, and nabal, import insane and intemperate, or wicked in this sense; and are so rendered by the LXX, Ps. xiv. 1. Deut. xxii. 21. Judg. xix. 23, 24. xx. 6, 10. Le Clerc. Hammond supposes it boasting, from 2 Cor. xi. 1, 19. xii. 6, 11. Hammond.

Whitby apprehends, that it not only imports incogitancy as to good, but a want of awe or reverence to the divine majesty. He arranges the evil qualities here mentioned under the commandments, as Rom. xiii. 9. of the second table; adding the incentives, ἀφροσύνη, as above; πονηρία, a disposition to hurt or injure; pride; and evil thoughts, or reasonings. Whitby.

V. 22.—covetousness, &c.] πλεονεξία, studium habendi, which St. Paul names a species of idolatry. Col. iii. 5. Thus Xenophon, τῶν τοῦ πλεονεκτῶν ἐσωτα. Thus Luke xii. 15. 2 Pet. ii. 14. Πονηρία is sometimes taken for vitiositas, all vice: yet here for a definite species of it, malitia. Thus Rom. i. 29. where the Vulgate properly translate by malitia. Cicero Tus. iv. Malitia certi cujusdam vitae est, vitiositas omnium. It is nearly allied to κακοθεσία. (But πονηρία, in the plural, may here import vitiositas.) Δόλος, i. e. dolus malus. Ὄφθαλμος πονηρὸς is φθόνος, Rom. i. 29. Thus the Hebrews often use ע"י, as Deut. xv. 9. Ἐλασθεῖα, as Col. iii. 8. is maledecintia, calumnies; for Christ speaks of offences from one man to another. Thus Eph. iv. 31. (Beza ad Matt. xv. 19.) Two sorts of persons addicted to it are mentioned in the Romans. Ψηφισταῖ and κατάλαλοι. It is strictly παρὰ τῷ τίνι φίλῳ βλάττεις: hence used by Demosthenes and others as calumnia, see note on Matt. ix. 3. supra. "Ὑπερφανία is defined by Theophrast. καταφρόνησις τις πλὴν αὐτοῦ τῶν ἄλλων."
46 ST. MARK. CHAP. VII.

'Αφροσύνη is incogitancy towards good. So Paul, Eph. v. 17. Grotius.

V. 24.—no man know it:] lest he should seem to resort to the Heathens, neglecting the Jews. Grotius. Whitby.

V. 29.—go thy way:] ἄπαγε in a parenthesis, which connects the context better. Grotius.

V. 32.—had an impediment—] μογιλάλος, a stammerer, or tongue-tied; see the next verse: and so the Syriac. But it may here mean dumb, or speechless: for thus it is referred to ver. 37. and the Heb. דָּל (properly דָּלָלָל, dumb, Ps. xxxviii. 13. Grotius.) is twice given by the LXX, μογιλάλος, where it expressly signifies dumb, or speechless. Exod. iv. 11. Isa. xxxv. 6. Hammond.

Yet as the man, ver. 35, "spake plain," Grotius and Le Clerc conclude he most probably must have known language before; and this sense of an impediment is nearer the proper meaning of the word. Le Clerc. And ἀ non, priv. as in ἀλάλοις, ver. 37. often only expresses a difficulty. Grotius.

That he was dumb as well as deaf (and if totally deaf, he could not learn or utter language) appears from ver. 37. and from Matt. ix. 33. Luke xi. 14. if they speak of the same person. Whitby.

V. 33.—touched his tongue:] Christ often uses visible signs of the virtue he would exert. As the ears of the deaf appear closed, he applies his fingers, to intimate he would open them. As the tongue of the dumb seems to be tied, or, through drought, to cleave to the palate, he moistens it, to intimate he would loose and give free motion to it. Grotius.
ST. MARK. CHAP. VIII. 47

The ancient prophets laid their hands on those they healed, 2 Kings v. 11. Whitby.

V. 34.—Ephphatha, that is, Be opened.] Grotius shows that it is usual in the O. Test. to apply δια
νοιγεσθαι to opening the mouth, as Ps. xxxviii. 14.
xxxix. 9. Prov. xxxi. 8. So Luke i. 64. So of the
eyes. And though λέεσθαι is the proper phrase for
setting free the tongue, yet the other may be used.
The visible signs of this miracle, the saliva touching
the mouth and ears, and the word Ephphatha, were
anciently adopted in the rite of baptism, as a figure
of the removal of obstacles from the mind. Grotius.

V. 36.—a great deal—] μάλλον περισσότερον: similar
Thus was fulfilled, Isa. xxxv. 6. Grotius.

CHAP. VIII.

The parallel passages are:

Mark viii. 1—38. Matt. xv. 32. to xvi. 28.

V. 10.—parts of Dalmanutha.] In the country of
Gadara, on the south-east of the lake of Genesareth,
and probably near the town, or within the bounds of
Magdala, Matt. xv. 39. which it appears was adjoin-
ing to Chammath, the bridge leading to Tiberias; see
Lightfoot Chorogr. Israel, cap. lxxvi. and Decad.
Chor. on Mark, chap. v. So Le Clerc.
V. 11.—to question with him,] ὑπερετῶν αὐτῷ, i. e. to dispute with him. The most ancient mode of disputation was by questions. Hence Aristotle enumerates among the sophisms, πλείω ἑρωτήματα. See Luke ii. 46. Grotius.

V. 11.—a sign from heaven,] All miracles are signs from heaven, or from God. But the Pharisees perhaps here alluded to such a public sign as that which John received at the baptism of Christ, “the heavens opened, &c.” Le Clerc. As Moses brought down manna, and Elijah fire, from heaven; Joshua stayed the sun in his course; Isaiah caused it to return backward. Lightfoot.

V. 12.—in his spirit,] τῷ πνεύματι. This expression here chiefly shows the violence of his emotion. So Paul at Athens, Acts xvii. 16. So the Heb. הַרו not always ‘the mind’ in a strict sense. See Schindler’s Lexicon. Le Clerc.

V. 12.—There shall no sign be given] εἰ δοθήσερα, “if there shall be given?” This is an elliptical form of an oath frequent in the O. Test. Deut. i. 35. Ps. xcv. 11. lxxxix. 3, 4. cxxxii. 2, 3. 1 Sam. iii. 14.; and here to be supplied thus: “Verily I say unto you, if there shall be a sign given to this generation,” let me not live, or, let me not be deemed a true prophet. See Whitby on Heb. iii. 11. We find it more fully in Ezek. xiv. 16. ὡς ἔγω, εἰ δοθῇ θυγατρίς σωθήσονται: “As I live, they shall neither deliver sons nor daughters.” Hence our Lord cannot be said to forbid all oaths. Whitby.

V. 13.—he left them,] as incorrigible, says Theophylact. Whitby.

V. 17.—yet hardened?] πεπωμένη, having an unbelief rooted or fixed by age; as this word imports vitium vetustate inolitum. Grotius. See a note of Whitby, on its being a sin of infirmity with the Apostles, of perverseness with the Jews. Whitby.

V. 23.—led him out of the town:] declaring, by this, the town of Bethsaida unworthy to behold this miracle, as they had seen so many mighty works in vain. Grotius. Whitby. Or he might only shun a concourse of people, that the miracle might not be tumultuously published.

V. 24.—And he looked up,] —‘Αναβλίπω in the N. Test. with or without εἰς οὐρανὸν, when spoken of those who are not blind, signifies to look up. Matt. xiv. 19. Mark vi. 41. vii. 34. Luke ix. 16. xix. 5. or, simply to behold; as Luke xxi. 1. Mark xii. 41. But it is generally used of blind persons, and then signifies, as here, recovering their sight. See Matt. xi. 5. xx. 34. Mark x. 51. Luke vii. 22. xviii. 41. John ix. 11, 15, 18. Acts ix. 12, 18. xxii. 13. Luke iv. 18. Hammond, who therefore here translates the word by “recovered sight;” (and thus Erasmus, et recepto visu.) And in the next verse, for “made him look up,” would substitute, “perfected the cure;” and thus again Erasmus, et fecit ut visum reciparet. But Beza, Grotius, and all other commentators and versions, granting the frequent use of the word as recovering sight, determine that, here, it is only looking up; his sight being yet very indistinct.

V. 24.—men, as trees,] I cannot distinguish them from trees, but that they walk. Hammond; Paraph.

VOL. II.
V. 26.—to his house.] Either his house was not in Bethsaida (Whitby. Macknight.), and he was only recommended by the people of that place, ver. 22. Beza; or he was commanded to go straight to his house, and not to linger, or publish it in the street. Mill Prol. 399. Ἰν τῇ κώμῃ, means, Ἰν τῷ ἐν τῇ κώμῃ, Tell it not even elsewhere to the inhabitants of Bethsaida. So Dr. Clarke. Christ bade the man go home, and not return to Bethsaida; nor tell any of the miracle who belonged to that town (Clarke Paraph. the Vulg. and some Gr. MSS. read, si in vicum introieris,) unnecessarily.

V. 30.—tell no man of him.] Beza apprehends that it is an argument, that St. Peter could not have dictated this Gospel, or have been the particular friend of St. Mark, or the promise in St. Matthew would certainly not have been omitted. Beza. But Grotius replies, that Peter appears to have modestly suppressed the recital of the splendid promise made to him by Christ; though he most distinctly relates the circumstances of his fall, in his instructions to St. Mark on these subjects.

V. 31.—rejected] ἀποδοκιμασθηναῖς alluding to Ps. cxviii. 22. Hebr. הָדָא, sometimes rendered by ἵκουθεν. The ἵκουθεν ἔστι was brought to its height when Christ was delivered to the Romans by the Sanhedrim as unworthy of the Jewish name. Grotius.

V. 31.—after three days] The Jews reckoned that God was wont to perform his promises in fuller measure, or more liberally, than the exact completion required. Thus the Israelites were delivered from bondage in Egypt much sooner than at the end of the promised five hundred years. Grotius.
V. 31.—after three days] It is ten times, Matt. xvi. 21, &c. xvii. 23. expressly repeated, that Christ should rise on the third day: and the history of the resurrection agrees with this statement. Also, both in the Hebrew and the Greek, that is said to be done after so many days or years, which is done in the last of those years. So Deut. xiv. 28. LXX, "after three years; yet, Deut. xxvi. 12. the third year is the year of tything. So Deut. xxxii. 10. LXX, "after seven years;" and Deut. xv. 1. yet the year of release began with the seventh year, Deut. xv. 12. Thus, 2 Chron. x. 5. yet ver. 12. the people came again the third day. So Luke ii. 46. "after three days," i. e. on the third day; for they spent one day on their journey; on the second, returned to Jerusalem; on the next, found Jesus in the temple.

It is further evident that both the Jews and the Evangelists understood this expression as of the third day. The Jews did so: for, having told Pilate that Christ said he would rise after three days, they only desire a watch till the third day. The Evangelists also; for Matthew and Luke record this passage by the words "he should rise again the third day." And thus even St. Mark also, ix. 31. x. 34. Whitby, Additions. Compare note on Matt. xxvii. 63. supra. Consult also Bp. Kidder’s Dem. of Messias, part ii. p. 62, 63. who is very full on the subject; and Beza ad loc.


CHAP. IX.

The parallel passages are:

Mark ix. 1—50. Matt. xvii. 1. to xviii. 9.


Eight days is the Jewish term for a week. John xx. 26. So Josephus, Ant. vii. cap. 9. ἐπὶ ἡμέρας ὅκτων, where he explains it by ἀπὸ σαββάτου ἐπὶ σαββατών. St. Luke speaks in general terms, “about a week;” as we should say, in a month, though a few days were wanting. Grotius ad Matt. xvii. 1. So; “in about a week,” Clarke Paraph. The like differences occur in profane historians: “Piso lived six days as Caesar,” Sueton. Galb. cap. 17; and “It is now the sixth day since I was adopted Caesar,” Tacit. Hist. lib. i. cap. 29. Yet Tacitus, in c. 48. and c. 19. of the same book, relates, that he was Caesar only four days. Macknight.

V. 2.—into an high mountain] That this was mount Tabor (in Zabulon, of which Judg. iv. 14.) all antiquity hath constantly taught and believed. Whitby; and Grotius ad Matt. xvii. 1. Lightfoot objects, that it was a long distance from Caesarea.
Philippi. But it is answered, that six days are allowed for the journey; and Christ is mentioned as returned thence, ἀναστρέφομεν, Matt. xvii. 22. and going through Galilee, Mark ix. 30. The other objection, that the Evangelist notices no change of place, is removed by Lightfoot's own observation on chap. x. 1. where it should seem that Christ journeyed twice to Jerusalem in the interim of his going to the coasts of Jordan, though the text is entirely silent on it. Whitby. Yet Lightfoot and Macknight, from Reland, Pal. lib. i. cap. 51. urge, that it was only deemed to be mount Tabor, from the expression, καὶ ἰδίων, apart; Tabor being a round and isolated mountain in the vale of Esdraelon. (See Maundrell's Travels.) Also that, after the transfiguration, they pass through Galilee to Capernaum; but Tabor was itself in (the south of) Galilee. Therefore they hold, it was a mountain near Philippi, perhaps that of Dan, once subjected to idolatry, and now the splendour of God appears there. Lightfoot. Macknight. But the best received opinion is in favour of mount Tabor. See Doddridge.

V. 3.—no fuller on earth] ἵνα τὸς γῆς. Hammond has a conjecture, which is indeed forced and improbable, that γῆς may refer to the cleansing earth, called fuller's earth, as in Theophrast. where the miser entreats the fullers that his garment may have plenty of earth to preserve it white and clean. ἵνα, with a dative, signifies by or through the means of; as Acts iii. 16. 1 Cor. viii. 11. and Phil. i. 3. "with" every remembrance of you. R. Stephens. But here ἵνα is with a genitive; so it is very uncertain. Hammond. The earth, in Theophrastus, c. xi. was probably only chalk, with which they whitened the garments of slaves and inferior persons.
Lamy, quoting this passage, says, the fullers used an herb called saltwort, Fr. *soude*, Hebr. borith. Jer. ii. 22. Malac. iii. 2. The ley of its ashes gives an oil, which they made into a salve (or rather paste.) Lamy, b. iii. c. iii. p. 431. 4to. It is called in Arabic, *usnan*. See Taylor Concord. Root *223. 25. 772.*

V. 8.—*And suddenly,*] *Εξάνω, which occurs frequently in the LXX, is one of those words which Michaelis supposes to be in the Alexandrine idiom, or only found in Alexandrian authors. It is pronounced by Thomas Magister not to be a Greek word; yet it is found by Kypke in Jamblichus. Dr. Marsh observes, that Jamblichus is not to be considered as an Alexandrian Greek: he might die at Alexandria; but he was a native of Chalsis in Coelosyria, and a scholar of Porphyry. Michaelis, part i. c. iv. §. vii. vol. i. p. 144. and Marsh’s notes.

V. 10.—*what the rising from the dead*] Christ’s disciples had never received from the Jewish doctors, that the Messiah was to die; and much less to be raised again. This made them very slow in understanding our Lord’s account of his death and resurrection, though often repeated. Le Clerc.

They questioned not the general resurrection; for thus all the Pharisees believed, Acts xxiv. 15. and Martha owned, John xi. 24. (Grotius.) They knew also that the prophets, and Christ also at the city of Nain, had raised the dead: but they were taught that Christ should live for ever. See John xii. 34. Luke i. 35. So here ver. 31, 32. So Luke ix. 45. xviii. 34. Hence, when Christ was dead, their hopes died with him, Luke xxiv. 21.—and revived at his resurrection, Acts i. 6. Grotius. Whitby.

V. 12.—*and how it is written*] Elias cometh, and restoreth all things; καὶ πῶς—and how then, if this be true, can Christ be to suffer and be put to death? Thus πῶς is used, Matt. xxii. 45. Grotius. Michaelis will suppose that Mark, writing indifferent Greek, substituted πῶς for καθὼς, which appears in some MSS. and that a transcriber corrected it, and inserted καθώς. Dr. Marsh, observing that St. Mark, who uses πῶς fourteen times in his Gospel, never makes it equivalent to καθὼς, thinks that ΚΑΘΩΣ, which is found in the Alex. Cypr. and Reg. 2243. MSS. was the original word. It is similar enough to ΚΑΙΠΟΣ. It is also supported by the Syr. vers. Beza remarks that καὶ will in that case be wanting, and proposes to read after the Syr. καὶ καθὼς. Compare Beza; and Marsh, who is probably right. But καὶ πῶς, as explained by Grotius, gives a good sense. Michaelis, part i. c. iv. §. xi. and notes.

V. 12, 13.—*Elias—cometh first.*] The disciples ask our Lord, "Why say the scribes that Elias must first come?" for, if he come, as expected, and restore all things, it is to be supposed that Christ will be exalted, and reign over the Jews—and not be put to death. He answers, Elias verily, coming first, shall restore all things: ἀποκαθιστά, will restore them, if permitted by the Jews. (But see a more consistent explanation of ἀποκαθιστά, note on Matt. xvii. 11.)
It refers not to the event, as the Apostles supposed; (certainly it refers to the event, for he baptized Christ when he was anointed with the Holy Spirit, and began the Gospel dispensation;) but to the intention of the Baptist, and to the reformation he would have effected if the Jews had not rejected his preaching. Active verbs often import the design and endeavour of performing the thing in question, though the event does not take place. See Le Clerc on Gen. xxxvii. 21. And, continues our Lord, you may also ask, how it is written that the Son of Man must suffer many things? Ἀλλὰ, attamen, however, I say unto you, that Elias is indeed come, as it is written of him, and the Jews have rejected him, and put him to death. Of this transposition of the words, ver. 13. see Le Clerc on Gen. xiii. 10.; it is frequent in Scripture. Le Clerc.


V. 13.] In general, the transfiguration connected with Matt. xvi. 27, 28. gave the disciples a lively representation of Christ’s future appearance in glory,
as the destruction of Jerusalem was to give of his future appearance in power to judgment. Further; the presence of Moses and Elias prepared our Lord for his sufferings; satisfied the disciples that the Gospel was to be the completion of the Law; and proved, by strong instances, the immortality of the human soul. The sight of this glory also fortified the three apostles against despondence on the approaching afflictions of Christ, and gave a splendid specimen of the glory of the saints after the resurrection. Phil. iii. 21. Macknight.

V. 15.—were greatly amazed.] ἔθαμβήθη. Few commentators attempt to explain this. Whitby has a conjecture, that his face, like that of Moses, might retain some degree of splendour. This Doddridge approves: and the word ἔθαμβήθη is rather too strong for being surprised with very great joy at seeing him again; as in Clarke Paraph. Yet the first supposition requires more grounds to support it.

V. 18.—he teareth him;] ῥήσει αὐτόν, rather, "he casteth him down." ῥήσεω bears two senses in Scripture. It signifies, to break or rend; Matt. vii. 6. ix. 17. Mark ii. 22. Luke v. 37. (or, to break out, Gal. iv. 27.) It also signifies, to beat or throw down. Thus Luke vi. 49. "the river beat upon the house," προσέρρηκεν—compare Matt. vii. 25, 27. So Hesych. ῥήζει, καταβάλλειν, to throw down. Thus in this place the Syriac and Vulgate explain the word. The Hebrew ḥărām, by the LXX rendered ῥήγγημι, is also καταβάλλειν, Job xii. 14. Ezek. xxvi. 4, 12. and καταστρέφω and κατασπάω, to subvert and cast down. So also ἔρρις, explained by καταβάλλω, Ezek. xxix. 5. and xxxi. 12.—and by ἔδαφιζω, to dash against the ground, Ezek. xxxii. 12.—and by σφάλλω ἐπὶ γῆς, to throw on the ground,
Amos v. 2.—is ῥήγγυμι, Isa. xxxiii. 23. and ράσσω, Jer. xxiii. 33 and 39. (So Tertullian, lib. ii. ad Ux. renders Matt. vii. 6. ne vos evertant. Grotius.) In Matt. xvi. 15. as here, ver. 22. it is said, he falls into the fire, &c. The disease is properly the falling sickness. Hammond. So Grotius. Whitby.

V. 18.—pineth away, ἐναίμενος έναμεν, as Zech. xi. 17. Grotius. It also signifies to faint; Isa. xxxvii. 27. Zech. x. 2. Whitby.

V. 20.—the spirit tare him, τράχαγμα is ἔκκαμος, τράχαγμα, as boiling or inward disturbance. Phavorin. ex Hesychio. Hammond.—Besa explains ἰστράχαξεν by ῥήξει, he violently convulsed, or tare him: yet adds the sense of conturbavit, from Hesychius, properly omitting the boiling or foaming. Beza. So Whitby. Στράχατειν imports not only to tear, but to move or shake. Phavorin. The spirit shook him. Comp. Ps. xviii. 7. with 2 Sam. xxii. 8. Jer. iv. 19. Whitby.

V. 21.—Of a child, παιδίον: not from infancy, ab infante, or ab infantia, as Beza and the Vulgate; but rather from childhood. Παιδίον is said of a girl twelve years old, Mark v. 39, 42. Thus the Syr. It is true יָנוּ ה is rendered, LXX, παιδάριων but וּניָ ה, which is the same, is, Gen. viii. 21. νεώσης. Grotius.

V. 23.—If thou canst believe, αὐρίον, τό εὶ δόνασαι: probably the τό redundant, repeated by the copyists from the last syllable of the αὐρίον. It is not translated in the Vulg. or Syriac; and is wanting in two Barberin. MSS. Beza. Le Clerc. The sentence is imperfect; and somewhat is understood, and may well be supplied by βοηθήσει σοί, thus:—Confidere, si modo id potes, erit tibi saluti;
ST. MARK. CHAP. IX.

τὸ, εἰ δὲνασαί, πιστεύσαι, βοηθήσαι σοι: or it may be redundant, as Luke xxii. 2. Grotius.

Or; τὸ is here an article that defines and particularizes what has been spoken of generally before, and signifies nimirium, videlicet, to wit, that is to say. So Rom. xiii. 9. Ephes. iv. 9. So Luke xxii. 4, 23, 24, 37. ix. 46. Judas consulted—to wit, how he might betray him. “Jesus said unto him—to wit, (or the point is,) If you can believe this,”—&c. Whitby. Thus R. Stephens, edit. A. D. 1550, fol. in his errata, would give it αὐτῷ τὸ, Εἰ δὲνασάι—Others conjecture, that τὸ should be substituted, with or without an interrogation; and some even that δὲνασάι should be repeated. Whom see in Bowyer.


V. 30.—they passed through] See note on Matt. xvii. 22. supra.

V. 35.—the same shall be last] In my kingdom, dignity shall not be measured by temporal honour or advantage, but by humility and diligence in labouring to serve and do good to all, Clarke Paraph. from Grotius.

V. 37.—Whosoever shall receive] This had been said before on a different occasion, Matt. x. 40. But Christ sometimes repeated things of consequence; which should be observed, to avoid a false arrangement. Le Clerc.

V. 38.—And John answered] It should seem that these three verses, 38, 39, 40. have been inserted in the midst of Christ’s speech, ver. 37—41. Matthew
and Mark observed a regular order less than the other Evangelists. Le Clerc.

V. 38.—in thy name.] This man was well-inclined to Christ; not so depraved as the exorcists, Acts xix. 13. nor yet a full believer. Grotius. Or, that efficacy might be allowed at this time to his adjurations, which was denied, Acts xix. 13. when the evidences of the gospel were more fully proposed, after the descent of the Holy Spirit. Doddridge. He might be one of the Baptist’s disciples. God might grant the gift of miracles to some of these disciples, to lay a plainer way for the receiving of the Messiah. He would then speak in the name, not perhaps of Jesus, but of the Messiah, or the Christ, shortly expected to come. Thus the false prophets foretold by Christ, “Many shall come in my name,” xiii. 6.—came not in the name of Jesus, but assumed to themselves the name of the Messiah, to subvert that of Jesus. Lightfoot. Whitby. Clarke Paraph.

V. 40.—he that is not against us is on our part.] Different from Matt. xii. 30. “He that is not with me, is against me.” The first proverb imports those who, ignorant of the truth of the gospel, do not oppose it; (and, it may be hoped, may hereafter wish well to it, and promote it.) Doddridge.) The latter, those who, believing the truth of the gospel, would not profess it. Le Clerc.

V. 41.—For whosoever shall give] yap, for; thus connected with the preceding words, the least service shall be rewarded; much more the labour of this man, who has been opposing Satan in my name. Whitby. So Grotius.
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V. 43, 44.—to go into hell. On the fire and punishments of hell see Whitby ad loc.

V. 44.—Where the worm dieth not.] from Isaiah lxvi. 24. who foretelling, throughout the context, that the Gentiles should hereafter serve God in the spirit, and the obdurate Jews be punished, may refer to the destruction of Jerusalem; and Christ may well extend these most applicable and expressive words, as they frequently are in types, to the final judgment and punishments. Grotius.

It appears that the Jews had the belief of eternal punishment in a future life. So Ecclus. vii. 17. Judith xvi. 17. Thus the Jerusalem Targum also in many places, as on Eccles. ix. 15. x. 11. viii. 10. "the wicked shall be burned in hell." So Josephus of the Pharisees, who held that the wicked would be punished, αἰώνια τιμωρίας, "with a perpetual punishment," B. J. lib. ii. 12. and have εἰργαμένος αἰώνιον, "a perpetual prison," Ant. lib. xviii. 2. So Philo (de Præm. et Pœn. p. 713. D. E.) says the wicked man is ἡ ἀποθανόντα αἰών "to live for ever dying," and διασώσθην "to live for ever in pain."

The place of punishment they always fixed in Gehenna. The valley of Hinnom, being odious by sacrifices to Moloch, and in detestation of them being polluted with dead carcases by king Josiah, and a fire to consume such unclean things being continually burning there, was used to express the place of the damned. So the Targum or Chaldee Paraph. on Isa. xxxiii. 14. "Gehenna, eternal fire," &c. Lightfoot ad Matt. v. 22. Thus Christ in this passage, and other places, εἰς γεένναν, εἰς τὸ πῦρ τὸ ἀσβεστοῦν—Then follow the words in question—"where the worm dieth not," &c. which are expressly to be found in LXX, Isa. lxvi. 24. and are
taken thence. And it seems reasonable and just to understand them in the manner that the Jews, to whom he repeatedly spoke, must have understood them; that is, as connected with the Gehenna of eternal fire in the preceding verse. Whitby. (It is true, Isaiah wrote before Josiah caused dead carcases to be burnt in Hinnom; but it appears plainly from Ecclesiasticus and Judith, that whatever was the force of his prophecy, the words were always connected with the future punishments by the Jews in the time of our Lord.

Le Clerc and Rymer (Rev. Rel. p. 155.) hold the allusion to be made to the two kinds of funeral rites;—the body preyed on by worms in the grave; or destroyed by fire. Christ adding, "that dieth not" to mark that the future punishment will, with the suffering body, be eternal. This is favoured by Doddridge and Mr. Gilpin. But perhaps the texts do not easily admit of this distinction: for in Judith, and indeed in Isaiah, the images are connected in one subject. "The Lord will take vengeance on them in the day of judgment, in putting fire and worms in their flesh," so that it seems descriptive only of great torment, yet probably with some allusion or comparison to the worm in the grave. (So Grotius.) It has been thought that part of the carcases, or refuse of sacrifices burnt in Hinnom, were not consumed till part became loathsome, and eat by worms; which makes the allusion more perfect. Of the future punishments denounced by Christ and his apostles, see Matt. iii. 10, 12. x. 28. xiii. 50. xxv. 46. John xv. 6. 2 Thess. i. 8. Jude 7. 2 Pet. iii. 7. as referred to by Whitby, who has a copious dissertation on this subject in his appendix to 2 Thess. chap. i. See also his note on Heb. vi. 2.

Bishop Lowth, in his notes on Isaiah, explains this passage thus; Gehenna, or the valley of Hin-
nom, was near Jerusalem: there the idolatrous Jews made their children pass through the fire to Moloch. Josiah desecrated it, or defiled it. Afterwards it was probably the custom to make it the common burying-place. (But it may be much questioned whether the Jews would bury in so polluted a place.) Hence the worm which preyed on the carcases, and the fire that consumed the victims. From these sensible images our Saviour described hell; as by the sensible images of reclining on Abraham's bosom, &c. he described heaven. But he sufficiently marks the duration, "the worm that dieth not." Lowth's Isa. xlii. 24.

V. 49.—For every one shall be salted with fire, and every sacrifice shall be salted with salt.] Πᾶς γὰρ πυρὶ ἀλασθήσεται, καὶ πᾶσα θυσία ἀλὶ ἀλασθήσεται.

On the first word of this difficult text there are two distinct opinions.—First, it is stated that Πᾶς is every Christian, and relates to the general context, and not to any proof or illustration of the penal fire, which is not the point here argued; and then the clause is to be explained with reference to the mortification required above, ver. 43. and to the present life: "If thy hand or eye offend thee, cut it off;" for every Christian is purified by the difficult or fiery trials of life; in the same manner, καὶ for ὅς, (so x. 12. John xiv. 20.) as every sacrifice is salted with salt. Thus Beza, Mr. Gilpin, and an explanation in Whitby. Or; every Christian is salted and prepared πυρὶ, for the fire, (in the dative, as 2 Pet. iii. 7.) i.e. by the apostles, for the fire of God's altar—for an holy sacrifice unto God. This also connects with the context, and especially with the next verse; for, continues Christ, ye, the apostles, are the salt of the earth, who are thus to prepare those who believe. Macknight.
On the contrary, Πάς, it is contended by other critics, is connected by the particle γὰρ, and by the tenor of Isaiah's prophecy, chap. lxvi. 24. chiefly with the preceding verse, and can refer only to the wicked; to them "whose worm dieth not, and whose fire is not quenched; γὰρ, for every one of these shall be salted with fire." As if it had been, πᾶς γὰρ αὐτῶν: so chap. xii. 44. Luke xvi. 16. "every one, (i.e. who believes,) &c." See Whitby and Grotius.

But, in this case, what is the force of ἀλισθησεται? Lightfoot and Whitby take it literally: Every wicked man shall be salted or seasoned with fire itself, so as to become unconsumable; and shall endure for ever to be tormented—so the preceding verse, and so Isaiah, in allusion to that property of salt which preserves from corruption.

Otherwise Grotius with Le Clerc, as the verb ἠλμίν Hebrew from הַלְּם salt, imports in one passage to melt or dissolve away, Isa. li. 6. and is there rendered by Symmachus ἀλισθησεται, from ἀλιῶ, vanum vel irritum reddere, (also derived from ἂλε mare.) Grotius hence apprehends that the sense of ἀλισθησεται here may be to consume: Every wicked man shall be consumed, like the ἄλοκαντώματα, or, whole burnt sacrifices; yet τὸ πυρὶ ἀσβεστῷ, with unquenchable fire. And, continues he, with reference to the latter clause, every good man shall be like the θυσία, a sacrifice or oblation of flour to be accepted by God on his altar, and sprinkled with salt to destroy corruption or evil affection, and be preserved for ever.—Or as Lightfoot, who agrees in thus explaining this latter clause: "He that is a true sacrifice to God shall be seasoned with the salt of grace to the incorruption of glory." Doddridge coincides with Lightfoot: Every victim to divine justice, Isa. xxxiv. 6. &c. shall be salted with fire to endure for
ever; but every acceptable sacrifice, or good Christian, Rom. xii. 1. xv. 16. with another kind of salt, the divine grace, which purifies the soul. Whitby, again, makes the latter clause a kind of illustration of the first assertion: Every wicked man shall be salted or seasoned by fire, so as to endure for ever, καὶ, (for, as Exod. v. 23. Micah vii. 8, &c.) every sacrifice of every kind, even the ὀλοκαυνόμενα, is salted with salt.

Le Clerc with Dr. Clarke, Paraph. ad loc. takes καὶ for ὧς, and the latter clause only as comparative: "Every wicked man shall be consumed by fire, as every sacrifice is salted with salt." Hammond has a conjecture of his own, that ἀλισθῆσαι may be analogous to ἀλωθῆσαι, (for ἀναλωθῆσαι,) "be consumed:" but the verb ἀλίσκω is no more than capio. Le Clerc.

Lastly: Scaliger, for πᾶς γὰρ πυρί, would have read πᾶσα γὰρ πυρία, making πυρία, express πῦρ Hebr. a burnt sacrifice. But there is no such Greek word as πυρία, (Grotius;) and the classical word ἐμπυρίων would have fully expressed the Heb. πῦρ a sacrifice burnt ὑμνῷ with fire. Le Clerc.

In a passage so confessedly difficult a preference cannot easily be pointed out: to form a satisfactory opinion, the original authors must necessarily be consulted; but the explanation of Beza, favoured by Mr. Gilpin, that of Lightfoot and Doddridge, and that of Clarke in his paraphrase, seem most to fix the attention of the critics.

V. 50.—Salt is good.] Salt is the symbol of friendship and peace. Eustathius in Iliad A. says, that on this account salt, before all other meats, was set before the guests. He also gives the reason for its being used as a symbol of these qualities: for as salt, being compacted of many drops of water, every
one fluid and unsteady, becomes one solid body; so they who from distant places join in friendship, unite both in place and friendly disposition. Hammond.

Christ appears, from the mention of unquenchable fire, to have adverted to the victims on the altar, the fire of which also was never extinguished; and from the victims to the salt—hence to the peace and incorruption of which it is the emblem. Le Clerc.

Salt preserves from corruption. Hence a covenant of salt is put for an everlasting and inviolable covenant; so Num. xviii. 19. and 2 Chron. xiii. 5. The Jews say, salt was used in all sacrifices, to signify that the sacrifices preserved their souls from corruption, as the salt did the sacrifice—that salt is a symbol of the perpetuity of all things, preserving that on which it is sprinkled. Philo de victimis, p. 647. F. If, then, by keeping these corrupt affections, your christianity hath lost its savour, and is like a sacrifice without salt, you can never be acceptable to God. Retain your christian piety, “have salt in yourselves,” and peace, the bond of unity one with another. (2 Cor. xiii. 11. 1 Thes. v. 13.) Whitby. Comp. the notes on the similar passage, Matt. v. 13.

CHAP. X.

The parallel passages are:

Mark x. 1—52. Matt. xix. 1—30. and xx. 17—34.
Luke xviii. 15—43.

V. 1.—by the farther side of Jordan:] See note on Matt. xix. 1. supra, and Lightfoot ad loc.
V. 6.—of the creation] κρίσις is in the Alex. MS. the Vulg. Arab. &c., and therefore its authenticity not to be suspected from not appearing in the Camb. MS. the Syr. or in St. Matt. xix. 4. for there ἀπ' ἁρφαίς conveys the same sense; but St. Mark could not be supposed to add what Christ had not spoken. Whitby.

V. 11, 12.—Whosoever shall put away his wife.—And if a woman.] Rather, καὶ for ὁ, "as if a woman." He who divorcing his wife marries another is an adulterer, in the same manner as a woman divorcing her husband, &c. Christ puts the two parties on the same level: whereas the Law allowed the man to dismiss his wife, but not the wife her husband. Le Clerc.—This text also evinces that polygamy must be lawful: for, either the husband, under Christ's institution, hath no such right; or, if he has, he that marrieth another cannot by that commit adultery against his first wife. Whitby.

V. 14.—of such] of those who resemble children, not as to their ignorance, but their innocence. Theophylact. Whitby. See note on Matt. xix. 13. supra.

V. 17.—there came one] See the notes on Matt. xix. 16. &c. supra.

V. 19.—Defraud not.] In this passage our Lord mentions the six last precepts of the decalogue; and the present words, μὴ ἀποστερήσῃς, is St. Mark's rendering of this tenth commandment. It is remarkable that this commandment is variously rendered in the Bible. Exod. xx. Deut. v. LXX, οὐκ ἐπιθυμήσῃς,
thou shalt not covet; and so St. Paul, Rom. vii. 7.
But here, "defraud not?" and Matt. xix. 19. "thou
shalt love thy neighbour as thyself." The sum of
the three phrases is, that a man should rest perfectly
satisfied with his own lot, desiring the good of others;
and not wish to gain any thing to the diminution of
his neighbour.

Quod sis esse velis, nihilque malis. Martial.
And, oūδὲ βελόνης
Δαμόνε ἐπιθύμησον ἀλλοτριας ποτῇ. Menander.
Do not covet so much as a pin or needle of another's.
Hammond.

'Αποστρέφειν should properly be understood of fraudu-
lent arts; not unlawful, which belong to the eighth
commandment; but covered, and under the shelter

Of the preceding notes Whitby approves; observ-
ing only, that the word ἀποστρέφειν in scripture is of a
greater latitude, and signifies also to detain or keep
Whitby.

Μὴ ἀποστρέφονται includes all those species of in-
justice, ἀδικήματα, which are not regularly expressed
by the terms adultery, murder, stealing, or false wit-
ness. Thus St. Paul joins ἀδικείν καὶ ἀποστρείν, 1 Cor. vi. 8. and in Aristophanes, Pluto, after the
question μῶν ὴ ν κίκλοφας; inquires again, ἀλλ' οὔδε
μὴν γ' ἀποστρέφηκας γ' οὐδένα; St. Mark has in one
phrase conveyed the sense of much of Lev. xix. 13.—
19. Thus the Romans, under the word stellionatus,
or dolus malus, expressed all other offences of that
kind, which have not a peculiar and descriptive
appellation. Equally comprehensive is the Heb. ἤδιως,
LXX ἀποστρεῖν, Lev. vi. 2. which is well shown by
David Kimchi on Lev. xix. 13. In the same sense is found שָׁלוֹם, Lev. xxv. 14, 17. LXX θαλίσσων. Gro- 
tius ad Matt. xix. 18.

V. 21.—loved him.] ἡγάπησεν αὐτόν. Christ loved even the first seeds of virtues; or, ἡγάπησεν may mean laudavit, aut benigne affatus est; as the LXX, Cantic. i. 1, 4. 2 Chron. xix. 2. Grotius. He showed by some outward gesture, that the question and the reply of the young man pleased him. This was fre-
quently with the Rabbins. See instances in Lightfoot. So וְרָבָא, Ps. cxvi. 1. I have loved, LXX ἡγάπησα, may be well rendered complacet mihi, "it pleaseth me well." So Josephus of David's soldiers, 1 Sam. xxx. who said that those who staid behind, instead of a share of the spoil, ἡγάπησεν, might be well pleased that they had received their wives safe again. In some parity of sense, John is called the disciple whom Jesus loved. He approved of him with outward kindness and friendship for his care of his mother, and other tokens of regard. Or, in Isa. lx. 10. LXX, is ἡγάπησα σε, Hebr. יְרוּמַד, "I have had pity on thee." This again may be the sense here: Jesus had compassion on him. Lightfoot.

V. 24.—for them that trust in riches] Christ in this passage places his meaning in a clearer light than in Matt. xix. 23. and Luke xviii. 24. Those are excluded who trust in riches, expect ease and satis-
faction of mind from them. Thus the young man, when sorrowful, doubted if any thing future could replace the security he gave up by parting with his wealth. Le Clerc.

V. 30.—with persecutions ;]—μετὰ διωγμῶν. It is not unlikely that we should read with D. Heinsius μετὰ διωγμῶν, "after the persecution has ceased."
(So Theophylact; and Wetstein approves of this change.) As it stands, it implies that a Christian shall never fail of spiritual gifts, in the midst of persecutions, superior to all the temporal advantages he may have lost. Le Clerc. But Theophylact is insufficient authority for reading δωρομένω— the ellipsis is very violent in that manner of explanation; and Matthew and Luke are both strongly against the version proposed. Doddridge. Wetstein talks of blessings promised with persecutions, resembling the sword of Damocles suspended by a hair at a feast over the head; but see note on Matt. xix. 29. supra.

V. 31.—and the last] This alludes to St. Paul and others, who, though called the latest, exceeded in their exertions the first called, St. Peter and the apostles to whom Christ speaks; 1 Cor. xv. 10. 2 Cor. xi. 23. Hammond. Rather, as Matt. xix. 30. See the note there, and on xx. 16. Whitby.

V. 32,—amazed;] at the danger to which Christ willingly presented himself; John xi. 53, 57. Whitby. Grotius. And probably at the disappointment of their hopes, and the different turn of events.

V. 35.—come unto him,] Their mother spoke for them. Matt. xx. 20.

V. 40.—is not mine to give;} It is not for me, (οὐκ ἐστίν ἢμοί,) the righteous judge, to give this by favour, or otherwise than according to the will of my Father. Theophylact. Whitby. But will οὐκ ἐστίν ἢμοί δοῦναι, in the accusative, bear that sense?

V. 42.—are accounted to rule; δοκοῦντες ἄρεσειν. Δοκίω is sometimes an expletive or pleonasm. Comp. the parallel passages, Matt. xx. 25. Luke xxii. 25.
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See note on I Cor. vii. 40. Whitby. Compare also I Cor. xi. 16. xii. 23. xiv. 37. Phil. iii. 4. Instances are produced of this phrase in the best Greek authors, by Blackwall, Sacr. Class. vol. i. p. 74. add τοις δο-κοῦντας ἄδικεῖν, for ἄδικοῦντας, Polyb. lib. i. c. 5. and τῶν ἐν ὑπεροχῇ δοκοῦντων. Epictet. Enchir. c. 30.§. 11. Doddridge.

V. 46.—Bartimeus, the son of Timeus,] Augustin de Cons. Evang. lib. ii. n. 124. apprehends, that he might be thus distinguished by name, as his father had been formerly of some note. Macknight. So Grotius.

V. 51.—that I might receive my sight. ] ἀναβλέψω is either to see again—to recover his sight once lost, having not been blind from his birth; or here perhaps as βλέπω, only to see. So Matt. xi. 5. xx. 34. Luke vii. 22. John ix. 18. Grotius.

CHAP. XI.

The parallel passages are:


V. 1.—at the mount of Olives,] See note on Matt. xxi. 2. supra.

V. 2.—a colt tied,] Grotius truly observes, that animals unused by man were chosen for sacred uses. Thus 1 Sam. vi. 7. So the Heathens. To Minerva they sacrificed injuges boves, oxen never yoked; and Virg. Æn. vi. ver. 38. heifers grege de intacto. Ma-
V. 10.—the kingdom—or David.] The kingdom which God is to erect according to his promise to David. Whitby.

V. 10.—in the name of the Lord:] From Ps. cxviii. 26. This is probably a repetition from the preceding verse. It is wanting in the Syr. and Vulg. and all the ancient versions: it also rather interferes with the context. Grotius. Mill. But it is found in the Alex. and almost all other MSS. and in Theophylact. Whitby.

V. 13.—the time of figs was not yet.] The fig-tree, in all favourable climates, bears its fruit twice in the year. In England, the autumn buds, if the tree is protected from the frosts, will remain, and ripen in the ensuing summer. In France, where the trees are planted in a case or box, and placed in the greenhouse in winter, they have constantly two crops; the first in July and August, from the buds of the preceding autumn; the second, in September or October. M. de la Quintinye on Gardens. Spectacle de la Nature, Vol. ii. Dial. viii. In very warm countries the tree yields a third produce, which is ripe in the beginning of the winter.

In Judea, says Dr. Shaw, the boccôre, or early fig, is ripe in June: the kermez, (the regular second crop,) which is dried in cakes for sale, is rarely ripe before August; at which time there appears a third crop, or the winter fig, as we may call it. This is longer and darker, hanging and ripening on the tree even after the leaves are shed, and, if the weather proves mild, is gathered in the spring. "It was not yet the time of figs," being only the 11th of the
month Nisan, in March or April. However, in Barbary, and no doubt in the hotter climate of Judea, after mild winters, some of the more forward trees will now and then yield a few ripe figs six weeks or more before the full season. To this probably alludes Hosea ix. 10. As it is well known that the fruit of this prolific tree precedes the leaves; when our Saviour saw one of them in full vigour, having leaves, he might very justly “look for fruit,” and ‘haply find’ some boccòrea, if not some winter figs likewise, upon it. Shaw’s Trav. p. 144. 142. Macknight, vol. i. p. 148.

The early springing of the leaves would be a proof that the preceding winter had been short and mild, and the winter fig likely to remain on the tree. Sunt eadem (sc. ficus) serotinæ et præcoces, biferæ, cum messe vindemiâque maturascentes. Ex Chalci- dicis quarumdam triferò proventu. Plinii Nat. Hist. lib. xv. 18. Again, of the later crop: Multis etiam decidunt folia antequam maturascit fructus: in serotinâ ficu, et hyberno pyro et malogramato est pomum tantum aspici in matre. Plin. lib. xvi. 22.

The idea that the early and late figs grow on a different species of the plant has misled the commentators. Le Clerc particularly, and Whitby, to account for the leaves, introduce and misapply a passage on a singular species of the siliqua, or carob-tree, which is an evergreen, from Theophrastus, and Plin. lib. xiii. c. 8.

It is true that the caprificus, Gr. ἰριστάς, or wild fig-tree, is a different species, which also bears fruit thrice a year; but the fruit is of no kind of edible value. See Pliny, lib. xvi. c. 27. and Mr. Tournefort’s curious account in Miller’s Gard. Dict. art. Ficus.

The word boccòrea is from בְּכֶרֶב, biccourah,
Hebr. first-ripe; from שלב, primogenitus. It is used Hos. ix. 10. See Taylor Concord. root 184.

Note: Though Miller mentions seventeen or eighteen sorts of the fig, they are, it should seem, all of the same species. "Our common or eatable fig is distinguished by its palmate leaves. The different fruits are but varieties arising from the same seed." Martyn's Botany, Lett. xxx. The reader may see a curious list of the several sorts of the ancient fig in Macrob. Saturn. lib. ii. c. xvi.

As Matt. xxii. 34. ὁ καυρὸς τῶν καρπῶν is the season for fruit—καυρὸς σύκων is the season of the gathering of figs, which was not till after the offering the sheaf of the first fruits at the passover, Lev. xxiii. 14. —Θε' could not be "where," instead of "not"; for where he was, it was the season of figs, as Heinsius conjectures; for the expression is different from the style of the N. Test. There is no example of οὐ γάρ ἂν, "where he was," being used for, "in that region or place," opposed to one more remote; or of καυρὸς σύκων, says Hammond, being so concisely put for, "it was the season for figs." Neither could καυρὸς σύκων, as Hammond supposes, express a good year for figs; for καυρὸς is to be distinguished from χρόνος, and means always a juncture, or particular season or opportunity. Nor is there authority for such an expression as ἐναυτὸν εὐκαυρὸν, a favourable year which would be a harsh mode of solving the difficulty. Le Clerc.

After all, it is a question to be referred to the botanist. This single barren fig-tree was a type of the impending destruction of the Jews, in consequence of their want of fruit. Our beneficent Lord prefigured his eternal mercies by numberless miracles for the good of mankind. He expressed the severity of his judgments on the unfruitful by one

V. 15.—and began to cast out.] See the notes on the parallel passage, Matt. xxi. 12. This was the second time that Christ exercised his authority. The former was at the first passover after his baptism. Le Clerc. So also Grotius. The verb ἠπελείφα is redundant, as x. 32. Luke vii. 38. and in many other places. Grotius.

V. 16.—any vessel through the temple.] Lev. xix. 30. Deut. xii. 5. The rabbins had forbidden this; and also through a synagogue, as appears from the Talmud. See Lightfoot. But the priests had probably neglected to enforce it. Le Clerc. And so Whitby, who observes justly, that the adjoining fortress of Antonia, and the shops held in the court of the Gentiles, might have occasioned the frequent offences in this respect. Joseph. contr. Appion, p. 1066. ed. Colon. 1691.

V. 17.—of all nations the house of prayer?] rather, "the house of prayer to, or for, all nations." The outermost court of the temple assigned to those Gentiles who were proselytes of the gate, the Jews, who did not worship in it themselves, conceived might be lawfully put to profane uses. But our Lord tells them, it is a house of prayer ἔθνες, "to the Gentiles," Isa. lvi. 7. and had a relative sanctity, and was not to be profaned. Haunmond. So Grotius on Matt. xxi. 12.

On the sept, or low wall, (alluded to by St. Paul) which separated the court of the Jews from that of the Gentiles, was this inscription: Μη δαίν ἀλλοφυλὸν ἐντος τοῦ ἁγίου παρίναι—No alien shall enter into the holy place. Jos. B. J. lib. v. cap. 14. This im-
plied, that the court of the Gentiles was not holy: but our Lord rectified this misapprehension. Whitby.

V. 21—*which thou cursedst.*] No oath or execration was used; but in the Jewish sense, expressed Heb. vi. 8. as barren, it is called accursed. Macknight.

V. 22.—*faith in God.*] See note on Matt. xxi. 21. supra.

V. 25.—*when ye stand praying.*] See note on Matt. vi. 5. supra.

CHAP. XII.

The parallel passages are:


V. 1.—*built a tower,* i.e. a high place, where the vinedresser stands, or lodges, to overlook and watch the vineyard. "Let the watch-house in the vineyard be ten cubits (fifteen feet) high, and four broad." Kilaim. c. 5. hal. 3. Lightfoot.

V. 2.—*at the season,* of fruit. Matt. xxi. 34. Note; the Jews had no use of the vineyard till after the fourth year, Lev. xix. 24. Lightfoot.

V. 8.—*and killed him,*] Comp. Matt. xxi. 39. a Hebraism: they killed him being cast out, ἐκβληθεῖται. Grotius.

V. 12.—left him, and went their way.] The chief priests and elders came from the Sanhedrim to examine and confute his pretensions. The first sentence he spoke on John's mission silenced them; and the following parables showed so effectually their sin, as the depositaries of God's law and promises, and the impending punishment, that they left him unmolested, and went their way. Mac knight.

V. 14.—lawful to give tribute] Judas of Galilee, called, indifferently, Gaulonita and Galilæus, (from Gaulan in Upper Galilee) was, says Josephus, Ant. lib. xviii. c. 2. the head of a fourth sect among the Jews. (He appears to have been a Zealot; see note on Matt. x. 4.) He taught the people to acknowledge God as their only master; and that to pay a tax to the Romans was a profession of servitude, and utterly unlawful. He raised a great sedition about the 14th year of Christ, and last of Augustus; and was the cause of innumerable mischiefs to the nation. He was joined with Sadok, a Pharisee: the spirit he infused was still retained by the Jews, chiefly by the Pharisees. As Christ was a Galilean, he might be suspected of favouring this sect; and though his answer was so much in favour of the tribute, it was made an accusation against him, Luke xxiii. 2. “that he forbade to give tribute to Cæsar.” Hammond; see his note on Acts v. 37.
V. 26.—*how in the bush*] ἵνα βῆς ἑαυτῷ, ἵνα βῇ—Michaelis apprehends this is only a method of referring to that part of the Old Test. similar to ii. 26. see his part of the note there, supra, ad fin.

V. 28.—*Which is the first commandment*] The rabbins distinguished between the law and the precept; by which last they understood the precepts for some special rite, as circumcision, the repeating of the phylacteries, keeping the sabbath, sacrifices, &c. Here the Scribe is induced by our Lord to prefer the moral law, Christ directing the eyes and minds of those who repeated the phylacteries to their essence and import, by enforcing the great commandment, which was the first in the course of their reciting them, "Hear, O Israel!" &c. Lightfoot.

V. 28.—*one of the scribes*] The Scribes had two offices; or, their office consisted of two parts, to interpret the Law from the seat of Moses, not in the Sanhedrim, but to the people in the synagogues, Ezra vii. 12. Neh. xii. 36. vii. 2, 3, 4. also to explain the Traditions called νομιμα, or laws; hence νομικὸς, lawyer. Whitby.

V. 29.—*The Lord our God*] Deut. vi. 4. Ὅχι, Jehovah, is here translated οὗ Κυρίος, or the Lord, as usually in the LXX.

V. 30.—*thou shalt love the Lord*] John xiv. 21. with all thy heart and understanding, &c. These repetitions and enforcements imply, Thou shalt love him entirely, not let it be shared by any idolatry or wicked affections. Grotius. Le Clerc.

V. 32.—Master,] or Rabbi; see Lightfoot. Index, voc. Rabbi. Macknight.
V. 36.—*said by the Holy Ghost,*] See Matt. xxii. 43. Acts i. 16. iv. 25. Therefore the Psalms were written by the Spirit of prophecy. Whitby.

V. 41.—*cast money into the treasury.*] 2 Kings xii. 9. In the second court of the temple, or the court of the women, were fixed thirteen chests with inscriptions denoting to what use the offerings in each were allotted; as for those who paid the price of the two turtle-doves, &c. Maimon. Shekalim. c. 2. Joseph. B. J. lib. v. cap. 14. Into one of these the widow cast her two mites: this court was hence occasionally called the treasury. Lightfoot Choro. Decad. on Mark, §. iv. v. ii. p. 301.

This, or a similar chest, is named κιβωτὸν, 2 Kings xii. 9, 10.—γλωσσόκομον, 2 Chr. xxiv. 8. by Josephus ξύλινον θησαυρόν. Of the treasury itself Grotius speaks from many texts; the Hebrew נבש is thus translated, Neh. xiii. 5. Grotius. See Taylor ad voc. root 976.

These offerings were made at the three great feasts, to compound for tithes and dues, and to fulfil the precept, "Thou shalt not appear empty before the Lord." The rich did not give very much. Lightfoot.

V. 42.—*two mites.*] a prutah, the lowest Hebrew denomination of money. "Two prutahs are a farthing; a prutah is the eighth part of an Italian assarius; an assarius the 24th part of a silver penny, or denarius." Bava Mezila. fol. 44. 2. Hieroz. Kiddush. fol. 58. 4. Lightfoot.

V. 44.—*of her want,* ἐντελεία. It is thus opposed by St. Paul to περίασημα, abundance. 2 Cor. viii. 14. In other places he uses it for ἐνδοια, γνώριμον. The LXX use these two words promiscuously. Grotius.
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V. 44.— *all her living.* βίος, 'life,' the support of life: hence extended to all the possessions, or supply of livelihood; so Luke viii. 43. xv. 12, 30. so the Hebr. יְּדוּת. But in this passage it rather means what is sufficient to support her for the day. Grotius. Whitby.

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CHAP. XIII.

The parallel passages are:


V. 1.— *what buildings*] probably the terraces to support the ground of the temple, and enlarge mount Moriah, of 300 cubits deep, or high. Lamy App. Bibl. p. 99. 4to.

V. 1.— *manner of stones*] The stones were, many of them, of white marble, twenty-five cubits long, eight broad, and twelve deep. Jos. Ant. lib. xv. c. 14. It was the manner of building used by the eastern nations, especially in their public edifices. A stone in the ruins of a temple on the Nile in Egypt was twenty-one feet long, eight broad, and four deep: another stone, thirty feet long, and five broad. Pocock's Travels. See also Norden.

It is possible that Christ, from the mount of Olives, might look on the eastern gate, called Solomon's, as being the only one remaining of the first temple. Macknight.

V. 4.— *when all these things shall be fulfilled?*] As this expression refers to the three preceding verses,
and is parallel to St. Matt. xxiv. 3. "what is the sign of his coming?" it clearly follows, that the coming of Christ relates to the destruction of the temple. So also it is observable that, ver. 26. St. Mark, speaking throughout the chapter of this destruction of the Jewish nation, instead of "then shall appear the sign of the Son of Man," Matt. xxiv. 30. i. e. this signal punishment on the crucifiers, from Christ reigning in heaven, hath these plain words: "then shall they see the Son of Man coming in the clouds, in power and great glory." Hammond.

V. 4.—all these things] Grotius, taking the words as if the world was to be renewed at the coming of Christ, supposes πάντα πάντα to import τοῦτο τὸ πᾶν, this universe, or world. Grotius.

V. 8.—the beginnings of sorrows] ὀξὺς, 'pangs of child-birth.' Isa. lxvi. 7, 8. "before she travailed, she brought forth," &c. The Jews themselves collect from the above prophecy that Christ shall be born before the destruction of Jerusalem. So the Chaldee Paraph. ad loc. Hieron. a sancta fide, lib. i. contr. Judæos, c. 2. "In the same book R. Samuel bar Nahaman said; It happened that Elias went by the way in the day wherein the destruction of the temple was, and heard a voice saying, The temple is destroyed. And another voice was heard saying, The Saviour of Israel is born. And Elias said, Where is he? And the voice said, In Bethlehem of Judah?" Also from Isa. v. 8. "Sion was in travail, and brought forth a son:" it may be gathered that the gospel shall first be preached to all nations; for the Gentiles that believe are always called by the prophets, children of Sion, and children of the church of Israel. The Jews always speak of the (ὀξὺς) sorrows of the Messiah, or, as they explain it, "the terrors, and the sorrows that shall be in his

V. 9.—deliver you up to councils—] ἐκ συνεδρίας, καὶ ἐκ συναγωγάς—not only to the great Sanhedrin at Jerusalem, but also to those established by Gabinius the proconsul of Syria, at Gadars, Amatho, Jericho, and Saphora. See Joseph. Ant. lib. xiv. 10. The synagogues here are spoken of as courts of justice; the lesser Sanhedrims of twenty-three rulers in the several cities of Judea, which had the power of scourging, Matt. x. 17, 18. where Christ has the same expression on another occasion. Le Clerc; who is here in an evident mistake in restricting the power of scourging to the lesser Sanhedrims: it was possessed by the usual synagogues. See note on Matt. vi. 5. supra. This has been fully proved by Campeius Vitringa de Synag. Vet. lib. iii. c. ii. So Acts xxvi. 11. and xxii. 19. Whitby.

Ἐκ τὰς συναγωγάς is the true reading; so ἐκ Ἰορ-δάνην, for baptised in Jordan; and thus the Latins say, esse in potestatem, &c. It has been unnecessarily altered to ἐν ταῖς συναγωγαῖς. Grotius.

V. 11.—lead you,] ἀγάγωσίν—a forensic expression; rapere in jus. Thus agere and actio amongst the Romans. Grotius.

V. 20.—the elect's sake,] i. e. the Christians; as being γένος ἐκλεκτῶν, a chosen generation, 1 Pet. ii. 9. Thus Matt. xx. 16. Luke xviii. 7. This was also the phraseology of the primitive Christians. Thus Clemens Romanus to the Corinthians, §. 1. "their sedition was alien from, and strange to, the elect of God." Ignatius, §. 29. names the church of Ephesus, ἐκλεγμένη, elected. The author of the Martyrdom of Polycarp speaks of the difference between

V. 32.—that day and that hour] That day and hour is to be understood of the precise time when the destruction was to happen: so Lightfoot. That day may refer, as the Fathers generally thought, to the immediate precedent words, "when heaven and earth shall pass away," Whitby. To preclude the curiosity of men, and to engage their vigilance, Christ is pleased to tell them, that no dispensation of God, either by man (as Daniel), or by angel, or, which is the highest, by the Son of Man, had ordered us thus to know the times and the seasons; this being no part of the prophetic office, or within the commission of Christ himself, as a Messiah, to reveal this secret to them. Hammond. See Whitby and Lightfoot.

V. 35.—the cock-crowing.] See note on Matt. xxvi. 34. supra.

CHAP. XIV.

The parallel passages are:


V. 3.—spikenard,—The nard is a herb or small shrub; see Dioscorides, lib. i. c. vi. viii.—and Pliny,
lib. xii. c. 12. who thus describes it: *Frutex est gravì et crassâ radice, sed brevi ac nigrâ fragilique,—foliò parvo, densoque; cacumina in aristas se spargunt; ideo geminâ dote, nardi spicas et folia celebrant.* It is a shrub with a heavy and thick, but short and black and brittle root,—and a small, thick, and close-growing leaf. The top produces ears or spikes, like corn or lavender; so that both the leaves and spikes of the nard are valuable, *The above is the Indian nard; all the other kinds, says Pliny, are herbs. The unguentum nardinum is made of the leaves or spikes bruised and mixed with oil and other aromatics. This we learn from Dioscorides, lib. i. c. 75. and Pliny, lib. xiii. c. 1. The plant is called spikenard, or narda spicata; the ointment, unguentum spicatum, or unguentum nardi spicatæ.* See Cl. Salmasius in Solin. p. 750.

The pura nardus of Tibullus,

—purâ distillans tempora nardo,

means this nardine unguent; not any distillation from the plant itself, which it never yields, but the unguent with a proportion of pure, i.e. real, unadulterated, nard in it. This unguent also is meant here in St. Mark by the term πιστοκτον, i.e. cum fide factum, made fairly, without adulteration; which unguent bore a great price. Plin. Nat. Hist. lib. xii. c. 12. as above. As the shrub, and not the unguent, was called nardus spicata, πιστοκτον could not be substituted for spicata, as Grotius conjectures. The word, in the sense here given it, is not very pure Greek, but may be easily supposed to be used as a technical term on this subject by the evangelist. Le Clerc.

V. S.—*she brake the box,*] See note on Matt. xxvi. 7. supra.

She only broke the cement with which the vase
was closed up; as a wine-vase was opened, "fracto
cado." Propertius, L. iv. El. 7. v. 31. It being
usual to send wine and rose-water to great distances
in bottles stopped with cotton, and closed with wax.
Chardin. Tom. iii. p. 145.

V. 15.—an upper room furnished] ἵστρωμαιον—the
couches round the table spread with carpets or other
coverings for the reception of the guests. It was the
custom at Jerusalem for the inhabitants to give the
free use of their rooms and furniture to the strangers
at the passover, without pay or advantage, except of
the skins of the lambs sacrificed. (See Lightfoot.)
Le Clerc.

V. 19.—one by one,] ἔς καθ' ἐς. Thus John viii.
9. It is not κ' ἐς ἐς for καθ' ἐς, as Beza asserts,
as appears clearly from Rom. xii. 5. ὁ δὲ καθ' ἐς.
It is a Hebraism; the Hebrews often using the nomi-
native absolutely, or ἀκλήτως. So chap. iv. 40. πρασιας,
πρασιάς. It is here the same as καθ' ἐνά, 1 Cor. xiv. 31.
Grotius.

V. 22.—eat,] φαγεῖν. This word is wanting in the
Alex. and other MSS. the Vulg. Syr. and all the old

V. 36.—Abba, Father,] Αββά, ὁ Πατὴρ. ἐλ. Abi
in the Hebrew must be so far distinguished from
Abba in the Chaldee, that the first is a word
of much larger signification. It imports, father, elder,
master, doctor, magistrate. It is never expressed
in Chaldee by Abba, unless in the sense of a natural
father: when of a civil father, the Rabbins use an-
other word to explain it. Thus, 1. Of a natural
father, Gen. xxii. 7. "And he said, Abi, my father;"
the Targum reads Abba, "my father." Also Gen. xxvii. 34. xlviii. 18. Judg. xi. 36. and many other places.—2. Of a civil father, Gen. iv. 20, 21. "he was Abi, the father," &c.: the Targum reads, he was Rabba, the prince or master of those who dwell in tents. Thus, 1 Sam. x. 2. 2 Kings ii. 12. vi. 21. It is this true paternal sense which gives force to the expression used by St. Paul, Rom. viii. 15. Gal. iv. 6. "whereby ye cry, Abba, Father!" Ο πατέρα, being in the nominative, and not ὁ πατέρα in the vocative, seems to be added in St. Mark to explain the word. Lightfoot.

V. 41.—it is enough.] Take your rest, it is enough; you have done sufficient; you have watched long enough; I give you your acquaintance; you need do no more: the hour is come when I am to be betrayed: so Hesychius; but ἀπέχει is misplaced in his work, and follows the word ἀπόχαιρον. Ἀπέχει, ὁρῶν, ἔκρινε, sufficient, actum est. Thus ἤχει is used, Num xvi. 3. φιλ. iv. 18. πάντα ἀπέχει, I give you my acquaintance, (ὡς ἔτει ὑμεῖς, as upon receiving a debt, says Theophylact.) So Matt. vi. 2. "they receive all that is due;" so LXX, Gen. xliii. 23. So Suidas; ἀπέχει explained by ἀπέλαβον, Aor. 'I received.' Hammond. Ἀπέχει, habet, in Virgil, Terence, Seneca, who adds, to explain it, peractum est. The Arab. and Syr. versions give adest finis, implying, the time is past in which the apostles could afford consolation to Christ. Grotius ad Matt. xxvi. 45.

V. 44.—take him.] It is probable Judas expected he might convey himself from them, as heretofore from the multitude, Luke iv. 30. John viii. 59. x. 39. Whitby. So Lightfoot on Luke xxii. 47. and Gro-
St. Mark. Chap. XIV. 87

tius on John xviii. 12. Whitby adds that he probably hoped for this event, and being disappointed on his crucifixion went and hanged himself.

V. 51.—having a linen cloth] σινδόνα: amictus sindone in the Vulg. "clothed in linen," very properly. This was not a cloth casually thrown round the body; for the Talmudists assure us, that a cloak made of sindon, or linen, with fringes ξυλατζ, as Num. xv. 38. was very usually worn at Jerusalem, especially by the more strict adherers to the Law. When St. Mark says that the young man was περιβεβλημένος σινδόνα, he speaks in the known dialect of the nation: He was clothed with a sindon: he wore the talith, or upper cloak; the same talith which the priests at this day wear at prayer in the synagogue, (of which see Lamy, Appar. Bibl. b. i. c. xiv.) See Menacoth. fol. 40. 1. 41. 1. Pirke Tosaphoth in Menacoth. numer. 150. Lightfoot.

That he fled away naked, only implies that he fled in an under-garment of linen; as Dionysius Alexandrinus apud Euseb. H. Eccl. lib. vi. c. 40. ἡμιν γυμνός ἐν τῷ λίνῳ ἐσθήματι, "I was naked or undressed, having only on a linen garment." See note on John xxi. 7. Whitby.

As Dionysius uses this expression of himself when in bed in the night, the young man might have only that covering on, being suddenly raised from sleep. Grotius. He was certainly not a disciple, which the ancients imagined; as Epiphanius and Jerom, of St. James; Chrysostom, Ambrose, and Gregorius, of St. John. For all the disciples had fled before, ver. 50; and St. John especially, ver. 53. was clothed, and with Christ. Grotius. Whitby.

Possibly, being named νεανίσκος, he was a Roman soldier not on duty. Dr. Owen on the Gospels, p. 73.
Probably he became afterwards a convert, which occasioned the recital of the story.

After all, if the sindon be a talith or cloak, it is possible that St. Chrysostom's tradition may be just, and it might be St. John who fled.

V. 51.—*and the young men laid hold on him.*] The young men, νεανίσκοι, are the Roman soldiers; as in Polybius, νεανίσκων καταγραφή, the mustering of soldiers: so LXX in Josh. vi. 22. δύο νεανίσκοι, two soldiers, &c.; and Josh. ii. 1. Isa. xiii. 18. See Cassonon contr. Baron. p. 113. So Juvenes and juven-tutem in Latin. Lipsius Ep. quæst. lib. i. ep. 1. Hammond and Grotius.

V. 52.—*and fled from them*] This circumstance is of much less consequence than the cure of Malchus. Yet the mention of these trivial occurrences confirms the truth of the history. The evangelists write without any selection of those events which might prejudice their readers in favour of Jesus Christ or without almost any praise bestowed on him. They represent things as they are, in the colours of truth, and as they appeared to them at the time, or came to their knowledge. Le Clerc.

V. 54.—*warmed himself at the fire,*] πρὸς τὸ φῶς. Φῶς in pure Greek is light only. It is here used for fire, in the Hebr. נֶחֶר, which signifies light, and the sun, and hence a blazing or flaming fire; so Grotius. These Hebraisms, or the using of the Greek words to suit the Hebrew idiom, are very frequent in the Scriptures. For instance; the Hebrews have more conjugations than the Greek. Hiphil, one of their conjugations, is "to make do a thing." For this the Greek writers of the N. Test. use the active. Thus θριαμβεῖν, 2 Cor. ii. 14. to make triumph;
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ἀναρρίχαται, Matt. v. 45. to make arise; σπεύδειν, 2 Pet. iii. 12. to make to hasten; καθίσται, 1 Cor. vi. 4. to make to sit; ἀποστομάζειν, to make recite, Luke xi. 53.; and περιοδεύειν, to make abound, 2 Cor. ix. 8. Thus Matt. v. 25. See note ad loc. Thus also, in the themes or nouns, the scarcity of the Hebrew makes them express more things by the same word than in the Greek: בearer signifies both burden and honour; לגל signifies a burden only. The LXX have even sometimes rendered בearer by the other signification of the word בearer; as Isa. xiv. 25. κυδος, glory; and Exod. vi. 6. ἀντὶ τῆς δύνασμάς, though the sense requires 'burden' in both places. Hammond.

V. 56—59.—agreed not together.] ίσαι αἱ μαρτυρία, and ισαὶ ἡ μαρτυρία, properly signify that the witnesses were not sufficient. (Hebr. שמה. Grotius.) In the first case, as not being two witnesses on the same point: in the second, as the circumstance alleged being too trivial to condemn him εἰς τὸ θανατώσαι, before the Romans; which was the object to be accomplished. The boast of destroying the temple, as supposed, could not be deemed capital; he also promising to restore it. Therefore the high-priest was at last obliged to adjure him, that he might draw something from him to that purpose. See Num. v. 19. and note on Matt. xxvi. 63. Hence his exclamation on the answer of Christ, "What need have we of any further witnesses?" ver. 63. Grotius ad loc. et ad Matt. xxvi. 62. Hammond. Whitby.

The Jewish canons speak of three kinds of testimonies: 1. a vain testimony: 2. a standing testimony; doubtful, yet admitted to be canvassed and scrutinised: 3. the testimony כשר בראים מכונים, of the words of them that agreed or fitted together; when the words of two witnesses were to the same purpose.
Mapropia ἵστε, an even evidence. Of these see the Tract. Sanhedrin, cap. v. hal. 3, 4. Lightfoot.

V. 61.—the Son of the Blessed?] The Jews, when they name God, generally add—blessed for ever; hence ἵλογντις is here the title of God the Father. See Hammond’s note on Rom. ix. 5. Hammond.

V. 62.—I am:] I am he, Matt. xxvi. 64. “Thou hast said.” These two phrases are of equal import in the Hebrew idiom. Whitby.

V. 69.—a maid,] ἡ παιδίσκη, not “the maid,” as appears by St. Matthew. The article only implies παιδίσκη τις, as it sometimes undoubtedly does. Grotius.

V. 72.—when he thought thereon he wept,] ἵππαλω, a difficult word. Many conjectures are made; as that it stands for ἵννοω, “thinking on it.” So the English translators, and Casaubon; but not proved by them from any grammarian or glossary. Or, that it is a kind of expletive, like ἵππαλε κλαίων, “he proceeded, or added, to weep;” as προοθείς ἵπτε, Luke xix. 11. and Luke xx. 11. To this opinion incline Grotius (who brings an instance from Basil in that sense of ἵππαλλω) and Le Clerc. Note: The Camb. MS. Vulg. Syr. Goth. Pers. Armen. vers. have ἵππατο κλαίων, cœpit flere, which favours this opinion. Mill. edit. Küster. Or again; as ἵππαλε ἵνω imports, say the grammarians, abundance, it may be, “he wept abundantly, or bitterly;” so the other Evangelists: or, the opinion of Cl. Salmasius, de Fæn. Trapez. p. 272. that it imports, covering the head; which, says Hammond, is very improbable. (Yet this explanation is adopted by Macknight; “elliptical, for
ἐπὶ βαλὼν τὸν ἴματιον, throwing his garment on his head;” as Lev. xix. 19. in the LXX; and thus persons confused and ashamed, Jer. xiv. 3, 4. Macknight.) Or again; from the Hebr. ἡμώ, sometimes rendered by ἐπὶ βαλλω, and which usually signifies to fall down, or prostrate. Lastly: Hammond prefers this sense; as Luke xxii. 61. Jesus turned and looked on Peter; so here Peter looked also upon him; so Phavorin. But, says Le Clerc, ἐπὶ βαλλω does not signify looking, without the addition of τὰς ὀφέις, or of some such word. Hammond. Le Clerc.

The English translation may be maintained. For though Casaubon gives no instance of this sense of the word, Constantine proves out of Philoponus, Dionysius, and S. Basil, that it signifies κατανοεῖν, ‘mente agitare.’ So Eustathius, ἐπὶ νυχῶς νοεῖν, to consider as far as we are able. So Phavorinus, ἐπὶ βαλῶς νοεῖν is aptly or wisely to consider: so again, as ἐπὶ βυθίσειν, to meditate upon it; and Theophylact here renders the word by νοήσας. Further; that Peter, on the serious recollection of the denial being foretold by our Lord, and of his confident assertions, and of all the consequent circumstances, should be struck with deep compunction, and weep bitterly, is a consonancy in the whole passage sufficient to justify the English translation.—2. Another sense may be given, thus: The other Evangelists say he went forth and wept there. Ἐπὶ βαλῶν (sub. ὑπερὼν) may import, he rushing out, or casting himself hastily out, wept there; as 1 Macc. iv. 2. 2 Macc. xii. 9. xiii. 15. xv. 1. and Ps. cviii. 9. in the LXX, which entirely corresponds with the two other Gospels. Whitby. Thus Beza; quum se proripuisset, flevit. Ἐπὶ βαλῶν is perfectly the same with ἤν ὄν, “Haman hasted to his house mourning,” Esth. vi. 12. (and, 2 Chron. xxvi. 20. himself hasted to go out.) Beza. Mr. Weston proposes to read ἐπὶ λαβῶν for ἐπὶ βαλῶν: “And when
Peter took, or seized, the meaning of the word that Jesus spoke, he wept;” so Luke xx. 20. 26. ἐπιλαβεῖσθαι ρήματος. Br. Critic, May 1796.

After all, ἐπιβαλλον is used absolutely by the best classics in the sense adopted by the English translators. Polyb. i. 80. Theophrast. char. viii. Plutarch. Diod. Sic. ii. 7. M. Antonin. x. (or vi.) 30. See Wetstein ad loc.

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**CHAP. XV.**

The parallel passages are:


V. 1.—*held a consultation*] Thus Mark iii. 6. See note on Matt. xxvii. 1.

V. 3.—*but he answered nothing.*] Not in the Alex. MS. or in the Vulg. Syr. or Arab. (Grotius.) nor in the editions of Beza, R. Stephan. 1550, or Mill. It is in the Complut. edit. and some Greek MSS. apparently from St. Matthew.

V. 6.—*he released unto them*] ἀπολυεῖν, i. e. he was wont to release, as Matt. xxvii. 15. (and as ἐλυον, xiv. 12. Beza.) The Hebrews use the future in this sense; the Greeks the aorist; and the Latins the preterperfect. See Rom. viii. 29, 30. Le Clerc. Or, κατὰ δὲ τοὺς πρῶτον may be, according to the manner of that feast, of the passover; so Rom. iii. 5. Gal.
iii. 15. 1 Cor. iii. 3. 1 Cor. xv. 32. and in Attic Greek, καὶ τὰ ἀνῶ, for, ‘after the same manner.’ Whitby.

V. 8.—crying aloud.] ἀναβοήσας. So in the Alex. and most others. In the Vulgate, cum ascendisset turba. Copt. Goth. Ἐθιοπ. and 1 Cod. Vatican. Cant. Barb. 1. MSS. ἀναβάςας. Hence Grotius concludes this is an instance in favour of the opinion, that some copies of St. Mark were made conformable to the Latin. It is indeed probable that ἀναβάςας was thus introduced from the Latin; but the Vulgate probably itself followed Greek copies, in which, for ἀναβοήσας, or its abbreviation, had been corruptly placed ἀναβόσας. Mill. edit. Küster. That ver. 13. they cried out again, πάλιν, confirms the present reading. Whitby.

V. 15.—to content,] τὰ ἱκανῶν ποιήσαι. Here, to provide that there be no cause of complaint: an expression from the Latin. In the Roman law, satisfacere. As in Theophilus in Instit. expressed by Tribonian. “ei satisfecerit.” Grotius.

V. 17.—clothed him with purple.] See note on Matt. xxvii. 28.

V. 21.—Alexander and Rufus.] then probably living at Rome, as Paul salutes Rufus there. It is said a brother of these two, Lucius, preached the gospel in Germany. Grotius.

V. 24.—casting lots] See note on John xix. 23.

V. 25.—it was the third hour ;] See note on John xix. 14.
V. 26.—the superscription of his accusation. It was the custom of the Romans to write the crime for which any man suffered death, on a tablet, and carry it before him to his execution. Thus Euseb. Eccl. Hist. lib. v. c. 1. Attalus the martyr was led round the amphitheatre with a tablet before him, inscribed, "This is Attalus the Christian." So Sueton. Domitian. c. 10. The man was cast to the dogs in the arena to be devoured, with this inscription, Ιμπίες λοχτυ, "he speaks impiously." This is called elogium in Suet. Calig. and so in Tertull. Apol. c. ii. The same custom prevailed on crucifixions. Dio, lib. 54, 598. mentions a servant or slave who was carried to the cross with a writing declaring the cause, τὴν αἰτίαν, of his death. These instances show the propriety of the several accounts of the Evangelists; αἰτία is the accusation or charge; and that Christ was treated more Romano, according to the Roman usage. Hammond, chiefly from Grotius on Matt. xxvii. 37. See the note on that text, supra.

V. 28.—he was numbered with the transgressors. Isa. liii. 12. LXX, ἐν τοῖς ἀνόμοις ἀλογίσθη. As Philip in the Acts, viii. 28. so the Chaldee paraphrase also applies this whole passage in Isaiah to Christ. Grotius.

V. 33.—When the sixth hour was come. When the trumpet, which sounded twelve at noon, was gone. This was the Roman custom: they reckoned the hours of the day from six in the morning to six at night; our twelve at noon was consequently the sixth hour. Pompey provides, on his flight, in Lucan. lib. ii. ver. 689.—ne buccina dividat horas—that the trumpet should not as usual sound the hours. Hammond Paraph. Le Clerc.
V. 34.—*Eloi, Eloi,*] In St. Matthew, Eli, Eli! the Hebrew words of Ps. xxi. 1, here referred to by Christ; yet the word *Sabac,* שַׁבָּא, for instance, is Syriac or Chaldee for azab צַב in the Hebrew; so that it may appear, that the language of Judea, in the time of our Lord, was a mixture of the Syriac and the Hebrew. Grotius. So Parkhurst's *Lexicon,* art. *Eβραיκ,* or British Critic of December 1795, art. Macknight. Eloi is Chaldee. from נָלַנְנ; or at least as רֹפְּיָה Hebr. is given Ἡλώτ, Eloi by the LXX. Lightfoot.

Grotius is of opinion that St. Mark also wrote Eli in the Hebrew; for the Syr. version has יִוָנָא יִוָנָא; which doubtless, he thinks, is transposed by a copyist from יִוָנָא יִוָנָא—Eli, Eli. That St. Mark has Ἡλώτ in this passage at present in so many copies, he apprehends to arise from the Gospel of St. Mark, the friend of St. Peter, chiefly prevailing and being used amongst the churches of the Jewish converts, in the Babylonish διασπορά, or dispersion, founded by St. Peter, who all had a language partaking of the Chaldee, and were more used to רֹפְּיָה. Compare Grotius ad loc. et ad Matt. xxvii. 46.

V. 35.—*calleth Elias.*] No real mistake of the spectators, but a contemptuous pretended misapprehension to mock and insult him. Beza.—Not a mistake of the Jews, who spoke the language of Jerusalem or Palestine, but of the Hellenists come to the feast, who were unacquainted with the term Eli or Eloi. The return of Elias was then expected, Matt. xvii. 10. and known to the Hellenists, as appears by Ecclus. passim. Grotius on Matt. xxvii. 47. The Jews might imagine that he called on Elias, his precursor and attendant, to come and rescue him. Le Clerc.
V. 39.—When the centurion,—saw] and also saw the other signs of the earthquake, &c. Matt. xxvii. 51. Le Clerc.

V. 40.—James the less,] Hammond has a note to show that μικρός, here, is little in stature. He asserts that there is no analogy of any other texts to prove that μικρός, in the positive, is ever used for less, or younger, in the comparative: that there were three of the name of James, two apostles, the third the brother of our Lord; so that the title of less or younger could not distinguish the third from the other two; that it is most likely an abbreviate of μικρός ἡλικίας, the phrase used of Zaccheus in Luke xix. 3. and here made a kind of cognomen. All this is not probable. See note on Matt. x. 3. xiii. 55. Hammond.

V. 42.—The preparation, that is, the day before the Sabbath.] The explanation of the word παρασκευα, "the preparation," is added, for the Gentiles. It was well known to the Jews; as every Friday, or πρωιβατον, was so named. See Bochart. Hieroz. P. i. lib. ii. c. l. p. 567. And the same term (still denoting Friday) was continued amongst the Christians. See Grotius in Luke xviii. 11. Le Clerc.

V. 43.—An honourable counsellor,] In the Vulgate, decurio; one of the decuriones placed by the Romans in their colonies: so Fornerius, the Vet. Gr. and Lat. Lexicon, and the Vet. Glossar. See the Digests, lib. l. tit. 16. De verbor. signif. leg. 239. § 5. Hammond.—Not a Roman decurio of the council of Pilate; but the word decurio prevailed to express any counsellor or member of a senate in any province; as of Bithynia. Pliny, Letters to Trajan.—Not a ruler in the Sanhedrin, called, as Nicodemus, Ἰον, John
 iii. 1. but of the Jewish council of the city of Jerusalem, which met with the Sanhedrim when the people were called together: hence θουλεφρόν, decurio. Grotius; who here seems to have an indistinct idea of his larger assembly or synagogue, not acknowledged by the critics. See note on Matt. vi. 5. x. 17.

Most probably he was of the Sanhedrim. Arimathæa was not a Roman colony. Le Clerc.—He was one of the greater Sanhedrim, who met in the council-chamber of the high-priest in the temple, and who were called θουλεφρονικαι also in the Hebrew. Lightfoot.—The above is the most probable: as Arimathæa is in Judea, he had a sepulchre at Jerusalem; “waited for the consolation;” also, consenting not to the Council, &c. Luke xxiii. 51.—and is introduced with Nicodemus, John xix. 38. who was certainly of the Sanhedrim; the one begging the body, the other bringing spices; and both disciples of Jesus, Matt. xxvii. 57. Whitby.

CHAP. XVI.

The parallel passages are:


V. 1.—sabbath was past, ἕξαγεγομένων. Thus Plato, διακοσίων ἐτῶν ἑξαγεγομένων. Acts xxv. 13. xxvii. 9.
Grotius.

VOL. II.
V. 1.—had bought sweet spices,] on the evening of the crucifixion. Compare Luke xxiii. 56. Ἡγόφρασαν, the aorist for the perfect tense. Grotius on Matt. xxviii. 1. So Whitby ad loc.

V. 2.—at the rising of the sun.] ἀνατελλόντος. This aorist does not express a past time, but one yet passing. See Matt. xvii. 17. (or rather perhaps, xxviii. 17. where Grotius observes on ἔστησαν, that the aorist admits of various significations according to circumstances.) Wherefore the reading of Greg. Nyssen. (Serm. de Resurrect.) ἦν ἀνατελλόντος, and of the Camb. MS. ἀνατελλόντος, seem the additions of interpreters. Grotius. Mill. The Rabbis call the first appearance of light, the hind of the morning. "R. Chaca observed the dawn of the morning, that its light spread the sky; and said, ‘Such shall be the redemption of Israel: first it goes forward by degrees, and by little and little; but, as it proceeds, it shall greatly increase.’" Hieros. Berach. fol. 2, 3. Lightfoot. The above is a pleasing picture of that auspicious light which rose on the morning of the resurrection.

V. 4.—for it was very great.] an ellipsis. The sense is: they were solicitous, and rejoiced that it was removed, for it was very great. Grotius. Whitby.

V. 7.—and Peter] Kαί means especially. So Homer; Τρῶας καί Ἠκτόρα. See Strabo, lib. viii. So Αἰσχρύλος; and Servius ad Ἄεν. 1. ‘Danaum atque immittis Achilli.’ So Ps. xviii. 1. Grotius. The angel here named Peter, say the Fathers, to reassure him, for his consolation, after his denial of Christ. So Theophylact, ἵκετο ἡρνήσατο ο Πέτρως. Whitby.
V. 8.—*to any man,*] whom they might meet on
their return to the Apostles.

V. 12.—*in another form*] μορφῇ in another dress
or habit. Grotius.

V. 12.—*into the country.*] εἰς ἀγρόν rightly trans-
lated. The Hellenists contrast πολις and ἄγρος—as
the Hebrews יָע and הָרַב. Grotius.

V. 13.—*neither believed*] The uncommon slowness
of belief in the disciples makes their testimony on
their conviction more powerful. Grotius. Whitby.

V. 14.—*Afterward*] rightly, not postremo. Thus
μικρὸν ὑστέρον, Thucydides; οἰκίγον ὑστέρον, a little
while afterwards, Plutarch. It was the same narra-

V. 15.—*to every creature,*] πᾶσα κρίσις. Matt.
nations.” It is plain that it is “to all the Gentiles:”
and this passage gives light to Rom. viii. 22. and
1 Pet. ii. 13. Thus the Hebrew uses בְּרֵי, properly
creatures, for men: and an Arabic author, speaking
of cities, says, there is in such a city many בְּרֵי,
literally creatures, κρίσις, but plainly using the term
for men. Here it is, all other nations opposed to
the Jews. Hammond.

“To every creature,” Hebr. תָּה בְּרֵי, a most
usual mode of expression with the Jews: by which
they first mean “all men;” (so Grotius.) Babyl.
Chetub. fol. 17. 1. Maimon. in Sanhedrim. c. ii.;
then, secondly, “the heathen world,” as opposed to
the Jews with their superior privileges and advan-
tages. As thus, the Rabbis say, “The prayers of the
creatures, i.e. the heathens, are for earthly things; Lord, let the earth be fruitful! &c.: the prayers of the Israelites are for the holy place; Lord, let the temple be built!” &c. Berish. Rabba. §. 13. Thus also in the N. Test. Here, πᾶσι τῇ κρίσει is plainly the Gentiles; in the parallel words of Matt. xxviii. 19. “to all nations.” So St. Paul, Col. i. 23. the Gospel preached in all the creation, ἐν πᾶσι τῇ κρίσει. Thus in Rom. viii. 19. the earnest expectation of the creature—the Gentiles: ver. 20. for the creature (the whole heathen world) was subjected to the vanity of their mind. Compare Eph. iv. 17. and especially the contrast, ver. 23. ὅ μόνον δὲ ἄλλα καλὰ αὐτοῖ, &c. not the Gentiles only, but we Jews also. Lightfoot. Observe; the Gospel was sent to all men, πᾶσιν κρίσει, to the Jews first, then to the Gentiles; to every nation, beginning at Jerusalem. Whitby. See note on Matt. xxviii. 19.

V. 16.—that believeth and is baptised] as Rom. x. 10. where this, the solemn profession of faith at baptism, is alluded to. Grotius.

V. 16.—shall be saved;] shall be then saved, or placed in the state of salvation; and saved finally, on his continuance in the same faith and covenant; 1 Cor. xv. 9. Col. i. 23. Whitby.

V. 16.—he that believeth not] as John iii. 19. Macknight.

V. 17.—shall they cast out devils;) This was a very frequent and customary gift imparted to multitudes of Christians for some centuries. See Grotius ad loc.; and especially a dissertation on the subject by Whitby, in his general Preface to the Epistles, vol. ii. p. xxvi. &c. who quotes the following with other authorities, Justin Martyr. Apol. i. p. 45. Dial. cum
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V. 18.—on the sick, and they shall recover.] This also was a very customary and general gift. The authorities are in Whitby, in the same dissertation, p. xxiv. xxv. ed. 2d. As Epiphanius de mens. et pond. §. 15. Justin Mart. Dial. cum Tryph. p. 258. Irenæus, lib. ii. c. 57. 56. Origen. contr. Cels. lib. i. p. 34. and lib. ii. p. 80. μέχρι σήμερον, even to this day, his name doth heal diseases. Arnob, lib. i. p. 25, 28, 29, 30, 31. viii. p. 418. Tertullian, who appeals to Scapula the judge at Carthage, quanti honesti, how many honourable men have been healed by Christians. Proculus, for thus healing Euodus, was retained by Severus in his palace to his death.

V. 18.—take up serpents.] as St. Paul in Mafa—
ben Levi, in the Jewish Talmud; and de aliis aliis, says Grotius.

V. 19.—received up] ἀνελήφθη’ the word frequently used to express the ascension of Christ, Luke ix. 51. Acts i. 2, 11, 22. 1 Tim. iii. 16. so of Elijah, LXX, 2 Kings ii. 10. Note: Elijah is said to be received εἰς οὐρανὸν, 1 Macc. ii. 58.—Christ to be received εἰς οὐρανοῦς, in the plural, Acts ii. 34. Eph. vi. 9. Col. iv. 1. Heb. viii. 1. of which see note on Matt. iii. 2. supra. Grotius.

V. 20.—the Lord working with them,] i.e. Christ, Matt. xxviii. 20. συνεργοῦντος: “For we are,” says St. Paul, “fellow-workers with God,” 1 Cor. iii. 9. and again, “I laboured—yet not I, but the grace of God which was with me,” 1 Cor. xv. 10. “it is God that giveth the increase.” Grotius.

It has been said by St. Jerom. Ep. ad Hebid. qu. 3. that the twelve last verses of this chapter (not the whole, as incautiously has been supposed from his using the word capitulum, see Michaelis §. xliv. p. 97. ed. 1761, Lond. on Κεφάλαια or Simon, Crit. Hist. Text. N. Test. part. i. c. xi.) containing the account of the resurrection, was not found in several Greek copies, and was rejected as differing from St. Matthew. But these verses were acknowledged in the preceding times; as by Irenæus, who cites the 19th verse as at the end of the Gospel, lib. iii. c. ii. p. 257. by the Apostol. Constitut. lib. viii. c. i. citing ver. 16, 17. they are found in all the versions, in the Alex. and all the Greek MSS. and are quoted by Ammonius, Eusebius, Athanas. Augustin, Theophylact: so that there is no doubt of their authenticity. Only in one or two of the Paris MSS. a short note interposes after the 8th verse, which shows that some Greek
MSS. might have omitted them in the time of St. Jerom. See Grotius. Whitby, (where a full answer is given to the differences in the other Evangelists.) Beza on ver. 10. Mill. ed. Küster. and Père Simon, Crit. Hist. part i. c. xi.
ST. LUKE.

CHAP. I.

V. 1.—Forasmuch as many have taken in hand to set forth in order.] Ἐπικεφαλήσεως is in the vox media, and does not denote that they only attempted, or failed in these narratives; as the Ancients and Theophylact hold. Plato in Phædro, Isocrates ad Demod. and others, use it in the sense of a design happily pursued. Lightfoot, Harm. Ev. Grotius.

"To set forth in order," i. e. to give commentaries or short histories, as compiled from the private notes they had collected, and the narrations they had heard, with more or less truth and good intentions, yet far from infallible. The Evangelist speaks of them with tenderness; not as being false or heretical, yet as imperfect, and not divine. He even saith they made their narratives, καθὼς παρέδωσαν, as the Apostles had delivered them. (Whitby.) Lightfoot.

St. Luke's design, observes Michaelis, (Introd. §. xcvii. ed. 1st, 1761, Lond.) implies, that he had some exception to these "many," that there were frequent errors in these accounts. Hence, after Grabe (Spicileg. Prim. Sac. p. 33,) and Mill, (Proleg. No. 114.) he apprehends, that the Egyptian Gospel, of which there is a specimen in Fabricius, Codex Apocryph. might be prior to St. Luke, and indeed
that which he chiefly meant to correct; and this favours and connects with their hypothesis, of St. Luke's writing his Gospel in Egypt. This they are willing to conclude from the Gospel κατ' Ἁιγυπτίωνς being mentioned by Clemens Alex. in his Stromat. lib. iii. p. 465. But observe, that Clemens did not flourish till A. D. 192; that, carefully distinguishing this from the four authentic Gospels, he only quotes from it after the heretic Cassian, (Père Simon ut infra.) as he quotes supposed writings of St. Barnabas, Strom. lib. ii. in arguing with other heretics; and that Origen, who was his immediate successor in the same school at Alexandria, Euseb. Hist. Eccl. lib. vi. c. 2. c. 3. speaks thus of the Gospel in question: "Ecclesia quatuor habet evangelia, heresies plurima; e quibus quoddam scribitur secundum Αἰγυπτίους, aliiud juxta duodecim apostolos:" adding, "Scio quoddam evangeliwm secundum Thomam, et secundum Matthiam, et alia plurima." And this in a homily on this very passage of St. Luke, (Hom. i. Proem. Luce, fol. 93.) in which he does not give the least intimation that St. Luke had seen, much less that he had written to correct, the errors of the Egyptian Gospel. The silence of Origen, and his description of this Gospel, with the trash it contains, (see Michaelis.) render it infinitely more probable that it was produced by the Heretics after the time of the Evangelists.

The Gospel of the Twelve Apostles, indeed, mentioned by Origen—if, as St. Jerom asserts, lib. iii. adv. Pelag. it be the same as that of the Hebrews—was very early, and a work of a very different kind, being the Gospel of the Ebionites or Nazarenes, i. e. probably an interpolated translation of St. Matthew, for their use.

All grant the Egyptian Gospel to be forged. It is here contended, from the silence of Origen, and the
coarseness of the forgery compared with the handsome manner in which the Evangelist speaks of the narratives preceding his own, that it was by no means prior to St. Luke. See Whitby, Prefat. Disc. on the Four Gospels, vol. i. p. xxxix. Père Simon Crit. Hist. N. Test. part i. c. iii. vii.

The narratives mentioned by St. Luke were not false or fabulous, like those under the name of Nicodemus, or of Thomas, or of the Egyptians, afterwards obtruded on the church; but they were defective. Beza apud Lardner, Supplem. to part. ii. b. 1. of Gosp. Hist. c. 4. Thus far the ancient fathers, Origen, Eusebius, Epiphanius, to whom the Greek was a native language, may be supposed to have properly understood the sense of ἵππος. Lardner.

V. 1.—which are most surely believed among us.] Earum quæ inter nos certissimæ fidei sunt rerum; Erasmus. Earum rerum quarum plena fides nobis facta est; Beza De rebus quæ satis et abundè nobis probatæ sunt; Grotius. ἱπποφορεῖν is to certify, to assure a person; (plenam fidem facere; Scapula.) So in Excerpt. Ctesiæ, c. xxxviii. πολλοὶς οὖν λόγοις καὶ ὅρκοις ἱπποφορῆσαντες Μεγάβυζον, with many words and oaths certifying to Megabyzus. So also in Trapezitica Orat. Isocrat. p. 360. ed. Steph. ιπποφορήθης γεγίνησαι, "being certainly assured that I denied—" (cited also in Scapula.) Hence, transferred to things, it signifies a thing most surely to be believed. So here in St. Luke, as appears by the context. Le Clerc. So Beza. This is plainly the true import of the word. Other senses are collected by Hammond and Le Clerc. Hammond would have it to mean, 'performed': Whitby, not only 'done,' but with such circumstances as gave a full assurance of faith. See Whitby ad loc. See Rom. iv. 21. xiv. 5. Col. ii. 2. 1 Thess. i. 5. 2 Tim. iv. 5. Heb. vi. 11. The LXX, once in a bad sense, Ec-
To contrast the passage with the sentiments of the unbelieving Jews, leads to the true sense. They esteemed Christ a deceiver, and his works performed by magic; but we do most surely believe those things which he did and taught. Rightly therefore translated; not as the Vulgate, quæ—complete sunt. Lightfoot.

V. 2.—eye witnesses.] The apostles and seventy disciples in general, as collected together, Acts i. 15. Mnason, styled ἄρχαίος μάθητής, Acts xxii. 16. was probably a disciple ἀπ' ἀρχῆς, from the beginning. In the same sense ἀπ' ἑκατέρου ἄρχαίων should be understood, Acts xv. 7. Lightfoot. Yet rather chiefly the apostles, John xv. 27. Acts i. 21. St. Luke might himself be one of the seventy, who were neither chosen to be witnesses, nor ἵπποςειαi ministers, in the primary sense, notwithstanding this passage. See Whitby ad loc.


V. 3.—from the very first,] ἀνωθεν' according to Lightfoot, from above, i.e. by inspiration; from heaven, ὑψωθεν' as John iii. 3, 31. xix. 11. James i. 17. iii. 15, 17 Lightfoot. These texts have certainly that import: yet it often signifies, in its first direct meaning, from the top or beginning; as Matt. xxvii. 51. Mark xv. 38. John xix. 23. St. Paul known of the Jews from the beginning, Acts xxvi. 5. Thus St. Luke commences his narrative higher than St. Matthew or St. Mark, from the very beginning. Whitby, "Ἀνωθεν is, 'from the fountain-head." Παρα-

1 Perhaps τοῦ λόγου may here mean 'of Christ,' thus agreeing better with αὐτόσται.
is to trace or investigate, or to obtain a thorough knowledge of by investigation, (see Beza ad loc.) notitiam consequi. Thus Josephus, μετὰ πάσης ἀκριβείας παρακολούθην τοῖς ἡμετέροις γράμμασι, and 1 Tim. iv. 6. 2 Tim. iii. 10. St. Luke, as to ἀνωθεν, only says here, as Plautus Trinummo, "Si exquiratur ab stirpe auctoritas," having diligently investigated all things from the source; chiefly perhaps of the apostles, in his journeys from Paul with pecuniary contributions to Jerusalem. Grotius.

V. 3.—to write unto thee in order,] St. Luke preserved a more regular order or series of events than Matthew or Mark; so that a harmony should be regulated by him. Beza. Le Clerc ad loc. et Har. Evang. Diss. iii. But others of the learned are of a contrary opinion. Luke, says Grotius, failed in the order of time. Καθεξῆς is no more than sigillatim; as Acts xi. 4. xviii. 23.—a distinct particular instruction after baptism, opposed to the general instruction before that rite. Grotius.

St. Luke certainly does not give Christ's miracles, discourses, or journeys, in the order of time. He preserves indeed the line of his baptism, preaching, death, resurrection, and ascension; or he gives the actions of Christ in the Gospel first, and the propagation of his religion in the Acts afterwards in order. Whitby. The opinion of Grotius seems the most reasonable and consistent with the next verse.

V. 3.—most excellent Theophilus,] Some have taken Theophilus, not for the name of a particular man, but for a term expressive of every Christian, "a lover of God." Thus Epiph. Hær. ii. p. 429. "whether he wrote to one Theophilus, or to every man that loved God,"—leaving it uncertain. Thus also Salvian, Epist. to Salonius, prefixed to his books ad Eccles. Cathol. speaking of Luke, who, says he, both in his Gospel and in the Acts, cum ad hominem scripsisse videatur, ad amorem Dei scripsit. So Atha-
nasius, L. de Incarn. uses μακάριος and φιλοχριστός indefinitely for Christians. Then κράτιστος will be only a complimentary phrase. Hammond.

There is no instance, in sacred history, of feigned names used as Saluvian conjectures. Κράτιστος is used in the N. Test. as a title of excellency to men of eminence, and never otherwise; as Acts xxiii. 26. xxiv. 3. xxvi. 25. Whitby.

It is in the Acts the title of a Roman governor, and equivalent to the Latin optimus or optinas used by the Romans to describe the principal senators of the most ancient families. From this title I justly conclude, that Theophilus was an individual and illustrious person, and not a name addressed to every reader. Michaelis Intr. N. Test. §. xcvi. edit. 1st, Lond. 1761.

Κράτιστος is an epithet addressed to men of rank. Thus to Festus and Felix the Roman governors, Acts xxiii. 26. xxvi. 25. (Also by Plutarch to Fundanus, and by Josephus de vitâ ad fin. et contr. Appion to Epaphroditus. So Horace—Octavius optimus. Grotius,) This epithet annexed to Theophilus proves clearly that it must have been the name of an individual of distinction; some few of which the Christian religion had possessed from the first. Beza.

Theophilus is placed in Greece, Antioch, or Egypt, as suits the several conjectures of where St. Luke wrote his Gospel. The Recognit. ascribed to Clemens mention a Theophilus at Antioch, who was converted by St. Peter, and appropriated his own house as a church. In the Apost. Constit. lib. vii. c. 46. a Theophilus was bishop of Caesarea in Palestine. Baron. Annal. An. lviii. p. 506. Hieron. Script. Eccl. Tertullian. contr. Marcion. Rider.

V. 4. —know the certainty] That you may have a regular detail and confirmation of the things suc-
cinctly taught before baptism; κατηχηθῆς. Grotius. See note on Matt. xxviii. 20. supra; also Beza ad loc.

V. 5.—*a certain priest* ἰερέως τις. By this expression is signified, his being in a course of service, and casting lots to burn incense; certainly not the high-priest, as conjectured by many of the Ancients. Lightfoot. Grotius. Whitby. The descent from a priest was esteemed honourable amongst the Jews. So Josephus in vitâ, in exord. Grotius.

V. 5.—*of the course of Abia:* ἰφημερία. The expression is taken from the πρυτάνεως, magistrates chosen, to act each a day, from the Athenian tribes. Potter’s Grec. Antiq. b. i. c. 18. Macknight. The word strictly signifies a daily, but here a weekly, course of service in the temple. So Titus Bostrensis, p. 763. E. Hammond. 1 Chron. xxiv. 3—10. and xxiii. 6.; also 2 Chron. viii. 14. xxix. 25.

V. 5.—*the course* הָשמַשָׁה, Hebr. So Neh. xiii. 30. 2 Chron. xxxi. 16. LXX ἰφημερία. Of this course of service, and the manner in which a part of the Israelites were attached to each course of the priests, and named “men of the station,” i.e. to attend and lay their hands on the heads of the sacrifices, as representing the people; whilst the others belonging to that course prayed and fasted that week in their respective cities; see Lightfoot, who explains Grotius ad loc.

Note:—As the courses were twenty-four, sixteen of the family of Eleazar, and eight of that of Ithamar, commencing in the month Tisri, or September, they reached nearly to the passover in Nisan, or March; and again repeated, they reached from Nisan nearly to September; being in all twice 24, or 48 weeks. At the three great feasts they all attended. This nearly completed the year. In the eighth week, or course, (that of Abia,) from the passover, or in the
beginning of June, it is the idea of Lightfoot (see the Jewish calendar in his Harm. Evang.) that the child was promised to Zacharias. In the sixth month of Elizabeth's pregnancy, or the following December, the annunciation was made to Mary. Hence a ground is taken for concluding that our Saviour was born in the September, not the December, next ensuing. Lightfoot. Further: that this course of service was never interrupted, but preserved entire by the priests, at least by reciting those prayers at home which appertained to these sacrifices in the temple, in the times of persecution; as in the time of the idolatrous kings, of the captivity, and of the three years' prophanation by Antiochus; is proved, says Grotius, by Joseph Scaliger. Thus Ezek. xlv. 5. xlviii. 11. Thus also Philo, and Josephus, himself a priest; who says, these courses appointed by David remain even to this very day, Ant. lib. vii. c. 11. Yet others, as Whitby, hold, that no conclusion can be drawn from the continuance of these courses. Macknight (§ 9.) acquaints us, that Scaliger derives it thus from the Maccabean princes: when Judas Maccabees restored the temple worship, on the 20th of the month Casleu, or beginning or middle of December, the course of Joarib 1 Chron. xxiv. 7. began the service. This brings the course of Abia to July or August, and Mary's annunciation to the beginning of January, consequently the birth of Christ to September (or October) following. But this differs from Lightfoot. Consult Whitby on the subject.—Also Lightfoot lays it down, that Christ was on earth thirty-two years and a half, (the time David reigned, 2 Sam. v. 4, 5.) of which three years and a half was from his baptism to his death; as foretold, Dan. ix. 27. "in half that week," &c. Calculate from Matt. iv. 2. John i. 29, 35, 43. ii. 1, 13. v. 1. vi. 4. xiii. 1. But he was crucified at the passover in the spring; therefore,
to complete the half year, he was born in September. Lightfoot, Har. Ev. Yet, that his nativity was in December, is an opinion well allowed and supported.

V. 5.—of the daughters of Aaron.] It was lawful for a priest to marry into any of the tribes of Israel, as Ezra ii. 61. 2 Chron. xxii. 11. but more commendable to take one of the line of priests. Mary, of the tribe of Judah, might very well be a relation, by some marriage of a predecessor, to Elizabeth. The restraint of marrying in their own tribes related only to heiresses, and to the law of inheritance by lot, Num. xxxvi. 8, 9. and did not extend to other daughters, nor at all to the tribe of Levi, who had no share in the land. Grotius. Lightfoot. Josephus contr. Appion. lib. i.

V. 5.—Elisabeth.] the name of the wife of Aaron, Exod. vi. 23. יבשותא, the LXX changing y final after the Syr. and Arab. Grotius.

V. 6.—commandments] ἱντολαὶ, the moral law; δικαιώματα, the ceremonial, or ordinances. Beza. So Lightfoot. Otherwise; ἱντολαὶ, the positive law, or νόμιμα. LXX νόμος ἱντολῶν, Eph. ii. 15.; δικαιώματα, the natural or moral law. Grotius. See their reasons ad loc.

V. 9.—his lot was] 1 Chron. xxiv. 3—10. The twenty-four classes of priests took each a week; and as there were many families in each class, and each family consisted of a great number of priests, they drew lots for the offices they were to perform. Grotius. Lamy App. Bibl. i. c. viii. See in Lightfoot the various offices performed by them: also 1 Chron. xxiii. 28. to the end.

V. 10.—at the time of incense.] At the time
when the priest offered incense on the golden altar, Exod. xxxi. 8. within the ναός, the sanctuary, or temple itself, the people remained without in the court of the Israelites, praying each apart by himself for the pardon of sins, till the priest returned and pronounced the benediction. There appears to be a full description of this in Ecclus. l. 19, 20. to which seems to relate the half-hour's silence in heaven, Rev. viii. 1—6. compared with Ecclus. l. 15, 16. Hammond. So Lightfoot as to Rev. viii.; but the passage in Ecclesiasticus may relate to the great day of expiation. Whitby.

Of the manner of burning the incense, the deep silence of the people, and the Jews' constant observance of these hours of prayer, even when absent from Jerusalem, see Lightfoot, and Tamid. c. 3. 5. Joma, fol. 6. Gloss. in Tamid. c. 6. This event might happen on a sabbath or lesser festival, as it appears that a multitude of people attended. Lightfoot, Har. Ev.

V. 11.—on the right side] always esteemed a good omen. Grotius.

V. 12.—was troubled,] Judg. xiii. 6, 22. Dan. x. 8. Grotius.

V. 13.—thy prayer is heard;) not for a son at present, he being in years; perhaps not a former prayer to that intent, in earlier life: but the public prayer which the priest always offered with the incense for the people of God; and even, say Philo and Josephus, for the human race. This was heard in the sending of the forerunner of the Messiah, the Saviour of the world; as, ver. 68, 69. "God hath visited and redeemed his people." Grotius. Thus Hyrcanus, when high-priest, is said to have heard

V. 13.—his name John.] Properly מִלְחָמָה the grace or mercy of God; yet used, both in Hebrew and by the Hellenists, to express joy and rejoicing, χαίρειν ἀντὶ χερσοκοίτας so that the next adjoining words, ver. 14. as usual in names given from inspiration, Matt. i. 21. xvi. 18. doubtless have a reference to it. Grotius.


V. 15.—wine nor strong drink;} Hence, as Samson, Judg. xiii. and Samuel, 1 Sam. i. 11. children also given by divine promise, he was devoted to God as a Nazarite. The Jews occasionally separated themselves (as בַּשָּׂר, separatum) to God, by a vow, for eight days or for a month, Acts xviii. 18. Sometimes, as in the above instances, the parents devoted the children for life. Calmet Dict. voc. Nazir.

Wine and strong drink were forbidden to them; as to the priests during their ministry, Lev. x. 9. Sichar is anything that inebriates; palm-wine or other drink: and thus Philo; the LXX, 1 Sam. i. 15. translate it μεθυσμα. The Arabs retain the verb importing μεθυσμα. Plutarch says very well: οὗ θεμυγόν τῷ ἱερεί μεθυσκομένων ὑπὸ κεφαλῆς ὁ οἴνος ἐστι, καὶ πιεόμεναι καὶ ταπεινοῦμεν, διὸν υπερτέρους εἶναι καὶ κρατεῖν ἀμί τῆς ἱδρυνῆς ταύτης, ἀλλὰ μὴ κρατεῖσθαι. Question. Rom. Grotius. The Jews hold, that σίκαρ is old wine: as Num. xxviii. 7. strong wine, לַוְיַרְיוֹן—LXX, σίκερα Κυρίων—Targ. a drink-offering of old wine. And Bemid. Rab. fol. 240. 3. Lightfoot. And the extreme strictness in Num. vi. of touching no part of the vine, favours this opinion. See Rider.
ST. LUKE.  CHAP. I.  

V. 15.—from his mother's womb.] i.e. very early: as Job xxxi. 18. Ps. lvi. 3. Isa. xlviii. 8. Thus, Gal. i. 15. Jer. i. 5. Not as Grotius, that he was filled with the Holy Ghost from the womb, because Elisabeth his mother was then inspired. Whitby.

V. 17.—in the spirit and power of Elias.] The synonymous words, spiritus, πνεῦμα, ἐνέργεια, are of very uncertain signification. The spirit of Elias seems here—the same affections of zeal and courage against sin. Elias denounced divine vengeance against sinners, and abode in the desert, 1 Kings xvii. &c. Δύναμις, properly potentia, here means ἐνέργεια, potestas, authority from God of publishing his commands. It does not appear that John performed any miracles. See note on ix. 35. Hammond Paraph. Le Clerc. This connexion of "power and spirit" always implies an extraordinary degree of inspiration; as ver. 35. Acts x. 38. 1 Cor. ii. 4. 1 Thess. i. 5. Grotius. As John did no miracles, the power of Elias rather imports, his power of turning the people to the Lord, 1 Kings xviii. 37. Whitby.

V. 17.—of Elias ] See Matt. xi. 14. and xvii. 12. The Baptist is Elias, as our Saviour was David, Hos. iii. 5. that is, the antitype, Mal. iv. 5. Elijah is usually called, in his own history, Elijah the Tishbite; but here in Malachi, Elijah the prophet, when his antitype is referred to, Matt. xi. 14. Lightfoot.

V. 17.—to the wisdom of the just ;] As the Hebrew prepositions are few, and have extensive significations, the writers of the N. Test. use the Greek ones in the same extensive manner. Here, εν φρονήσει is put for εἰς φρονήσειων. (So the Vulg. and Syr. Grotius. Erasmus. Beza.) The Angel refers to Mal. iv. 6. where the Prophet foretells, that John shall reconcile, or at least the plan of reformation he preached would, if not rejected, reconcile the discordant parties and
opinions of the Jews:—he shall turn the hearts of wicked and rebellious Jews to the better principles of their believing children, and of unbelieving children to those of believing parents. This the two Evangelists call, to restore all things; Matt. xvii. 11. Mark ix. 12. and the Angel to turn the unbelieving, ἀπευθείς, to the sentiments of the just. Hammond. Φρόνησις is, in the sense of Phil. ii. 2. τὸ αὐτὸ φρονεῖν, an affection of the mind prompting to action. Le Clerc. (Φρόνησις also imports prudence; Beza.) So Grotius and Whitby—"to reconcile the discordant sects of the Jews, and the consequent differences in families, and turn them all to repentance, and to one master or head, Jesus Christ." Ecclus. xlviii. 10. Or, by in Malachi may import "with" the children, which will give nearly the same meaning. And to "turn also the disobedient, or sinners, to the wisdom revealed by Christ," i.e. "the just one," as styled Acts iii. 14. Compare Matt. iii. 5, 6. Mark i. 5. John i. 7. x. 41, 42. Josephus in his character of John the Baptist, Ant. lib. xviii. 7. p. 626. ed. Cologn. 1661. Whitby.

Other explanations of this difficult text are given; as, that the Gentiles are called, in the language of the Prophets, "the children of Zion;" as Isa. liv. 13. lx. 4, 5, 9. and are to be converted by means of the Baptist, John i. 7. hence this is to reconcile and unite the Jew and the Gentile in Christ. The Gentiles also, as the Roman soldiers, came to his baptism, Luke iii. 14. (but see the note there.) Lightfoot. Or; John turned, by his preaching, the hearts of the fathers, Abraham, Isaac, and Jacob, to their children the Jews. Macknight.

Bishop Pearce and others consider Christ as the child to whom the father should be turned. This seems forced. Rather; only an allusion to Malachi, expressive of the general philanthropy introduced by
the Christian religion, as in Isaiah. Gilpin. So Beza. It is striking, that the beginning and conclusion of the O. Test. unite in the same great object. The scriptures conclude with this noble prophecy of the advent of the Messiah to free the world from the curse imposed in the beginning of Genesis. Gilpin.


V. 18.—Whereby shall I know this?] As Abraham, in the same words, LXX, Gen. xv. 8. The unbelief of Zacharias contrasts with the faith of Abraham, Gen. xv. 6. xvii. 16. Rom. iv. 18. Yet Abraham showed some doubt at first, Gen. xvii. 17. The doubts of Zacharias continued: not that Zacharias thought an evil spirit appeared; which Lightfoot Har. Ev. Whitby, and others, conclude must be the only true ground of his disbelief, or punishment; as the holy place, his general piety, and the sanctity of the important cause expressed for sending the child, strongly reclaim against this idea: but, in opposition to the examples of Abraham and Manoah, he yet allowed hesitation to prevail in his mind. The context in the next verses shows this correspondence between the two passages. Zacharias, as Abraham, Gen. xv. 8. in the words κατά τι γνώσομαι, asked a sign. The sign given to Abraham was the lamp of fire near the sacrifice, ver. 17. The sign to Zacharias was the temporary dumbness; a slight, admonitory, instructive punishment indeed; but properly a sign, and admirably calculated, by its continuance and public remission, to fix the attention of the Jews
on the divine character of the promised child. It was νοεθεσία, not τιμωρία. Grotius.

V. 19.—Gabriel,] ἔσπερος, i.e. δύναμις Θεοῦ, an expressive name, as this Angel is employed to Daniel viii. 16. ix. 21. and to Zacharias and Mary in the christian dispensation, which is in the fullest sense δύναμις Θεοῦ, Rom. i. 16. 1 Cor. i. 24. The name called the attention of Zacharias to that prophecy in Daniel. Grotius. This whole context confirms the probability that “thy prayer is heard,” ver. 13. refers to a public prayer for the nation.

V. 20.—dumb, and not able to speak.] The Hebrew שור, as the Greek κωφὸς, signifies a dumb man, and a deaf; and is rendered either by ἀνοσιωμένων, or, Mic. vii. 16, by ἀνοικωφηποῦν, to become deaf, as appears by the context. (Rather; שור is a man deaf and dumb; Lightfoot. Κωφὸς, usually deaf, is sometimes used for dumb, Matt. ix. 33. xii. 22. but very seldom for both; Scapula. Guyse, p. 338. Rider ad loc.) Here one of the significations of the Hebrew word, σωματίων silent or dumb; seems to be put for the other, for surdus, or deaf, if we may believe Theophylact, Titus, Euthymius, and the Ancients. The remainder will then be no pleonasm, “deaf, and not able to speak.” That he was deaf, appears by the signs his friends made to him, ver. 62. yet the Angel must be supposed to foretel his dumbness twice, and not to mention the deafness, if σωματίων has here its usual meaning. Hammond from Grotius.

“Dumb, and not able to speak.”—This repetition is only a strong affirmation peculiar to the Hebrews, and much used by St. John. Macknight. It seems more probable that κωφὸς, ver. 22. carries, like שור, the sense of deaf and dumb, than to force σωματίων beyond its usual meaning.
V. 20.—because] ἀνθ' ὧν, used by Sophocles in this sense. So Heb. יְהֹוָה, Lev. xxvi. 43. Ezek. v. 11. Luke xix. 44. Acts xii. 23. 2 Thess. ii. 10. Sometimes it is only illative, as xii. 3. infra. Grotius.

V. 22.—seen a vision in the temple;) Ὁματσία is ἐπιφάνεια, as xxiv. 23. infra, Acts xxvi. 19. 2 Cor. xii. 1. Grotius.—By the vision is meant the ἐπιφάνεια or appearance of God by an angel to the priest to reveal his will. These were wont to take place at the time of offering the incense. See Joseph. Ant. lib. xiii. c. 18. where, when Hyrcanus was offering incense, God gave him the oracle. Hence the people readily concluded, by his delay and his seeming speechless, that he had been thus favoured, Hammond—Note: Hyrcanus saw no vision; Josephus only relates that, φανερώτας, some say he heard a voice declaring that his sons had obtained the victory: and, (if we reject the tale of Simeon the Just seeing an Angel successively for forty years, on the day of expiation, in the Holy of Holies,) there is found no other instance. Lightfoot on ver. 11. Whitby.

V. 23.—of his ministration] Διαυγεύσεια is derived from λυγεύσειπ publicis, as from λαὸς populus, and ἐφαγον opus, a work. Hesychius. It therefore plainly signifies a public ministry or service. Hence amongst the Jews it was peculiarly applied to the service of the temple, and by the Christians to their public rites, as the solemnization of the eucharist. It has been further used to express any private service, as a stewardship, (so Hesychius, Phavorinus, Julius Pollux.) but not on that account, as Hammond supposes, applied to the eucharist, i.e. because the poor were served or ministered unto in the agape or feasts of charity; no more than the κοινωνία or κλάσις ἄρτου
were so applied for that reason, both which relate to the sacramental bread itself. Le Clerc.

V. 24.—hid herself.] Rumores declinans, kept her pregnancy secret; Grotius.—Lived retired out of devotion to bless and praise God, as appears by the next verse; and partly, as Judg. xiii. 4. to avoid drinking wine or strong drink, or eating any unclean thing, whilst with child of this Nazarite, as commanded to the wife of Manoah. Whitby from Lightfoot.

V. 25.—my reproach.] So Rachel, Gen. xxx. 23. God's repeated blessings of multiplying the offspring of Israel, and the hopes of giving birth to the Messiah, made the Jewish women anxious for children, and to consider barrenness, from the earliest time, as a sign of God's judgment or displeasure. Yet observe, that Elisabeth's devotion and gratitude did not so much arise from the circumstance itself, as that God had dealt thus (ἐραὶ πῶς) with her, in removing her reproach; had given her a child designed for so eminent a station, and to be so great a prophet. Lightfoot, Har. Ev.

V. 26.—Galilee,] the most northern part of Palestine. The upper Galilee is the furthest north, adjoining mount Lebanon and Syria, and called Galilee of the Gentiles, as partly inhabited by them. The whole country populous and fruitful, with numbers of towns and villages. Josephus, B. J. lib. iii. 4. Macknight. See a full description of Galilee, Samaria, and Judea, in Josephus as above quoted.

V. 27.—of the house of David;] This is declared of Joseph, as ii. 4. hence also it relates to Mary.
ST. LUKE.  CHAP. I.

Grotius. (It is emphatically said of Joseph by the Angel, Matt. i. 20. 'Joseph thou son of David.')

Otherwise; here is a parenthesis, as not unfrequent in Scripture. See note on Mark ix. 13. supra. The sense will be, "to a virgin of the house of David (espoused, &c.)" The Angel mentions the throne of his father David; so ver. 69. Acts ii. 30. xiii. 23. Rom. i. 3. But Joseph was only the supposed father of Christ; Mary, the real mother: Whitby. The virgin is the subject of the text; described from the place of her habitation, ver. 26. from her relation to Joseph; from her family; from her name. Joseph is only mentioned on account of Mary, to whom the Angel was sent. Kidder, Dem. of Messiah, part ii. c. xiii. p. 151. So Bowyer.

V. 28.—Hail,—highly favoured,] i.e. ἀληθής θεοῦ. By the same title Gabriel had saluted Daniel, c. ix. 23. Lightfoot. Yet, says Lightfoot, (Har. Ev.) the word is used by the Greek scholiast to express ἔμπνευμα, μετὰ κεχαριτωμένου χαριτωθεστός. Ps. xviii. 25: in the sense of χάρις favour or mercy: thus Eph. i. 6. ἐκαριτωσαν ἡμᾶς. He is here followed by Whitby, who observes that Suidas explains χαρίωνος by "he that doth τὰ κεκαριτωμένα kind things;" and so Phavorinus. Thus also, from "one that shows favour," Ecclus. xviii. 17. Whitby. This sense of κεκαριτωμένη is confirmed by Eph. i. So Phavorinus, περιληπτίκαι, εὐλογημένη, beloved, blessed, Le Clerc. Hammond contends it should be complimentary, and mean, 'Hail! gracious person,' from χάρις goodness. This agrees with the Vulgate, 'Ave, gratia plena.' Grotius gives yet a third Hebrew word, γενν., χαριτοῦν, as Eph. i. 6. in Hophal, γενν., χαριτωθένται. In the LXX, ἡλεόθενται, Prov. xxi. 10. thus ἡλεόθε, Aquil. et Theod. Isa. xxvi. 10. for with the Hellenists ἐλεός is favour in any thing done, or
beneficence. It is doubtless the same as ἐδρέες χάρων παρὰ τῷ Θεῷ, ver. 30. Grotius. So Theophylact and Whitby.

V. 28.—*the Lord is with thee:*] or probably, "the Lord be with thee!" a usual mode of salutation; as Ruth. ii. 4. Judg. vi. 12. Grotius. Thus Κύριος μεθ’ ὑμῶν, and χάρις μεθ’ ὑμῶν, is generally used by the early Christians. Hammond.

V. 28.—*blessed—among women.*] The Hebrews often form their degrees of comparison by a preposition; as, "among women," i.e. highly blessed. Dr. Hunt apud Rider. This also is a usual phrase; as Jud. v. 24. Ruth iii. 10. 1 Sam. xxv. 33. See more instances in Grotius ad loc.

V. 30.—*hast found favour*] A known Hebrew phrase: הָרָעָם, LXX, ἐδρέες χάρων, Gen. vi. 8, xviii. 3. xxxix. 4. Esth. ii. 17. Thus, Acts vii. 46. Heb. iv. 16. פָּדַע is simply to obtain, consequi, sive studio sive citra studium. No need of refinements on the Greek sense of ἐνδώκειν. Grotius. So Beza.

V. 31.—*call his name JESUS.*] This verse is a perfect copy of the prophecy in Isa. vii. 14. LXX. cited Matt. i. 23. See the notes there. Only Jesus is put for Emmanuel. But the first word is God the Saviour, or, the Salvation of God; the other, God with us. The import nearly the same Grotius.

V. 32.—*Son of the Highest:*] Isa. ix. 6. the Son of the Highest expresses לְבַנָּה, Θεϊν δυνατοτήτων, the mighty God. Grotius. See his note on Mark v. 7. It is the Messiah, as Son of God. The Angel might use the term בָּנוֹ, Son of the Most High. Light-foot.

V. 32.—*the throne of—David:*] Ps. cxxxii. 11. Isa. ix. 6. Amos ix. 11. The kingdom of the Messiah,
raised on the throne of David, extended to, and included the Gentiles; Isa. xiv. 1. xliv. 5. Grotius.

V. 33.—shall be no end.] Not a finite or perishing kingdom; as, for instance, the four great monarchies, Isa. ix. 7. Dan. vii. 14. Yet when death, the last enemy opposed to his church and subjects, shall be dissolved, he shall give up his mediatory kingdom to his Father; 1 Cor. xv. 28. Whitby. Grotius.

V. 34.—How shall this be,] Against the idle surmises of Mary's having made a vow of virginity, supported by the Romanists from this text, See Lightfoot Har. Ev. and Whitby, with Beza, ad loc.

V. 36.—thy cousin] See note on ver. 5. supra.

V. 37.—shall be impossible.] As Gen. xviii. 14. Whitby. A usual proverb, or expression; Jer. xxxii. 27. Matt. xix. 26. (See the note.) Mark x. 27. xiv. 36. See Grotius ad loc.

V. 38.—the handmaid] A customary phrase expressive of obedience, 1 Sam. iii. 9, 10, Grotius. Beza.

V. 39.—a city of Judah;] to Hebron. Though, on the return from Babylon, the priests are not to be supposed to have been all placed in the dwellings possessed before the captivity; yet Hebron being in the hill country, Josh. xi. 21. and the city of Aaron's offspring, Josh. xxii. 11, 13. there is little doubt of the place. Here the promise was given of Isaac; circumcision instituted; Abraham had his first land, and burying-place; and David received his crown. Lightfoot ad loc. et Har. Ev. So Whitby. The distance from Jerusalem was 22 miles (Calmet); from

V. 39.—in those days,] 'Εν ταῖς ἡμέρας ταῖς τῶν εἰς "in those days;" the latter phrase implying an indefinite time at some distance. Thus Mary rose up, μετὰ σπουδῆς, with haste, to visit Elizabeth; so ver. 24. so c. vi. 12. See xxiii. 7. xxiv. 18. Acts i. 5. xi. 27. xxi. 15. Hammond. See Le Clerc and Ainsworth on Gen. xxxviii. 1.

V. 39.—went—with haste,] Many reasons concurred: to pay due attention to the sign given by the Angel (Grotius.); to congratulate Elisabeth; perhaps to inform herself fully of the matter; to acquaint her and the priest Zacharias with the circumstances of her own promise; by comparing the visions, to seek their support against incredulous persons. Doddridge.

V. 42.—Blessed] The words of the Angel: and see Deut. xxviiii. 4.

V. 44.—leaped—for joy.] A supernatural emotion, yet without any sense or perception of the child itself; and so Augustin. Grotius. Εὐ ἀγάλλιασε only expresses the manner, not the cause of it; as LXX, Ps. lxv. 13. Lightfoot. See note on ver. 15. supra. "By reason of the joy which transported me." Hammond. Whitby. Yet ἀγάλλιασε is used ver. 47.

V. 46.—And Mary said.] The Hebrews were accustomed to express their joy or affliction in irregular hymns without metre. This has some allusion to the redemption from Egyptian bondage—"dost magnify:" thus, Ps. xxxiv. 3. Hebr. יָלַל, LXX, μεγαλύνει. Compare also i Sam. ii. 1. This hymn is chiefly analogous to that of Hannah the mother of Samuel, where are many passages applicable to her situation. Grotius. It is expressed in the language of the Old Testament. Gen. xxx. 18. Ps. ci. 17. xcvi. 1. lxxxix. 10. Mich. vii. 20. Doddridge.

V. 48.—the low estate of his handmaiden.] Hebr. for "his lowly handmaid." Ταπεινωσε is poverty, an abject estate; not ταπεινωφροσύνη humility of mind. It is the infinite mercy of God, not her humility, that is celebrated. Beza. Lightfoot Har. Ev. Erasmus. Ταπεινωσε, an abject, (as Phil. iii. 21.) is taken to express a despised or afflicted state, as Gen. xxxix. 32. (whence probably the present text.) and 1 Sam. i. 11. LXX. also 2 Kings xiv. 26. Ps. xxxv. 18. Grotius observes, that Valerius Maximus, speaking of himself to Tib. Cæsar, says, mea parvitas. Grotius. Whitby.

V. 49.—to me great things;] μεγάλεια a great miracle, Hebr. מָהֵל, as Deut. xi. 2. x. 21. xxxiv. 12. the miracles in Egypt, Ps. lxxi. 19. so Acts ii. 11. Ps. cxxvi. 2. Ecclus. xvii. 8. Grotius. Whitby.

V. 49.—holy is his name;] as Ps. cxii. 9. "from
generation," as Ps. ciii. 17. LXX. See Eph. iii. 21. Col. i. 26.—"strength with his arm," Ps. cxviii. 15, 16. The arm of God is a stronger expression of his efficacy, Exod. xv. 16. than his hand, which is somewhat milder. Compare Exod. viii. 19. iii. 20. Κράτος, or δυναμίς expresses perhaps a yet more wonderful degree of it. Grotius.

V. 51.—scattered the proud] Δισκόρπισεν, used Ps. lxxxix. 10. has nearly the same import as δισκεδάζειν to dissipate, xv. 13. xvi. 1. Acts v. 37. 2 Sam. xv. 34. The proud are the wicked, Ecclus. x. 13, 15. where the proverb is applied to the enemies of the Jews; as in the Song of Moses. Here generally, from 1 Sam. ii. Thus Jam. iv. 6. 1 Pet. v. 5. Thus Seneca also, sequitur superbos ultor a tergo Deus. Grotius. Lightfoot. Har. Ev.


V. 53.—sent empty away.] 1 Sam. ii. 5. without their request being granted, as xx. 10, 11. LXX, Job xxii. 9. Judith x. 11. Grotius.

V. 54.—He hath holpen] ἀντιλαβον. הצליח Hebr. to support or lead by the hand, as Jer. xxxi. 32. Heb. viii. 9. Isa. xli. 9. LXX. Thus Acts xxiii. 19. As he led Israel out from Egypt, so God leads them out from the darkness of ignorance and bondage of sin, as Ps. cxviii. 3. LXX. Micah vii. ad finem. God remembers his people when he powerfully delivers them from long-continued oppression, 2 Chron. vi. 42. Luke i. 72. Ps. cxxvi. 23. and in this instance in pursuance of his promise of mercy to Abraham, Micah vii. 20. Grotius. Whitby.
V. 55.—for ever.] Not the Hebrew Selah, as Aquila and Jerom thus interpret that word, but referring to Gen. xvii. 7, 19. The promise was, εἰναὶ αὐτῷ Ὑιός, LXX, which is here also to be understood. Thus, Ps. cxxxii. 14. and Rom. xi. 29. Grotius. Rather in this manner: “In remembrance of his mercy to Abraham, τῷ Ἀβραὰμ, &c. (as he spake to our fathers, πρὸς τοὺς πατέρας;)” in a parenthesis. This is easy and natural; and how can τῷ Ἀβραὰμ be put in opposition with πρὸς τοὺς πατέρας, in the accusative? nor do they join naturally with the same verb ἐλάλησε, as in the usual translation. So Theophylact. Beza. Camerar. Knatchbull. Raphel. not. Polyb. Homberg. Bowyer.

V. 59.—on the eighth day] Lev. xii. 1—3. The Jews circumcised usually at home, sometimes in the schools for the sake of more witnesses. They gave the name at the time, the name of Abraham being then changed on the first institution of the rite, Gen. xvii. 5. 10. They scarcely ever, says Lightfoot, named the child after the father: (and this appears from the genealogies in the N. Test.—yet after their own kindred, as ver. 60.) But here the father, who ought to dictate the name, being unable, their respect and unwillingness to choose for him, carried them to his name. Lightfoot ad loc. et Har. Ev. So Whitby. The Greeks and Romans were in the habit of giving the names of their ancestors. Demosth. in Bœotum. Aristoph. in avibus. Plutarch. Cimore. Grotius.

V. 63.—wrote, saying.] i.e. expressing. Lightfoot. A usual Hebraism. “He spake, saying,” is used by Herodotus, ἐφη λέγεις. Beza.
V. 64.—opened—and his tongue] A common construction, as in Homer, σῶν καὶ σῶν ἑδονέω. Bowyer Conj. τοιχίσματος will apply very well to the setting free the tongue. See note on Mark vii. 34. No occasion for ἐλευθερίαν, or διαφορώσις, as added in some few copies. Grotius. ἔλευθερα is both to open and unloose; hence this passage is a Hebraism. Lightfoot, Har. Ev.

V. 65.—And fear came] As John wrought no miracles, these circumstances, with the descent from a priest, &c. were rendered the more striking to facilitate the acceptance of his mission; and had fully that effect. Sharpe Sec. Arg. p. 199.

V. 67.—and prophesied, saying.] Προφητεύω imports first, and usually, the foretelling of future events.—Secondly, to work miracles: as of Elisha’s body it is said, that “after his death his body prophesied,” Ecclus. xlviii. 13. referring to the miracle wrought; 2 Kings xiii. 21.—Thirdly, to declare the will and commands of God; as the Sibyl. lib. i. “I will prophesy all things, past, present, and to come:” adding—“first God commands me to say:” so the author of Synopsis Prophetiarum. He who receives the knowledge of past events from God, is called a prophet; so Chrysostom, tom. iii. p. 485. l. 42. Thus Christ, and all who have taught men their duties between God and man, are styled prophets.—Fourthly, προφητεύω is to interpret the scripture. But where it either signifies interpreting the scripture, or exhorting to virtue and duty, Le Clerc observes, that the word ought not to be rendered in its usual acceptation, to prophesy, but to preach or speak in public. The conjunction πρὶς not only sig-
nifies ante, before, when applied to time, but also, when applied to things or persons, propē, vel coram; which latter meaning is frequent in composition, as προάγων to produce. See Labbe's edition of Philoxenus, and of the old Glossaries. Ἑρμηνεύo then, in this case, signifies to speak "before an audience."

In this manner it is used by Lucian in Auct. Vita-rum, where he introduces Diogenes saying, "I pretend to be the prophet (or spokesman) of truth and liberty;" ἔλθειας καὶ παράφεσιάς ΠΡΟΦΗΤΗΣ εἶναι βούλομαι, i.e. freely to speak whatever appears to me just and right. Here he may imply, that the goddesses Truth and Liberty may inspire him; but there is no allusion to future events. In this sense also it is taken in Aristotel. de Mundo, speaking of philosophy, τὰ θεία καταλαβόντα, τοῦ δὲ ἀνθρώπους προφητεύοντα—"having comprehended divine truths, and declaring them to men." St. Paul, thus supported by analogy and the genius of the Greek language, and also by the usage of the Hebrews, amongst whom the prophets also instructed the people, has frequently used the word in this sense, as I Cor. xiv. 1. 3, 4, 5, 6, 22, &c.—Fifthly, it is used to signify the wild or enthusiastic deportment of those who are under any supernatural influence; as Saul of the evil spirit, 1 Sam. xviii. 10. and the prophet called "this mad fellow," 2 Kings ix. 11.—Sixthly, it imports that particular kind of divine afflatus which shows itself in forming divine hymns, and singing them to God. Thus the company or college of prophets, 1 Sam. x. 5. "And they shall prophesy—" (Chald. Paraph.—shall sing:) "Thou shalt prophesy—" (Chald. Paraph.—shalt praise with them.) So 1 Chron. xxv. 1. and possibly Num. xi. 25. In this notion of prophesying must the present passage be interpreted. Zacharias was moved to compose the divine hymn which follows—"Blessed," &c. Thus the prophesy-
ing of the women, 1 Cor. xi. 5. for as they were not permitted to speak in the church, xiv. 34. it cannot mean the interpreting of scripture, but most probably the singing of hymns. Hammond. Le Clerc.

Notwithstanding all, saith Whitby, that the critics here advance, I know but two meanings of prophesying, especially when by one, as here, filled with the Holy Ghost; and two senses in Scripture of a prophet. First, a prophet is προφάσκων το μέλλον one who foretells that a future and contingent event shall come to pass; so Phavorinus in voc. Thus, when Ezekiel had prophesied of the desolation of Jerusalem, he says, "When this comes to pass, ye shall know that a prophet hath been amongst you;" Ezek. xxxiii. 27, 33. And the Jews in their captivity, Ps. lxxiv. 9. said, "There is no prophet more to tell us how long the calamities shall continue, and when they shall end." In this sense Zacharias here prophesies, foretelling what should be done by his son, and by the Messiah hereafter. Secondly, a prophet in Scripture language is a revealer of the will of God: so again Phavorinus, Προφήτης ἐστιν ἄνθρωπος θεός πνευματόφορος. In this sense Abraham, and John the Baptist, are styled Prophets, though no predictions were made by either of them; Gen. xx. 7. xviii. 19. Luke i. 76. John i. 6. Matt. xxi. 25. for Abraham had many divine revelations; John received his commission from heaven. It is essentially necessary to such prophets that they are inspired by the Spirit; 1 Cor. ii. 11. 2 Pet. i. 20, 21.: hence they are styled so often, prophets "speaking in the name of the Lord," 2 Chron. xxxvi. 16. Hag. i. 13. Mal. ii. 7. 1 Pet. i. 10. 2 Pet. iii. 2. In this sense it is that, Exod. vii. 1. it is said, "Aaron shall be thy prophet," the revealer of what thou, a God to Pharaoh, shalt say to him. It is the sign of false prophets to prophase or speak of their own hearts or
minds, when God has not spoken by them. Nor does the word ever signify to expound or interpret scripture otherwise than by a divine afflatus, or gift of prophecy. See Whitby, note on 1 Cor. xiv. 6. Also it imports a divine afflatus, enabling to compose hymns of praise, but still as moved by the Holy Ghost. See the same note. When Saul raved in prophesying, or, as Hos. ix. 7. LXX, ὁ ἐξιστηκὼς, was a prophet in ecstasy, it was by the afflatus of an evil spirit; as Phavorinus, πνευματικὴ ἡ καὶ διαβολικὴ see note on 2 Pet. i. 20. Lastly, in Ecclus. xlviii. 13, 14. it is intended to express that Elisha foretold a thing to come by raising the dead body, i. e. the raising of God's people oppressed by the Syrians; so it belongs to the first acceptance of the word. Whitby.

V. 68.—visited and redeemed] Visited in mercy; so Ruth i. 6. Ps. lxxx. 14. cvi. 4. Thus Sarah, Gen. xxi. 1.—Hannah, 1 Sam. ii. 21.—especially the Egyptian deliverance, where the word ἐπισκέπτωμαι is used, Exod. iv. 31. Whitby. Ἀνέστησας, in the strict sense of 'redeemed with a price;' the LXX rather use ἀπολύσασας. Grotius.

V. 69.—an horn of salvation for us] The word horn, in Scripture, usually signifies strength or power, metaphorically, from the strength or power of defence in the horns of an animal; so Lam. ii. 3, 17. Jer. xlviii. 25. Ps. lxxv. 10. and many other places. Hence it imports honour, glory, triumph; as when the horn is exalted, Ps. lxxv. 4. lxxxix. 24. cxii. 9. From the union of these it signifies regal power, the power and honour of a king, or kingdom; so Zech. i. 18. Dan. vii. 7, 8, 24. "the ten horns are ten—kings (rather kingdoms) that shall arise," Rev. xiii. 1. This seems the import of the word in this place. The house of David being the regal family, and Sa.
viour implying ruler or prince, Neh. ix. 27. Obad. 21: the horn of salvation in the house of David will denote the kingdom of Christ. Thus, Ps. xviii. 2. God, on delivering David from his enemies, as here on redeeming us from them that hate us, is called the horn of my salvation, i.e. my king and saviour; and the raising up applies particularly to the office of king, as Acts ii. 30. See the note on Acts xiii. 32. Hammond from Grotius. Ἐγείρων is יָאֵג, as especially respecting these two passages, Ps. cxxxii. 17. and Ezek. xxix. 21. LXX. Grotius.—On the whole, it is eminently ξίρας τοῦ Χριστοῦ, “the horn of his Christ”; 1 Sam. ii. 10. Whitby.

V. 70.—since the world began:] מֵאֵדוֹנָה signifies an age; and in the N. Test. is most commonly used for an age, or great division of the world. The world is thus divided two ways; either into the age before the Messiah, and the age of the Messiah; or into the age (or time) of this world, and of the world to come. Accordingly מֵאֵדוֹנָה is used sometimes for the first part of the division first mentioned, reaching to the end of the Jewish commonwealth; and thus the phrase מֵאֵדוֹנָה, a seculo, is ordinarily used, and so πρὸς here, to signify that general age from the beginning of the world, of which the Jewish state was an eminent part. Then to express the age of the Messiah, or the age to come, the Jews used the phrase מֵאֵדוֹנָה בְּדָעָן, in seculum ad sæculum, “to age and to age,” being their present Jewish age, and that of the Messiah. Thus Matt. xxiv. 3. differs from xxviii. 20. Thus, Rev. xiv. 6. is the gospel of that age of the Messiah to continue to the end of the world, Matt. xii. 32. note. Sometimes, as Luke xx. 34. the other division takes place, and the children of this world are opposed to those of the other. So also the state after this life, that of another world,
usually called αἰών ἡρῴωνος, and αἰών ἑκείνος, the age to come, or that age or world, or αἰών simply, as John vi. 51, 58. Hammond.

Le Clerc refers to a dissertation of J. Rhenferd’s de sæculo futuro, who contends, and Le Clerc inclines to the opinion, that anciently amongst the Hebrews, and so in the time of our Lord, לֶה הָלִים, aevum futurum, the future age, never signified the age of the Messiah, but always another life. The examples brought by Hammond himself, continues he, prove this. (But as Le Clerc allows of the consummation or conclusion of the age of the Jewish state, in his note on Matt. xxiv. 3. it should seem that he would admit of the age of the Messiah, which follows it.) The Hebrew phrase, he adds, in sæculum ad sæculum, is only a repetition usual in that language, and signifying—for ever. Such also is the import of εἰς τοὺς αἰῶνας τῶν αἰώνων, Gal. i. 5. See Vorstius de Hebraismis N. Test. par. i. c. 12. Le Clerc. See this question discussed in note on Matt. xxiv. 3. supra, where the opinions of Grotius, Hammond, and Whitby are opposite to this.

V. 70.—since the world began:] Thus Peter in Acts iii. 21. Not from the creation, but of old, from ancient times, as Gen. vi. 4. οἱ ἄρπακαί ἑκείνος, i. e. οἱ ἡρῴωνοι and Ps. xxv. 6. from Moses and the Prophets, to whom ἐλάλησε refers in the next verses, ἐλάλησε σωρηθαι, &c. Grotius.—'Διὸ αἰώνος is allowedly, of old, from ancient times; as Jerusalem ὁ ἡμερών αἰὼνος, from times of old, Ezra iv. 15, 19. Thus τὰ αἰῶνα are the same as ημερών ἡρῴων, Ps. lxxvii. 5. Yet this text refers to the promise made to Adam, Gen. iii. 15. at the creation. Whitby. The sense is, all the prophets from Adam and downward spake of the salvation and deliverance by Christ from the power of Satan and his kingdom, as foretold Gen. iii. 15. Lightfoot, Har. Ev.
V. 71.—saved from our enemies.] The first type of this deliverance was in Egypt, Ps. cvi. 10. LXX. The second, of David from Saul, Ps. xviii. 18. LXX. Add Hos. xiii. 14. with 1 Cor. xv. 55. Grotius.—This verse 70 should be in a parenthesis, that σωτηρίαν, ver. 71, may be in apposition with κυρας, ver. 69. Camerar. Bowyer.

V. 72.—the mercy promised to our fathers,] the words of the Decalogue, Exod. xx. 6. τὸν παι θυ τοιοῦτα ᾠδέος. Christ performed this mercy to them in the persons of their descendants; he came to save the lost sheep of the house of Israel, Matt. x. 6. Luke xiii. 16. Acts iii. 25. Rom. xi. 28. Aristotus. Libr. de Moribus i. cap. xi. Grotius.

V. 72, 73.—to remember his holy covenant,—The oath] Lev. xxvi. 42. The covenant was given first to Abraham, Gen. xvii. 7. then, as the reward of his faith shown in offering Isaac, the oath also, Gen. xxii. 16, 17. so Philo. It is paraphrased in the next words. God only confirmed with an oath those promises which like this were to extenuate throughout all times; Grotius.—It was an immutable thing. Heb. vi. 17. therefore the sins of the Jews could not, as they pretend, defeat nor retard the coming of the Messiah. Δώναι ημῖν seems to refer back to the substance of the oath; the horn of salvation; this seed, in which all the families of the earth should be blessed, as Gen. xxii. 18. Whitby.—Μνησθήναι either governs the two different cases διαθήκης and ὀρκον, or ὀρκον is in apposition with κυρας, ver. 69. (and with σωτηρίαν, ver. 71.) as Tolet; or κατά is understood, as Calvin and Bos; or it follows "to perform," in ver. 72. as Syr. and Matthews' old English translation, "and to perform the oath," &c. Light-foot, Har. Ev. note.
V. 74.—That he would grant unto us,] that he would grant unto us to serve him, i.e. grant us power to serve him in holiness, &c.—Δόσαι before an infinitive mood, as here, δόσαι λατρεύον, is to be rendered as if the word "power" was to be understood. Else where it is expressed, as Rev. ix. 3. vi. 8. xiii. 5, 7, &c. Hammond.

I look upon the whole hymn from ver. 71. to be explanatory of, or a descant on, the first preceding words, "he hath visited and redeemed his people;" and therefore fill up the obvious deficiency in the Greek, in this manner: ἐποίησε λύτρωσιν, i.e. σωτηρίαν, salvation from our enemies;—ἐπεσκέψατο, i.e. ποιήσαι ἐλεος, he hath visited us, to perform the mercy covenanted with our fathers, and to remember τὸν ὅρκον the oath which he swore, i.e. to give us, who are the heirs of the promise, Heb. vi. 17. this horn of salvation, the deliverer, styled Ὁ Ῥῦμενος, to enable us, thus delivered, to serve him without fear. Whitby.

Here occurs the difficulty of μνησθήσαι governing two cases, διαθήκης and ὅρκον. Theophylact and Vitringa (Obs. Sacr. lib. i. c. 7.) read ὅρκον: but, observes R. (i.e. Markland) apud Bowyer, the antecedent is put, as not unusual, in the same case with the relative; and the construction of the whole will be thus: ἙΝ ΤΩI ποιήσαI—καὶ μνησθήσαι διαθήκης—ὅν ὅρκον ὑμοῖς, "by performing the mercy to our fathers, and BY remembering his holy covenant, viz. the oath which he swore to Abraham, of granting us to serve him without fear." Euthym. Maldonat. Bengel. Τοῦ δοῦναι ἡμῖν is part of the oath itself, and should begin ver. 74. (as our English translation,) viz. to give us the power of serving him. Vitringa, ubi supra. Or; connect it, says Markland, thus: Τοῦ δοῦναι ἡμῖν ὅρκον. This oath, i.e. the Messiah, God is now about to give us, saith Zacharias. ΠοιήσαI and

On the whole; ἐρκον ἐν ὑμοιε, the antecedent as the relative; and τοῦ δοῦναι, to connect with ver. 74. may probably be right: but though the Hebrew idiom and phrases of this prophetic hymn appear to have created inaccuracies in the Greek, and exercised the acumen of the critics, the sense does not seem to be materially obscured.

V. 74.—might serve him without fear,) ἀφόβως. Hammond, stating that φόβος is here used for the object of fear, as other affections and faculties not unfrequently are in Scripture, (thus ἀληθ., hope, Rom. viii. 24. for the thing hoped for; πίστις faith, Rom. iv. 14. for the thing to be believed,) connects, with Ireneus, lib. iii. c. 11. ἀφόβως with πνεύματος, not with λατρεύω, and translates it “delivered without fear from,” or, “rescued from danger of, enemies.” See Hammond ad loc.

That ἀφόβως (observes Whitby) is joined with λατρεύω, is evident from the harshness of the other expression, “to be delivered without fear.” (so Le Clerc.) and from the nature of the Christian constitution, which delivers us from the spirit of bondage unto fear, in which the Jews were held, Rom. viii. 15. from the fear of death the last enemy, and of Satan, Heb. ii. 14, 15. God having not now given us the spirit of fear, 2 Tim. i. 7. but of that love which casteth out fear, 1 John iv. 18. Whitby. So Grotius.—But Le Clerc’s idea that Zacharias, though filled with the Holy Ghost, did not speak of a spiritual deliverance, but of hopes of freedom from the neighboring Syrians or Egyptians molesting the Jewish worship, or that the temporal deliverance of the church in the time of Constantine fulfilled the prophecy, is entirely opposite to the nature of Christ’s
kingdom. If his kingdom be spiritual, so must be his subjects; and their enemies spiritual, sin, death, and Satan: from all which we shall obtain full deliverance, by serving God, as in the next verse, in righteousness and holiness all the days of our life. Whitby.


V. 76.—*Prophet of the Highest:*] Whitby has here a note, to show that the God of Israel seems to have been always acknowledged by the heathen as a God above all gods; but it is only, or chiefly, where the completion of prophecies or immediate miracles compelled the assent: as by Cyrus, Ezra i. 2. 3. 2 Chron. xxxvi. 23. by Tatnai, Ezra v. 8. by Darius, Ezra vi. 9, 10. 1 Esdr. vi. 31. by Artaxerxes, Ezra vii. 21, 23. Esdr. viii. 19, 21. Esth. xvi. 16; by Nebuchadonosor, Dan. iv. 37. 34. by the emperor Augustus, Jos. Ant. lib. xvi. c. 10. p. 561. by Tiberius, Philo Leg. ad Caïum, p. 785. Whitby.

V. 77.—*by the remission*] in for *εἰς*, as often elsewhere: for this γνώσει σωτηρίας is the baptism of repentance *εἰς ἄφεσιν ἁμαρτιῶν*. Mark i. 4. Luke iii. 3. Grotius.

V. 77.—*To give knowledge of salvation by the remission*] The knowledge of salvation by the Law was by legal righteousness. John, who was to begin the Gospel, introduced another doctrine; and gave the people knowledge of salvation another way, by the remission of sins: as Rom. iv. 6, 7. Lightfoot, Har. Ev.

V. 78.—*the day-spring from on high*] Ἀνατολὴ is sometimes used by the LXX to express ἔρις, "the branch," Jer. xxiii. 5, &c. but it is plain from the
context, "to give light," &c. that it here means the day-spring. Lightfoot. Grotius. Ἀνατολὴ ἑκ ὑψωτ. Zacharias here alludes to Isa. ix. 2. "The people, who have walked in darkness, have seen a great light;" &c.—Instead of ἡ λυχνία, light, Zacharias uses ἀνατολὴ, and this expression is used for the rising-sun, Neh. viii. 3. The Messiah is here called the ἀνατολὴ, oriens, rising-sun, as he is named the sun of righteousness, Mal. iv. 2. In Scripture, misfortunes are signified by darkness, and deliverances by light. But here the darkness seems to apply to ignorance, and the Messiah to be called the rising or eastern sun, from the splendour of his doctrine; so Matt. iv. 16. Thus ἀνατολὴ σελήνης is used for the moon itself, Isa. lx. 19. Le Clerc. So Grotius.—He who is here styled the day-spring, or rising-sun, is by Zachariah, iii. 8. called Ἀνατολὴ, "the rising-sun, my servant;" and vi. 12. Ἀνατολὴ, the rising-sun; by Malachi, iv. 2. the sun of righteousness, as being to arise upon the Jew and Gentile, on those who sit in darkness, Isa. ix. 2. Thus he is said, by Simeon, to be a light to lighten the Gentiles, Luke ii. 32. and by John the Baptist, to be a light shining in darkness, John i. 5. Whitby. So Hammond. Where Tacitus, Hist. lib. i. relates, that at the destruction of Jerusalem, some remembered antiquas sacerdotum literas, which foretold, ut valesceret Oriens, that at that very time the East should prevail; it is possible that it might allude to Christ, the oriens, or rising-sun, as in these prophecies. Hammond.

V. 79.—and in the shadow of death[,] και σκια θανάτου comp. Ps. xxiii. 4. the valley of the shadow of death, &c. where it is a metaphor, from the danger of a sheep in the obscure and gloomy valley from wolves and beasts of prey. Here, in a spiritual sense,
the shadow of death is a state of sin and ignorance; a want of light, or knowledge; and of warmth, or grace; the state of mankind under the Law, till Christ was thus pleased to enlighten them. Hammond.

V. 80.—was in the deserts] ἦν ἐν ταῖς ἑρυμοῖς, "dwelt in the hill country of Judea, where he was born." Hammond Paraph. S. Chrysostom, homil. x. et xxxi. in Matt. and Jerom. contr. Lucifer. c. 3. suppose that he was from his infancy in the desert; but Paulinus, carm. 5. that he retired from his father's house, after having been instructed in the law, at a reasonable or sufficient age. Calmet Dict. voc. Jean. This opinion is generally received.—That he did withdraw to solitude from his father's house, as following the example of Elias, Grotius thinks may be deduced from attentively considering Matt. xi. 7. That it was not unusual so to retire, Josephus, in vitā suā, is himself an instance, who practised austerities, κατά τὴν ἑρυμίαν, for three years. See note on Matt. iii. 1.

V. 80.—till the day of his showing unto Israel.] This was probably when about the age of thirty, the age when priests were admitted to their office; and before which time, if he had entered on his ministry, the Jews might, from habit and custom, have rejected, or been less inclined to receive, his doctrine. Rider.
CHAP. II.

V. 1.—*all the world should be taxed.*] That *oikouμίν* does not always signify the world, may be concluded from Acts xi. 28. where the famine mentioned seems to be the same foretold by Christ, Matt. xxiv. 7. and to refer only to Judea. See note on Matt. xxiv. 7. and Euseb. H. E. lib. ii. c. 11. Thus Luke xxi. 26. “the things that come upon the world” seem to refer only to those coming on Judea. Thus Jerusalem is said to be situated in medio telluris, in the midst of the earth, that is, of Judea. So Delphi is called orbis umbilicus, i. e. the middle of Greece. So Pliny, Nat. Hist. lib. xii. c. 12. uses the word orbis for a region. Here the word belongs to the Roman empire:

Orbeam jam totum victor Romanus habebat.

So the empire is said to embrace or fill orbis terrarum; Hegesippus, Antiq. lib. ii. c. 9. So Spartan. Lamprid. Marcellin. Optatus, lib. iii. The emperor Antoninus in his rescript to Eudæmon Nicomed.; so Ulpian. See Hieron. Magius Miscell. lib. iv. c. 15. So also Suidas, voc. Ἀπογραφή. Augustus sent out through all his dominions, ἐν πάσαι τὴν γῆν, officers, &c. So under the word Αὐτοκράτωρ Καίσαρ. Hammond.

All the world, πᾶσαν τὴν οἰκουμένην, i. e. γῆν, is, first, orbis terrarum habitabilis; Demosth. in Coron. Ἀσχίνης contr. Ctesiph. Scapula. Then the Roman, and the other great empires, were styled *oikouμίν*, the world. Thus Isa. xiv. 17, 26. the council
of God against the empire of Babylon is styled his council ἐν τῷ δῆμῳ ὁικουμένῃ, "against all the earth." Thus orbem Romanum. Grotius. Rome rules over all the earth inhabited by man, δὲν ὁ θεός ἀνθρώπων κα-
lib. i. c. 3. Whitby ad loc. et ad. Heb. ii. 5. So
J. Mede, p. 785. this text denotes the Roman em-
pire. This is the more general opinion. Macknight
and others interpret it of the whole land of Israel.
They observe, that "all the land," as translating
ἵναι ἡ, means sometimes the land of Israel, as
1 Kings, x. 24. (of this quære?) Jer. iv. 20. πάσα η
tο ὁικουμένη seems to import the land of Israel.
See Is. xiii. 5, 11 of the province of Babylon; and
Acts xi. 28. "the whole land," is to show it was all
Palestine, not as afterwards divided. Macknight,
Chro. Diss. i, v. 1.

V. 1.—should be taxed.] ἀπογράφεσθαι, enrolled
as by a census: ut describeretur, Vulg. or as in
ver. 3. ut profiteretur, Vulg.—rightly; for that is
the vox censuialis, the appropriate word. Of the
census, see Florus lib. i. c. 6. Cicero de Legibus iii.
that each one's rank, situation and property might
be known on oath, ut publicè note essent facultates.
So Claudius in his oration, yet preserved on the mar-
bles found at Anycra. Grotius.

Note:—Grotius, an excellent judge, expresses no
doubt but that this ἀπογραφή, or census, extended to
all the inhabitants of the empire; yet not at once, but
in the different provinces as it suited Augustus.

V. 2.—was first made] This was the first cen-
sus in Judea by the Romans. Justin Martyr. adv.
Tryph. says, ἀπογραφήσες οὐσίας ἐν Τουδαίῳ τότε πρῶτης ἐπὶ
Κορινθίου. Joseph went to Bethlehem to be enrolled.
Grotius.
V. 2.—when Cyrenius was governor] Αυτὴ ἡ ἀκρογοραφὴ πρῶτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.

Cyrenius; in Latin, Quirinus (Tacit.) rather than Quirinus as the Fasti; not a patrician, sed impiger militiae et acribus ministeriis consulatum sub Divo Augusto, mox insignia triumphi adeptus—he triumphed for wars in Cilicia, a neighbouring province to Syria and Judea—datuque rector Caio Cæsari Armeniam obtinenti—was honoured by the Senate under Tiberius with a public funeral; Tacit. Ann. lib. iii. c. xlviii. After the banishment of Archelaus, who, succeeding Herod, reigned ten years in Judea, Cyrenius was made governor of Syria; consequently ten or twelve years after the birth of Christ. This gives rise to a difficulty in the text. He then levied a tax in Judea, which occasioned an insurrection, headed by Judas the Gaulonite. Jos. Ant. lib. xviii. 1, 3. Acts v. 37.

Sextius Saturninus was governor of Syria at the time of the birth of Christ: for Quintilius Varus succeeded him just before the death of Herod. Jos. Ant. lib. xvii. 7. And Tertullian is express, that the census at Christ’s birth was made per Sextium Saturninum (adv. Marcion. lib. iv. c. 19.), and appeals in many passages to these tabulæ censuales as existing in his own time, adv. Marc. lib. iv. c. 7 et c. 36. et de carne Christi, c. 11. and so also Chrysostom. [Note: Usher, Calmet. voc. Jesus Christ, Lenglet du Fresnoy, and most chronologers, place the birth of Christ four years (yet some, seven years) prior to the usual era, i. e. they place it in Jul. Per. 4709 or 10, A. M. 4000, (A. U. C. 750, instead of 754.) Herod died in the next year.] But what kind of census this was is not so clear.

The censors made every five years a census of the citizens in Rome. Augustus, thrice in his reign, extended it to the Roman citizens in the provinces,
The Ancyran marble, in notis Casaub. ad Sueton. Octav. c. 27. vel apud Gruter. vel Sueton. edit. Pitisci ad finem. vol. ii. name it censum populi, and give the number 4,233,000, much too small for all the inhabitants of the empire; so Dio. l. ii. p. 494. liv. p. 545. But Augustus also, it is surmised, enrolled the inhabitants in the way of our Doomsday-book, (or Liber censualis;) for he left a book containing the whole state, military and civil, of the empire. Tac. Hist. lib. i. c. 11. Suet. Octav. c. 102. Dion. Cass. lib. lvi. p. 591. so Prideaux, Beza, Grotius.—Otherwise; it was only an enrollment of Judea, when the country took an oath to Augustus and Herod; Jos. Ant. xvii. 3.

From these historical materials the following solutions have been given:

I. The second verse has come into the text from the margin of some scoliot, who confounded the registering by Herod with the tax at the death of Archelaus. Bowyer.—Note: All the MSS. and early Fathers oppose this conjecture; as Justin Martyr, ut infra.

II. Or; for Κυρηνίων read Κυνηλίου, or Κ. Οὐάρου, (Q. Varus,) or Σατυρυίου. So Vales. in Euseb. E. H. i. 5.

III. Or; for πρωτη read πρό της. “before that of Cyrenius;” or give πρωτη the sense of “before,” as LXX, 2 Sam. xix. 43. Isa. lxv. 16, 17. so John i. 15, 30. xv. 18. 1 Cor. xiv. 30. and 1 John iv. 19. so Theophylact interprets the word here; so Arist. Neph. p. 122. Whitby. Calmet Dict. voc. Cyrenius. But Reynolds, in his Census Christi, App. c. i, ii, iii. shows that the instances do not apply; and if they did, that another enallage requires authority: πρωτη ηγεμονεώντος, for προτέρα τοῦ ηγεμονεύειν Κυρηνιων. So Is. Casaub. c. Baron. Exerc. i. c. 32. Bowyer’s Conject.
IV. Or; Augustus had Judea (as other provinces) surveyed, for his book of the empire, by Saturninus; and it was proceeded on, or a tax formed on it, ίγεμονευόντος, it took place first under Cyrenius, ten years afterwards; so Prideaux, part ii. b. ix. who blends this with the second census populi in the Ancyran marbles.

V. Or; considering the distinguished knowledge and merits of Cyrenius in the affairs of the East, and the favour of Augustus shown especially in his being appointed the director or guide of Caius when in that department, it is thought very probable that he may have been joined with Saturninus in making the census in question in Syria and Judea, which Josephus omits, (or slightly mentions, ut supra,) as no tax or insurrection followed it.

The word ήγεμονευόντος, as ἐπιτροπος εν Ἰουδαίᾳ, in Justin. Mar. Apol. ii. ad. Antonin. applied to Cyrenius, are often indefinite words connected with any occasional authority: as Herod, having been joined to the governors of Syria, is called Συρίας άλης ἐπιτροπος. Saturninus and Volumnius are in Josephus called ήγεμόνας of Syria; whereas Volumnius, Jos. B. J. lib. i. 17. was strictly only ἐπιτροπος, or procurator: and the census was often made, not as usual by the knights, but by senators, as by Drusus and Germanicus; and in Gaul by Q. Volusius and Sextus Africanus. Tac. Ann. lib. xiv. Beza. Usher. Ann. A. M. 4000. Grotius.

VI. Or; Cyrenius would not be sent as only deputy to Saturninus; nor would he have equal rank with him in his own province: therefore he was only sent into Judea to assist Herod in this census; πάσαν τὴν οἰκουμένην only extending to Judea; and ήγεμονευόντος being, not the genitive absolute, but thus: "This was the first registering of Cyrenius, afterwards governor of Syria:" it being not unusual either
to use participles for nouns of office, or to mention titles obtained after the event. As Herodian, lib. i. c. 1. speaks of the children born τῷ βασιλείουντι Μάρκῳ, to the emperor Marcus, when some of them were born before he had the title. Lardner, part i. vol. ii. p. 768. or apud Bowyer; so Manlius, (afterwards) Capitolinus. Dio. Hal. i. c. 74. But observe, the article, which is wanting before ἵγεμ... in the text, should then be supplied.

The oath of fidelity, as mentioned above, was usually connected with a census; Plaut. Præf. in Pœnulo, ver. 55. et Trinummus, iv. 11, 30. To send Roman legates to tributary kingdoms was not usual; it caused a rebellion with the Clitæ, Tac. vi. 41. Wetstein and Allix. Augustus, displeased with Herod, wrote that he would treat him as a subject, Jos. Ant. xvi. 15. and sent Cyrenius to make a census; but, on being reconciled, the census and tax was softened under the name of an oath of fidelity. Macknight, Dissert.

VII. Lastly; Dr. Paley argues, that the word πρῶτη, “first,” in St. Luke, demonstrates, that the Evangelist had more than one census in contemplation: (and thus Scaliger Prol. de Emend. Temp. p. xxiii. edit. 1629. Genev.) Cyrenius had therefore made two; and, it is highly probable, one before he came to his government, of which there is external evidence in the oath of fidelity, ut supra; which corresponds with the time of Christ’s birth. The census was the delivering on oath an account of their property, either accompanied with an oath of fidelity, or mistaken by Josephus for it. The title of Governor of Syria is mentioned, though it took place after the event. Paley, Evid. Chr. vol. i. p. 186.

Allowing Saturninus to be joined with Cyrenius in this measure, to which there seems no obstacle of vol. ii.
moment; and the account is consistent with Tertullian, and with the chronology; and most difficulties vanish. Yet Michaelis, part i. c. ii. §. 12. says, it appears from the Roman historians, that Cyrenius, at the birth of Christ, was in another country;—and, being slightly favoured by the Camb. MSS. would read αὐτὴ ἡ ἀπογραφὴ ἐγένετο πρώτη, πρὸ τῆς ἡγεμ.,...κ. τ. λ.—on which his translator (Bp. Marsh) justly observes, that the Greek is really too bad to have been written by St. Luke; nor is it Hebrew.

V. 3.—to his own city.] Compare the note on the genealogies, Luke iii. 23. infra, and Grotius ad loc. and Whitby. There is an instance in Livy, lib. xlii. 10. where the consul ordered the Roman citizens, that is, chiefly the Socii Latini nominis, or the allied cities admitted to the freedom of Rome, to withdraw from Rome to be taxed in their own cities. Le Clerc.

V. 4.—house and lineage] the παρπία being probably part of the οἰκός—as, gens Cornelia, familia Scipionum. Grotius.

V. 5.—with Mary] See, as above, the note on Luke iii. 23. Justin Martyr, Tertullian, and Chrysostom say, that Jesus also was registered: and it appears from Ulpian in Digest. Rel. l. iii. de Cens. that all ages were enrolled. Grotius.

V. 7.—in a manger;] Φάρμα, says Is. Casaubon ad Baron. signifies βουστάσιον, a stable where cattle stand. So in Latin, præsepe. Virg. Æn. vii.—in præsepibus ursi sævire—and,

Stabant tercentum nitidi in præsepibus altis.

The reason given for laying him in the φάρμα is,
there was no room, not in the stable, but in the inn. Hammond.

Justin Mart. Origen. Euseb. and all the Ancients, describe this stable to have been in a cave, the country being ὑπὸπτηροῦς. Strabo.—The Greeks also had their stables in caves. Euripid. Bacchis. Grotius.

V. 7.—in the inn.] Justin Martyr, born himself in that country, a Samaritan, and sufficiently near the time, says, the inn and cave or stable were in the suburbs without the town. Grotius.

V. 8.—abiding in the field,] ἀγραυλοῦντες. As the nights of December must be unfavourable to the shepherds, it is surprising that the Church of Rome, who might have readily consulted the tabula censu-

les, (as kept in that city,) should fix the time to the 25th of December. Antioch followed this institution in the reign of Constant. Magn. and the whole East in that of the emperor Justin; as Nicephorus informs us. Diligentissimus temporum indagator (probably Scaliger) thinks this idea took its rise from supposing that Zacharias was the high-priest, and his vision on the great day of expiation; whereas he (Scaliger) computes from the course of Abia to September, a milder season. Grotius.—The courses are thus calculated: Judas Maccabæus restoring the temple-worship on the 20th of the month Cisleu, our December; if he began with the first course of Joarib, 1 Chron. xxiv. 7: the course of Abia might be in July or August. But he might make the first course commence after the Passover, or otherwise: and we know not the exact number of years between this instauration and Zacha-

rias; so that these conclusions are uncertain. See note on Luke i. 5. supra. How the different traditions of the Church varied as to this matter, some fixing the birth in January, &c. see Grotius ad loc. from Clem. Alex. Cassian, collat x. c. ii. Epiphanius,
Nyssen, Ambros. and Jerom de Christ. Nativ. Serm. who says, that the Ancients had various traditions and opinions on the subject.

Lightfoot shows from the Rabbis, that the sheep of the wilderness, or open country, so called, were sent into the fields, or open pastures, about the Passover, and kept there by shepherds till the first rains in the month Marsheshvan, i.e. October or November. Lightfoot. This supports the notion of Christ’s birth in September.

It cannot be concluded, says Le Clerc, that the birth of Christ was not in December, because the shepherds remained in the field all (or part of) the night. This is clearly shown by G. J. Vossius de Natali Christi. Justin and Tertullian assert, that the public records of this taxation existed in their time. Probably they only spoke from report. If they did exist, the Christians appear strangely negligent in not transmitting their account to posterity, as these records would have fixed the time without dispute. Le Clerc.

V. 8.—keeping watch] It is sufficiently known that the night was divided into several watches, enumerated by St. Mark xiii. 35. ὀψί, μεσονύκτια, ἀλεκτροφωνία, and πρωί—the evening, midnight, cock-crowing, and morning; the first ending at nine in the evening, the second at twelve, the third at three, the fourth at six in the morning; as the day is divided into the third, sixth, and twelfth hours. The shepherds, of which class were most of the inhabitants of these countries abounding in cattle, distributed these watches amongst them, so that they relieved each other, and returned from the field on the succession of new men at the close of each watch. This the Greek properly imports, “watching the watches of the night, τὰς φυλακὰς τῆς νυκτὸς, over their flocks.” So the Vulgate, custodientes vigilias noctis. Hammond.
ST. LUKE. CHAP. II. 149

The first watch is mentioned, Lam. ii. 19. the second and third, Luke xii. 38. the fourth, Matt. xiv. 25. being the morning watch, Exod. xiv. 24.: yet the Talmud, from Judg. vii. 19. divides the night only into three. Lightfoot, Har. Ev. See note on Matt. xiv. 25 supra.


V. 14.—on earth peace—] This is not a wish or prayer, but a hymn of praise, (læta approbatio, Grotius.)—‘good-will towards men,' i.e. the good-will of God to man, shown in the incarnation of Christ, is glory to God in the highest, and the foundation of our peace upon earth. The position of καὶ leads to this plain sense. Εὐδοκία is here as in Matt. iii. 17. xvii. 5. (Lightfoot.) Or, καὶ may be causal, ‘for.' Glory be to God, because he has brought peace on earth, and his good-will is manifested to men by the birth of Christ ‘our peace;' Eph. ii. 14. So Theophylact. See Beza. Whitby. The Alex. MS. Camb. Vulg. Goth. read ἀνθρώποις εὐδοκίας, ‘to men of good-will;' and Mill, Prol. No. 675, following Beza, whom see ad loc. approves it, and says that it is a Hebraism: but ad loc. he disallows it. All the MSS. and Fathers in general establish the usual reading. Εὐδοκία is used with ἵν, in Matt. ubi supra,

Macknight and others add a comma after ἀνθρώπους, taking εὐδοκία as a separate word of praise, and opposing εν ἀνθρώπους to εν ὑψίστοις. Macknight.


V. 15.—this thing,] ῥῆμα, ῥῆμα, non minus latè patet quam πράγμα. Beza. So LXX, Judg. viii. 1. (which is rendered—what thing,—Eng. transl. marg.) Grotius.

V. 21.—were accomplished] Lev. xii. 1—4. i. e. when the eighth day was not ended, but come; so ver. 22. so Acts ii. 1. Whitby. See Grotius, note ad Matt. xvii. 1. LXX, Gen. i. 2. Grotius. Kai here, in imitation of the Hebrew, παρείλκει, is redundant (Beza. Grotius.), or means, "and then;" as Gen. xxiv. 41. xxviii. 21. and many other places. Jesus was circumcised, that he might be made under the law, to fulfil the promise of the Messiah, and redeem those under the law, Gal. iv. 4. Beza. Whitby.

V. 25.—Simeon;) He is surmised by Lightfoot to be the father of Gamaliel; which is not probable, but his note is curious.

V. 25.—devout,] εὐλαβης, as Ναβ. Hebr. Isa. l. 10. "who feareth God." (Vide Scapula ad voc.) The ancient Christian bishops had the epithet or title of εὐλαβηστάτους. Τίκαιοι et εὐλαβης include all the duties of life. Grotius.

V. 25.—the consolation] The whole nation waited for the consolation of Israel—their usual
phrase for the coming of the Messiah; taken from Isa. xlix. 13. lii. 9. lxvi. 13. Jer. xxxi. 13. Zech. i. 17. and similar texts. Thus also, in their Talmud, his name is by some concluded to be Manahem, the comforter, or consoler; from Lam. i. 16. in Sanhedr. Lightfoot ad loc. et Har. Ev. Grotius. Whitby. So ver. 38. and Mark xvi. 43. et alibi. See note on John xiv. 16. infra.

V. 26.—not see death] The angel Gabriel, in Dan. ix. 26, 27. had so determinately fixed the time of the Messiah, that all the Jews, Acts ii. and from them all the East, then expected his advent. Baron. in Appar. Sueton. Virgil. And the spirit of prophecy, וננבר, (Grotius.) having ceased 400 years, began to dawn again. Lightfoot, Har. Ev. Whitby ad loc. et ad ver. 38.

V. 27.—the custom of the law] to pay the five shekels to redeem the first-born, as Num. xviii. 15, 16. Of this see Exod. xiii. 13. Num. iii. 41, 45, 47. so that before the Levites were appointed, the care of the sacred offices belonged to the first-born. Grotius ad ver. 23.

The speeches of Simeon and Anna were probably made in a retired part of the Temple, and did not reach the knowledge of Herod. Grotius.

after death. Whitby. "To depart in peace," is a happy death; as Gen. xv. 15. 2 Kings xxii. 20. Ps. iv. 8.—here expressing the completion of all hopes on earth; as Gen. xlvi. 30. Tobit xi. 9. Grotius.

V. 30.—thy salvation.] Here emphatically from Isa. xlix. 6. lii. 7, 10. so a temporal deliverance, Ps. xcviii. 3. Whitby. Hebr. γενναί. Grotius.

V. 32.—A light to lighten] as Isa. xlix. 6. and Ps. xcviii. 3. whence the construction might be, φως ἴδων εἰς ἀποκάλυψιν, scilicet, δικαιοσύνης τοῦ Θεοῦ; as Rom. i. 17. but the usual translation may hold; and so Irenæus. Grotius.—Considering these prophecies, the unwillingness of the Jews to admit God's kindness to the Gentiles was wonderful, Acts x. 45. xi. 18. Whitby.


V. 34.—is set for the fall and rising again] (from Isa. viii. 14. xxviii. 16.) So Rom. ix. 33. and 1 Pet. ii. 8. that all the worldly-minded, especially of the Jews, would stumble at and reject that very Saviour who was sent to bring salvation to the world; John iii. 16. Luke i. 69. Grotius. Whitby.—It is a metaphor from a stone in a path, against which heedless passengers may stumble, Matt. xxi. 44. Rom. ix. 32, 33. Simeon implies, that Christ will be the occasion of sin and offence to those who look for a temporal Messiah, and of reformation and forgiveness to those who are less prejudiced against him. Le Clerc. Note: The writers of the N. Test. as here St. Luke and St. Peter, quoted Isa. viii. 14. according to the Hebrew, and not according to the LXX, who have totally misrepresented the passage, to avoid perhaps
the semblance of making God the author of evil; Michaelis Intr. Lect. vol. i. c. 5. § 3. p. 224. 1st edit. Marsh.

V. 34.—a sign which shall be spoken against;] as Isa. viii. 18. a passage applied in Heb. ii. 13. to Christ and Christians; a sign conspicuous in holiness and mighty works; yet ἀντιλεγόμενον, Hebr. בֹּלֶט, calumniated and rejected in words and deeds; so Heb. xii. 3. of Christ; so Ps. xlviii. 43. יִרְמָי, and 1 Macc. ii. 6. where βλασφημία includes deeds (Grotius.), a sign or mark to shoot at. Doddridge. Macknight.

V. 35.—a sword shall pierce,] αὐτῆς τῆς ψυχῆς, "thy soul," i.e. thy life; a prediction, as John xxii. 18. that she should suffer martyrdom. Epiphanius rather countenances this opinion; Lightfoot. So Whitby. Καί, adeo ut, throws this part of the sentence into a parenthesis. The Thracian ῥομφαία, as the German framea, Tacit. de Mor. Germ. is a short javelin, used by the LXX and others for the Hebrew words sword or spear. It is here, grief for the calumnies and persecutions of Christ; as Ps. lv. 21. lvi. 4. xlii. 10. and as Græcus poeta vetus, ξιφός τιτρώσκει σώμα, τὸν δὲ νοῦν λόγος. Grotius. The expression is not unusual in Heathen authors; as Statius Thebaid. lib. x. ver. 613. Seneca Consol. ad Helviam. c. 3. also de Ira, lib. iii. c. 14. and Sophocles, Ajace 951. on the grief of Tecmessa for the loss of Ajax,

Χωρεῖ παρ' ἡπαρ, οἶδα, γενναία δύν.

Ad jeclur penetrat, probè novi, generosum vulner.

Le Clerc.

V. 35.—the thoughts of many hearts] the real disposition. Thus see Heb. iv. 12. Grotius.
V. 36.—Anna,—the daughter of Phanuel,) It is usual to mention the name of the father, or it might refer to the import of his name, "seeing God face to face," as Gen. xxxii. 30. The tribe of Aser was in Galilee. Lightfoot. Grotius.

V. 37.—but served God with fastings and prayers] The devout women had no public ministry amongst the Jews, but regularly assembled Χρυσ, in a troop, Hebr. rendered by λυτοργία, Exod. xxxviii. 8. 1 Sam. ii. 22. to fast and pray in the Temple. The custom descended to the Christians, 1 Tim. v. 5. who, from the extreme retiredness of the women, had in the East, and in Greece, appointed and ordained also (Tertullian ad Ux. lib. i.) deaconesses, and even πρεσβυτέρες, to attend them in the church, and to instruct them. The Laodicean council (can. xi.) antiquavit, rendered obsolete, or abolished the latter order; as the Nicene council abolished the ordaining of the deaconesses, διακονίσσων χρυσόθεσιαν. Grotius. Bal-sam. Zonaras.—Grotius seems not to have adverted, that the Nicene can. xix. only relates to the Paulianists. The order of deaconesses continued in the Church at the council of Chalcedon, can. xv. A.D. 451, and in the Eastern Church as low as the Trullan council, can. xiv. xl. A.D. 683. See Clergyman's Vade-Mecum, edit. 1709. vol. ii.

Of this Anna, it is the Testimony of Cyril of Jerusalem, cat. 10. that she was ἐγκρατής continent, εὐλαβεστάτη devout, and ἀσκητρία strict in the constant observance of the austerities of fasting and prayer, public and private, in the Temple, for the whole space of her widowhood; as was anciently the practice of the ἀσκηταὶ, ascetics, or devout persons. She did not inhabit the Temple, but constantly attended there. Thus the Apostles are said, xxiv. 53.
and Acts i. 13, 14. to have been continually in the Temple, and constant in prayer; which only implies a constant attendance on the duty. Hammond. The stated fasts were twice a week; on the second and fifth day, the Monday and Thursday; when the Law was read in the synagogues. Hammond Paraph. See xviii. 12.

V. 38.—gave thanks] ἀνθομολογεῖσθαι, for ἐξο- μολογεῖσθαι. So LXX; Ps. lxix. circ. fin. Esdr. iii. 11. Ecclus. xvii. 21, 22. xx. 2. Grotius.


V. 40.—strong in spirit,] Mill would have πνεύ- ματι to have been added from ch. i. ver. 80. but all the Fathers, MSS. and versions of note, except the Camb. MS. and Vulgate, vindicate the present text. Grotius. Mill. Whitby Addit. No. 4. ad loc.

V. 41.—every year] Joseph went doubtless thrice a-year, at the feasts; Mary once, from pious motives, at the passover; so of Hannah, 1 Sam. i. 7. Grotius.

V. 42.—twelve years old,] the usual age when the Jews began more fully to instruct their children, and to inure them to fasting, and probably first brought them to the passover. At thirteen they were amenable to the Law. Abenesdra in Gen. xvii. 14. Grotius. Chetub. fol. 50. Jona. fol. 82. 1. Lightfoot.
V. 44.—in the company.] The multitude returning to Galilee must have been very great. The company, ἰουνοῇ, here, is a caravan: Persic. in Hebr. נַחֲלָה, Gen. xxxvii. 25. のלב. Ἑθιοπ.; so LXX, Neh. vii. 5, 64. Grotius.

V. 46.—after three days] μεθ' ἡμέρας τριῶν, i. e. the third day. They journeyed one day, returned the second, and found him the third. Grotius.

V. 46.—sitting in the midst of the doctors.] There were in the Temple—I. The great Sanhedrim in the room, Gazith; consisting of seventy-one members, with the Nasi, or prince or president, at their head; and the Father of the court, Ab beth din, on his right hand. II. Twenty-three judges in the gate of the court of Israel. III. Twenty-three judges in the gate of the court of the Gentiles. Sanhedr. cap. ii. hal. 2. It was permitted, and customary in any of these, even in the Sanhedrim, to propose questions concerning the Law. Instances are given in Lightfoot from Hieros. Taanith, fol. 67. 4. R. Gamaliel said to a disciple, "To-morrow, in the consistory, do thou come forth and question me on this matter." There was often a full audience of many people. See Lightfoot ad loc. et Har. Ev. who gives many particulars on the subject.

V. 46.—both hearing them.] By him who hears is intended one skilful in the traditions, who can propound and also answer questions; Maimon. Sanhedr. cap. i. Sanhedr. fol. 17. 2. Lightfoot.

V. 47.—and answers.] or—"and speeches," ταῖς ἀποκρισισιν. Ἀποκρίνομαι is often "to speak" in the O. and N. Test. Hebr. עָבָד; so the noun ἀπόκρισις, Deut. i. 22. Whitby Addit.

V. 49.—about my father's business?] ἐν τοῖς τοῦ
ST. LUKE. CHAP. III.

\textit{παρός}. This appears to refer to the Temple, the place where he was found; "in my father's house." Thus \textit{τὰ ἱδια}, his own, John xix. 27. signifies his own house; as Esth. v. 10. and vi. 12. LXX. Thus the Syriac, and Theophylact, \textit{ἐν τῷ ναῷ αὐτῶν}, "in his temple." and thus Origen and Euthymius. Chrysostom has the expression, Hom. 52. in Gen. of Abimelech banishing Isaac, \textit{ἐν τοῖς τοῦ δεσπότου άνυν}, in his master's house, i. e. God's: so Dionys. Alex. contr. Paul. Samosat. \textit{ἀποκρισ. η}, understands this passage; and Tit. Bostrensis, p. 778. E. See Fuller's Miscell. p. 585. Hammond from Grotius. Thus in Josephus, \textit{ἐν τοῖς τοῦ Διος}, is, in the temple of Jupiter. Whitby.

V. 50.—\textit{the saying which he spake} referring to Malachi iii. 1. Grotius.

V. 51.—\textit{his mother kept—in her heart.} So ver. 19. Probably St. Luke had the account of them from her. Grotius.

V. 52.—\textit{stature}, \textit{ἡλκία}. See note on vi. 27. Grotius.

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CHAP. III.

The parallel passages are:
Matt. iii. 1—17. Mark i. 1—11.

V. 1.—\textit{Now in the fifteenth year—of Tiberius Caesar}]
It is agreed by the learned, that the vulgar \textit{aera} of our Lord, or anno Domini, is not correct, but that his
nativity took place from four to seven years prior to the present date. The vulgar æra is placed by Usher and Calmet in the year of the world 4004; of the Julian period, 4714; of the city of Rome, according to Varro, 754. But the year of Herod's death is fixed, by an eclipse of the moon in his last illness, mentioned by Josephus, Ant. xvii. 8. to the month of March, or the Passover. U. C. Varr. 750. and Josephus relating that he died in the 34th year after his taking of Jerusalem, or the death of Antigonus U. C. Varr. 717. and in the 37th year after the decree of the Roman senate declaring him king, U. C. 714. (Jos. B. J. lib. i. ad fin. Ant. xvii. 10: init.) the same date of U. C. 750. is acquired by this mode of calculation. This fixes the birth of Christ certainly prior to the death of Herod, to U. C. 750. (and so Usher Ann. Calmet voc. Jesus Christ, &c.) or rather to December or September 749, or at least four years before the vulgar æra. Macknight, Diss. ii. from Lardner, b. ii.

Otherwise; S. Saturninus was governor of Syria at the nativity of Christ, as appears from Tertullian adv. Marcion, lib. iv. c. 19. Varus succeeded him, Jos. Ant. xvii. 7. and it appears from coins of that year, which testify that Varus was praefect of Syria, the one coin in the 23d, the other in the 26th year after the battle of Actium, which took place September 2. U. C. Varr. 723. that he was praefect U. C. 745, or 748. Hence it is concluded that Christ was born in U. C. 747 or 748, seven years before the vulgar æra. See J. Reynolds's Census—Christo. c. 5. p. 31. from Noris. Ep. Symmac. p. 247, 4to. and from Vaillant. Bowyer's Conject. Pref. p. xliii. ed. 1782. But unless the government of Saturninus can be supposed to intervene, the date of the prior coin, in the 23d year after the victory at Actium, must be adhered to; which places the nativity nine or
ten years before the common æra, and is very unusual
and unsatisfactory.

Other years between U. C. 747 and U. C. 754 are
selected by different chronologers: but the above
two opinions are the most followed; and of these,
that of U. C. 750 seems the most generally accepted.

V. 1.—Now in the fifteenth, &c.] The sentiments
of the commentators are divided on the time at
which John the Baptist began to preach. One opini-
on is, that he commenced three years and a half
before Christ, or A. D. 26 or 27. It is thus also in-
serted by Bishop Lloyd, in the chronology at the end
of the English bible; and that Christ was then bap-
tised by him, but did not open his mission till John
had nearly closed his. By this means, supposing the
mission of Christ to last also three years and a half,
seven years are gained, or allotted, for them both;
which seven years exactly compose the last prophetic-
tical week of the seventy in Daniel’s prophecy. To
make this æra of A. D. 27. agree with the fifteenth
of Tiberius, it is supposed that the years of his reign
are computed from the time that Augustus made him
a colleague or partner in the empire, three years be-
fore his death. Colleger imperii et consors tribunitiae
potestatis adsutum; Tacit. Annal. lib. i. c. 3.
this was A. D. xi. or xii. Le Clerc. This opinion
is supported by Usher and Prideaux. See Usher’s
Per. 4739; Prideaux, part ii. b. ix. A. D. 26.

Otherwise it is said, that John began indeed to
preach, as before stated, A. D. 26 or 27, but that
Christ entered on his mission immediately after his
baptism, the next autumn; being then thirty years of
age, as born four years before the common æra. See
Macknight Diss. iii. p. 81. This brings our Saviour’s
passion to A. D. 30 or 31, and is not generally fol-
lowed. Bowyer moreover insists, that it is certain
none of the Ancients have ever dated the commencement of the reign of Tiberius from the year when he was chosen colleague of the empire. Noris has fully shown that the appellation of princeps given to him by Suetonius, Tiber. xiii. and Pliny Nat. Hist. xiv. 22. speaks of him after the death of Augustus. Pagi indeed cites Sulpitius Sev. Hist. lib. ii. but Tillemont shows that the historian there means Herod Antipas.

There remains then the more obvious opinion, that John began to preach A. D. 29 or 30, about Easter; and that Christ was in that year baptised by him, and immediately proceeded to publish his mission. This supposition reckons the years of the reign of Tiberius from the death of Augustus. Lenglet Chro. Tabl. Chron. Sir I. Newt. in Bowyer Pref.

On these grounds, the real age of Christ must be esteemed 33 or 34 years at his baptism, A. D. xxx. which should be noticed, to keep the chronology distinct. See note on ver. 23. infra.

V. 1.—Pontius Pilate being governor of Judea,

Pontius Pilate, says Josephus, Ant. xviii. 5. was governor of Judea only ten years, and was then sent to Rome by Vitellius, governor of Syria, to justify his conduct, where he did not arrive till after the death of Tiberius. Tiberius died A. D. xxxvii; Pilate therefore began his government A. D. xxvii. But the fifteenth year of Tiberius, on the calculation from his partnership with Augustus, is A. D. xxvi. he must therefore have been a year on his journey. He might lengthen the time through fear of punishment, or from sickness, or accidents; Le Clerc. Or rather; Tiberius dying in March, ten years before is March A. D. 27; and probably Marcellus, who succeeded Pilate, would come to Judea in the end of the year xxxvi; or Pilate, putting his affairs in order, could not have gone towards Rome before March;
or he might have been governor some months more than ten years. Or, many passages in Josephus prove, that Pilate was deposed a year and a half before the death of Tiberius. Macknight Diass. iv. vol. i. p. 84. from Lardner Cred. b. ii. c. 3. As to the surmise of Le Clerc, of an error or false print of numerals in Josephus, it is not probable.—Note: Computing Tiberius’s reign from the death of Augustus, this difficulty can have no place.

V. 1.—governor of Judea.] properly, procurator. This is explained by Cujacius the lawyer, Observ. lib. 9. c. 13. who says, that the Vulgate renders this text more truly, procurante Pilato, than others by “the governor:” for Vitellius, a consular senator, was governor of Syria; and Pilate, a Roman knight, procurator of Judea, (but with the power of life and death, or of inflicting capital punishment, as not unusual.) This he collects from Tertullian, Tacitus, and Josephus. Hammond.

V. 1.—Herod—tetrarch of Galilee.] i. e. Herod Antipas. Ethnarch, as Archelaus was of Judea; and Tetrarch, as Herod Antipas was of Galilee; were titles with regal power, and only differing in name from kings. They were styled friends of Caesar; but were understood to possess their dominions for life, and not to be appointed for a term of years to rule the province under the emperor, as the governors were. Le Clerc. Hammond. So Pliny Nat. Hist. lib. v. c. 18. Lightfoot, Har. Ev.

V. 1.—Iturea and—Trachonitis.] There is some difficulty and obscurity in the usual maps of Palestine; but Lightfoot (Not. Chorogr. on St. Luke, vol. ii.) and Reland (Palestin. c. 23.) nearly agree in the situation of these and the adjoining countries.

lib. v. c. 18. Then Trachonitis, anciently Argob, Deut. iii. 14. Targum Trachona, Jos. Ant. xvii. 2. between Palestine and Cœlosyria, yet towards, and south-west of, Damascus, whose territory was infested from it by bands of robbers, Jos. B. J. lib. i. c. 15. Between Trachonitis and Galilee extended the country given to Herod, Jos. ubi supr. i. e. Gaulonitis, east of Jordan, from the lake of Tiberias to the fountains or sources of that river. South of Trachonitis, and eastward of Gaulonitis, lie Batanea and Iturea, from Jetur the son of Ishmael, 1 Chron. i. 31. otherwise named Auranitis, from the city Hauran, LXX, Ἄφαντικ, Ezek. xlvii. 16, 18. where Jerom ad loc. says it is south of Damascus. If indeed Iturea do not include both it and Batanea, Josephus, B. J. lib. ii. c. 9. assigning to Philip, Batanea, Auranitis, and Trachonitis; where St. Luke gives, Iturea and the same Trachonitis only.


V. 1.—and Lysanias the tetrarch of Abilene.] In mount Libanus is the city Abila, and its territory Abilene. It was possessed by Ptolemy the son of Mineus, then passed to Lysanias the son of Ptolemy. This Lysanias was killed by order of Cleopatra queen of Egypt. The present Lysanias was probably one of his descendants: Joseph. Ant. xiv. 23. xv. 4. B. J. i. c. 11. Le Clerc.

V. 2.—Annas and Caiaphas being the high priests.] “There is an indeterminateness,” as Dr. Payley
justly observes, "in the use of the title of high-priest in the Gospels. Sometimes it is applied exclusively to the person who held the office at the time; sometimes to one, or (perhaps) two more, who probably shared with him some of the powers or functions of the office; and sometimes to such of the priests as were eminent by their station or character. And there is the very same indeterminateness in Josephus: so that the Evangelists only follow the manner of speaking then in use." Evid. Christ. vol. ii. c. vi. p. 163. ed. 2d.

Passages where Josephus mentions high-priests, ἀρχιερεῖς, in the plural, are, amongst others, "Jonathan and Ananias," B. J. lib. ii. c. 21,—"Ananus and Jesus," B. J. lib. iv. 18.—a contention of the high-priests against the priests and Jews, Ant. xx. 6. "Matthias, the most esteemed of the high-priests," B. J. v. 33. and—"one named Jesus, the eldest of the high-priests after Ananus," B. J. iv. 16. Whitby.

Of the priests in general, says Lightfoot, many were poor and ignorant; born of the line of Aaron, yet uneducated: their whole number amounting to several thousands. (A striking instance of their ignorance is in Phanias, chosen by the Zelota for high-priest by lot, Jos. B. J. iv. 12.) The more respectable were, either, 1. the heads of the twenty-four courses, in which they were divided to serve at the altar;—2. the heads of the families in each course, Jer. Talm. Taanist;—3. the presidents over the various offices in the temple, Shekalim. c. 5.;—4. or, those chosen into the chief Sanhedrim.

The ἀρχιερεῖς, or chief-priests, were the discourse is of the Sanhedrim, were those chosen into that senate; Lightfoot note on Matt. ii. 4. Also in his Har. Ev. on the same text, he says, the heads of the courses were probably denoted by "the chief-priests." Not, however, particularly those (as many commen-
tators, with Grotius and Michaelis, part i. c. ii. §. 11. are of opinion) who having filled the office of high-
priest, and been deposed by the Romans, became as
it were consulares, or had passed the chair: yet in-
stances are clearly found in Josephus, where deposed
high-priests have the title continued, as Jonathan,
B. J. lib. ii. c. 21. Matthias, B. J. v. 33. if they do
not rather partake only of the title with other mem-
bers of the Sanhedrin.

In the text, and wherever two only are specified,
as Annas and Caiaphas, it is disputed whether the
Nasi, i.e. the prince of the captivity, or the Sagan,
i.e. the ruler of the temple, be joined with the real
high-priest; or whether a long continuance in the
office before his removal, with being also, in the
case of Annas, the father-in-law of Caiaphas, might
give a deposed high-priest the precedency.

Selden de Synedriis holds that the Nasi is here
meant; to whom Whitby inclines, and whose opi-
ion Hammond supports in his note ad loc. of which
the following is a very concise abridgment:—

After the conquest of Judea by the Romans, they
appointed the high-priest at their pleasure. The
office was no longer in the one direct descendant
from Aaron, or for life. They permitted the Jews
also to have another officer, or civil governor, named
Nasi, ἀρχων τοῦ λαοῦ, ruler of the people, and
with this office some part of the sovereign power;
so far that whatever degree of power remained with
the Jews, by the indulgence of their conquerors, was
chiefly in him, for the deciding of controversies
arising from their law, though generally without
the right of passing sentence of life or death. Such
an officer was the chief of the captives, or prince of
the captivity, (so called) that returned from Baby-
lon, Zorobabel the son of Salathiel, Hag. ii. and
Zech. iv. Matt. i. 12. Luke iii. 27. of the tribe of
Judah, when Joshua was high-priest, Zech. iii. (He and Joshua are called the anointed ones, iv. 14. and named first, Ezra ii. 2.) and after Zorobabel his posterity to the time of the Maccabees. So Basil. Epist. p. 1170. "The successors of Salathiel and Zorobabel ruled the people after a popular manner, and afterwards (at the Maccabees) the government fell to the priesthood." As to the power of Nehemiah, it appears by the Babylonian name מִלְפָּד to have been only a commission from the king of Persia, and to have ceased with him. This office of Nasi prevailed also at Alexandria; Philo in Legat. ad Caium, where the Jews of Egypt (a million, says Philo) were subject to him. Josephus (Ant. xix. 4.) names this president Ἐθναραχὼς, in reciting the decree of Claudius permitting them to be continued at Alexandria; Philo ad Flacc. Γεωργιος, and other Heathen writers Patriarchas. See Vopiscus in Vit. Saturnin. The Nasi were usually chosen from the priests of eminence, and thus may easily have borne the name of ἀρχιερατας, chief or high-priest. When the Maccabees resisted Antiochus, and threw off his yoke, they, as of the lineage of Aaron, and near the direct line of the legal high-priest, 1 Chron. xxiv. (they were of the sons of Joarib) united the offices of Nasi and high-priest; and these dignities continued in their family till the end of their race. (The title of Nasi was engraven on their medals or coins; Calmet Dict. voc. Nasi.) After this period the priesthood was disposed of by the Romans amongst the priests at the will of the governor; and some successor of the Nasi, the other office of the Maccabees, or Asmonean princes, was probably continued after Herod the Great, and appointed also by the Roman procurators. Such was Annas, or Ananias, in this passage; and in Acts iv. 6. and xxiii. 5. where he is styled "the ruler of the people."
In Acts xxiii. St. Paul, in answer to "Why revilest thou God's high-priest?" replies, "I knew not that he is high-priest:" either meaning that he was not the high-priest of God; for the direct line from Aaron had been broken on the flight of Onias to Egypt long before, Jos. Ant. xx. 8. where he erected a temple; or that Ananias was not in the office of high-priest: but, correcting himself, he allows it to be wrong to speak evil of him in the character of Nasi, or the ruler of the people; Exod. xxii. 28. (So Whitby.) Caiaphas was the real high-priest. They were changed so often by the Romans, that there were twenty-eight, says Josephus, Ant. xx. 8. from the time of Herod to the burning of the temple by Titus.

The usual explanation of the two high-priests is, that one was the deputy, or Sagan, Jer. iii. 24, of the other. But this could not be in this case; for Annas, in all the passages of Scripture, has the priority to Caiaphas; and his authority continued when Caiaphas acted in conjunction with him, John xviii. 13, 28. so Acts iv. 6. The Sagan was only an occasional substitute in sickness or absence; Joma, c. 1. §. 1. Jos. Ant. xvii. 8. Josephus says no more than that Joseph, being the relation of the high-priest, officiated in his stead, συμπαύσατο αὐτῷ.

It is also said that Annas was a kind of vir. consularis, as having been high-priest before Caiaphas; and, being his father-in-law also, has his former title given to him. But there were many then living who had been high-priests; so that this reason is insufficient for his being singly specified as the high-priest with Caiaphas. Hammond.

The continuance, however, it may be observed, of the office of Nasi, after the Maccabees, by the Romans, is only founded on a partial proof respecting Alexandria. It has been also observed, that the
limited jurisdiction and power of punishments short of death was more likely vested in the Sanhedrim, or more traces of the Nasi would have appeared in the Gospels, and in Josephus. And Grotius expressly affirms, note on Matt. xxvi. 57. that in these latter times there was no Nasi, or ruler, except the high-priest. Hence the high-priest summoned the council, which was the office of the ruler or Nasi, if he had then existed.

The application of "the ruler of thy people," as the Nasi, in Acts xxiii. 5. is perhaps ideal: not that the supposition of Michaelis seems well grounded, that Ananias at that time only filled the vacancy of the high-priesthood; he was then probably the actual high-priest: for Michaelis, observing that "he was noted for executing the office with tyranny," apparently confounds the Ananias in question, the son of Nebedenus, Jos. Ant. xx. 3. with Ananus, or Ananias, the son of the great Ananus, Ant. xx. 8. who alone has that character in Josephus. It was this last Ananus who took advantage of the vacancy in the Roman government to slay St. James, and who continued in office only three months. Neither is it so probable that Jonathan, who had before refused to accept the high-priesthood a second time, Jos. Ant. xix. 6. should then have died, as Michaelis asserts, in that office. It is true that he is named the high-priest in the account of his murder by Felix, Ant. xx. 6. but he is also called so jointly with Ananias when they were sent to Rome, B. J. ii. 21. so that no conclusion can be drawn from that circumstance. Capellus, says Basnage, pretends indeed that Jonathan was restored; but does not prove it. See Basnage Hist. Jew. b. i. c. 5. p. 38. Michaelis, part i. c. ii. §. xi. vol. i. p. 54.

To proceed: Lightfoot is explicit in showing that the Sagan, מנהיג, was the ruler, מנהיג, of the
priests; as Targum on 2 Kings xxiii. 4. Joma, c. 3. hal. 1. Sanhedr. fol. 19. 1. he had the whole direction of the Temple-service, and was next to the high-priest, and vicegerent to him in many cases; yet not to officiate for him on the solemn feast-days, when rather an occasional deputy was chosen; Lightfoot on Temp. Serv. c. v. more especially, that when the high-priesthood was venal in the time of the Romans, and many in that office ignorant and inexperienced, the Sagan, necessarily a man of learning, was his chief coadjutor. He deems, with Grotius, Lamy, and many others, that Annas was apparently the Sagan; Lightfoot ad loc. and note on John xviii. 13.

Another opinion, favoured by Macknight, is the following:—Eleazar and Ithamar, the two remaining sons of Aaron, Lev. x. 1. were the heads of the two great families whence the whole race of priests was derived. Eleazar held the high-priesthood by birthright: yet under the Judges, it should seem, the family of Ithamar took the lead; for Eli, says Josephus, and Abiathar, otherwise Abimelech, say the Scriptures, 1 Chron. xxiv. 3. were of that line. When Saul slew the priests, 1 Sam. xxii. 11. Abiathar fled to David; and Saul, says Calmet, raised Zadoc, of the line of Eleazar, to the high-priesthood, 1 Chron. vi. 53. 2 Sam. viii. 17. so that till the death of Ishbosheth, and final settlement of David, there were two separate claimants discharging that function. Afterwards, though Abiathar might be the actual high-priest; for doubtless that office, the type of one mediator, was only filled by one person; Zadoc and Abiathar are repeatedly mentioned as κατ' ἐξοχήν, "the priests." And after the deprivation of Abiathar by Solomon, 1 Kings iv. 4. yet Zadoc and Abiathar are said to be "the priests." This distinction, it is argued, either arising from their be-
ing the heads of the two great families of the priesthood, or from a superior rank obtained by each having discharged the office: Macknight. Calmet Dict. voc. Abiathar. Sadoc. Hammond also would suppose that Annas, whose family was eminent amongst the Jews, might be at the head of one of these lines of priesthood. Note: As to Jer. lii. 24. the Chaldee Paraphrase explains that text, and 2 Kings xxv. 18. of the Sagan. Lightfoot, Temp. Serv. c. 5.

Whitby holds, with Selden, that St. Luke, having named the tetrarchs and external governors, here gives an account of the head of the sacred government of the Jews in the high-priest, and of that of their civil government in the Nasi, or civil magistrate: also that Annas, and many others, having once filled the office, always bore the name; Whitby. And Basnage, rejecting the idea of the Nasi, or Sagan, insists much on a precedency acquired by a former possession of the dignity; Basnage, Hist. Jew. b. i. c. 5. Nor can there be a doubt of numbers sharing the title. But the being specified by the Evangelist with the high-priest in an historical date of this importance, yet seems to remain in much obscurity, after all the efforts of the commentators.

V. 2.—the word of God came] not occasionally, but a prophetic mission; Lightfoot. Grotius. The term used to the prophets in the O. Test. Jer. i. 2. 4. 11. Whitby.

V. 4.—Prepare ye the way] From Isa. xl. 3. a prophecy of the safe return of the Jews from Babylon; finally completed in the coming of Christ and his kingdom; John i. 23. 31. Luke i. 76. Matt. xi. 10. (Beausobre.) The metaphor is from the making smooth the way before great princes, of which
custom history furnishes many instances; as before Titus, in Josephus. Grotius. Lightfoot.

V. 6.—salvation of God.] So Tit. ii. 11. so Simeon, Luke ii. 30. These words are in the LXX, but seem to connect with Isa. lxi. 10. the same prophecy.


V. 10.—What shall we do then?] Direct us, say the people, how shall we act to produce these fruits. Τί ποιήσομεν; “What shall we bring forth?” A proof of the power of the Baptist’s admonitions, in their so readily relinquishing their confidence in Abraham; and a real symptom of their repentance, in their requesting particular precepts for the guidance of their lives. So Acts ii. 37. xvi. 30. Grotius. Lightfoot, Har. Ev.

V. 11.—He that hath two coats.] The Baptist calls them, from a dependence on sacrifices and ceremonial performances, to the practice of real virtues; of which the chief is mutual benevolence or charity, as Pet. iv. 8. Dan. iv. 27. Luke xi. 41. He instances the popular manifestation of it, in giving to those in want; so St. Paul, 2 Cor. viii. 14. So Aristotle, to supply ἵκ τῆς ἐπιροχῆς τὴν ἐνδείαν, especially food and clothing; Grotius. It may be supposed that he saw many rich and poor amongst the multitude, that might lead to the exhortation of giving raiment, (and also βρώματα, provisions, which the rich might have brought into the wilderness for present sustenance,) Lightfoot, Har. Ev.
John particularly enforces charity, as the Jews were deficient in that virtue. They were not addicted at this period to any species of idolatry; Le Clerc. See note on c. ix. 3. infra.

V. 13.—Exact no more than—is appointed] The peculiar fault of the publicans, who (or their masters) farmed the revenues, was the exacting more than the sum legally due, for their private profit: so ἡ πλεονεξία τῶν δημοσίωνον Strabo. Also Philo de Special. Leg. ultimo. Vetus Scriptor apud Suidas. Tacit. Ann. xiii. exactionibus illicitis. Thus Scoliast. ad Equites Aristoph. Ulpiam, et Paulus jurisconsult. The multitude might hope that John would totally condemn the profession of the publicans; but he justly distinguished between the abuse and the legal exercise of any calling. Grotius. So Lightfoot. See note on Matt. v. 46. ix. 10. supra.

V. 13.—Exact no more] Πράσσετε. To collect the tribute money is in Greek πράττειν φόρον, as in Thucydides and Athenæus; Whitby. Πράττειν is to exact: (so Scapula, exigo, cogo.) Thus πράκτορες, c. xii. 58. infra, are those who mulctas exigunt; as Erasmus observes, and Budæus proves. Beza.

V. 14.—And the soldiers] Grotius is of opinion that the Jews served as soldiers under the Romans in the garrisons of Judea; referring to Josephus, Ant. xix. ad fin. though it should seem that the five cohorts and garrison, mentioned there, in Sebaste and Cæsarea, were Romans, and only the inhabitants Jews. Neither were the garrisons, says Lightfoot, likely to be composed of Jews, lest they should revolt. However, the Jews, as he observes, were undoubtedly anxious to be exempted from military expeditions; as interfering with their law, and
meats, and observance of the sabbath. Hence the letters of Dolabella and Lentulus, excusing their service, Jos. Ant. xiv. 17. Yet instances are found of their going to war as auxiliaries in foreign armies; as under Alexander and Xerxes, stipulating to live after their own customs, Jos. Ant. xi. 8. and under Pompey, Appian. C. B. lib. ii. and Ἀείπος Γαλλος, Strabo, lib. xvi. also under Antiochus Demetrius and the Ptolemies, as appears from Josephus, the books of the Maccabees, and Eusebius.—See more on the military service of the Christians in Grotius ad loc.

These present soldiers in the text, Michaelis remarks, are not named στρατιώται, but the participle στρατευόμενοι, i. e. men under arms, or men going to battle. They were, continues he, the soldiers of Herod the tetrarch, who was at that very period at war with his father-in-law, Aretas, a petty king in Arabia Petreæ. Machærus, a fortress on a hill not far from the eastern shore of the Dead Sea, on the confines of the two countries, (it was on the utmost bounds of Perea, Jos. J. B. iii. 4.) was the place in which John was imprisoned and beheaded. The army of Herod, then on its march from Galilee, passed through the country in which John baptised; Jos. Ant. xviii. 7. Michaelis, part i. c. ii. §. xi. p. 50. edit. 1793.

This is ingenious; and so far probable, that the cause of the war was the very connexion with Herodias, which John censured, and perhaps to these very soldiers in Herod’s own army; which censure occasioned his imprisonment. Only in this case the time of his imprisonment must have been of shorter continuance than is usually supposed; for the Jews imputed the loss of the battle fought by these forces to the cruelty of Herod in putting John
to death, Josephus ubi supr. And the commentators, calculating from the Gospels, as Lightfoot, (Har. Ev. ad John iv. 30, 35. Har. N. Test. An. Chr. xxxi. §. xv. xvi. xlvi.) and Usher (Annals) allow a year and a half, and Sir Isaac Newton two years, from this baptism of Christ in Jordan to the death of the Baptist; for this was in September, and John baptised in Enon, John iii. 23. some time after the next passover, and was not imprisoned till the following November; for Christ was made acquainted with that event in the field of Sychar, four months before harvest, or before the passover, when harvest commenced, i. e. in November, John iv. 35. Compare Matt. iv. 12. Mark i. 14. The censure to the soldiers, therefore, was probably long prior to Herod’s march from Galilee to attack Aretas.

These soldiers in the text might very well be Jews. They must have been Jews or proselytes, says Le Clerc; for the Gentiles would not have attended to be baptised by John, who was a Jew, nisi ethicæ religioni nuncium remississent. Le Clerc.

V. 14.—*Do violence to no man,*] do not extort money or any thing from your fellow-citizens by threats or ill-usage; Le Clerc.—It is the custom of the soldiers, says Tacitus, omnia, tanquam urbes hostium, urere, vastare, rapere. See also a Satire de commodis militiae, ascribed to Juvenal; and Edicts in Cassiodorus against their rapine. Διασείειν, in the text, is formed from the Latin concutere, after the Roman law was known in the East. (See Scapula.) The Hellenists use ἀποβαίνειν, as LXX, Prov. xxii. 22. Aquil. Theodot. Prov. xxviii. 24. So ἵκτιζειν, 1 Sam. xii. 3, 4. Grotius. In a secondary sense, this word signifies to calumniate or shake in reputation; as Aristoph. in Equit. p. 20. Whitby.

V. 14.—*accuse any falsely,*] ἀποκοφαντήσατε. The
Hebr. ἡμερήσιον is often expressed (as Job xxxv. 9. Ps. cxix. 121, 134,) in the LXX by συκοφαντάν to oppress. So Gen. xliii. 18. Ps. lxiii. 4. Prov. xiv. 31. xxviii. 3, 16. Eccles. iv. 1. LXX, συκοφαντάν to oppress. (Whitby.)—In a general sense it extends to ἀδικίαν, as in Jer. xxii. 3. where the LXX use διαρπαστήριον and this is the sense of συκοφαντάν, Luke xix. 8. Grotius. The publicans, as Zaccheus, being also ἄρπαγες, or using violence; Hammond. But both συκοφαντάν (from the figs of Athens; Scapula.) and ἡμερήσιον (in the opinion of Rabbi Solomon) in their primitive meaning, imply private or secret injustice, or false accusation; and that may be the sense here: Grotius. Yet Hammond inclines to give the former import of the word, of open rapine or violence, to this passage; and ἡμερήσιον being rather to load, or bear down, or oppress by force, Taylor. Conc. root 1425, countenances this exposition: Ἑσυχίος, συκοφαντάται ἐπηρεαδόνως, i. e. βιῶσοντες, forcible invaders; Hammond.

V. 14.—with your wages, ὡμῶνα. This word includes all lawful advantages and perquisites: but the soldiers often found beyond this, mille prædandii vocabula, many iniquitous pretences and claims. Thus Aurelian apud Vopisc. de Milite annona sub contentus sit; de prædâ hostis, non de lacrymis provincialium vivat. To the same purpose Valentine and Valens; and Josephus to the soldiers under his command, μὴ ἄρπαγη, κ. τ. λ. Grotius.

V. 15.—whether, ὅποτε, “if perhaps;” Hebr. הני, si forte, or fortasse. So Gen. iii. 22. and xxiv. 5, 39. “perhaps,” xxvii. 12. “perhaps,” xliii. 12. 1 Kings xviii. 27. “if perhaps,” Job i. 5. 2 Tim. ii. 25. So Philo. Alleg. lib. ii. p. 52. B. ἀλλὰ μὴ πως ὅ λέγει τωοτόν ἐστιν, perhaps that which he saith is to this effect; and in other places. Whitby.
V. 21.—*being baptized,*] Note: The passovers of Christ are thus taken, by Lightfoot, Har. N. Test. §. xiii. and by other commentators, from St. John. Christ was baptised in September: then the first passover, John ii. 13. the second, John v. 1. the third, vi. 4. the fourth and last, xviii. 28. Sir Isaac Newton interposes one more between the first passover and the second above stated. Bowyer's Conject. Pref. xxxi. note on John vi. 4.

V. 33.—*began to be about thirty]* Kai ἀνάς ὕν ὁ Ἱσσοῦς ὁσι τῶν τριάκοντα ἀρχόμενος ὑν (ὡς ἐνομίζετο) νῦς Ἱωσήφ, τοῦ Ἡλί—

Whether the words of the text imply that Christ was thirty years of age complete, or only entering into his thirtieth year, is an object of critical enquiry to those commentators, who hold that he began his ministry at that age.

Grotius, for instance, (and Scaliger de emen. temp. p. 255. Bowyer or p. 549. edit 1629.) connects ὑν with the preceding words; and observes, that ἀρχομαὶ ὑν ἐτῶν τριάκοντα is, incipio jam esse trecenarius, or thirty complete. Entering into the thirtieth year would have been ἀρχομαὶ ἐτῶν τριάκοστων. The word ὁσι often expresses excess as well as deficiency. Comp. Luke xxiii. 44. with Mark xv. 33. Here it implies that Christ came to his baptism a few days after the birth-day of thirty complete years. Thirty was the age of admission to the Jewish priesthood. Num. iv. 3, 47. 1 Chron. xxiii. 3. Grotius.

On the contrary, Lightfoot contends, that the current year, however lately begun, is accounted a year in the person's age. ἀρχόμενος joined with ὁσι shows that he was "beginning to be as it were thirty," or just past his twenty-ninth year. (Note; he calculates his real birth from the common era.) So
Whitby, who justifies ἀρχόμενος ἐτῶν τριάκοντα, which has been objected to as unclassical Greek, by ἀρχόμενος τεχνης, i.e. ἀπὸ τεχνης, in Plato de Legibus; and adds, that ἦν ἀρχόμενος ὦν is not, as objected, a tautology, but that ὦν belongs to the following words "being, as supposed, the son of Joseph;" and that all the Ancients (Clem. Alex. Strom. p. 340. Iren. lib. ii. c. 39. Eus. Eccl. Hist. i. 10. Orig. Hom. in xxviii. Luc. Epiph. Hæres. 51. n. 24. Vide Ignat. Ep. Int. ad Trull. §. 10. Hieron. in Ezek. c. i. Theoph. in loc.) connect ἀρχόμενος with ἐτῶν, and understand the phrase of his entering into the thirtieth year of his age. Whitby.

Many commentators, however, following, I believe, Cardinal Noris, and induced by the reasons detailed in the notes on ver. 1. of this chapter, hold that Christ was born about four years before the vulgar æra; and yet that the 15th of Tiberius was taken from the death of Augustus, and consequently that Christ might be 33 years of age at his baptism. These give a more enlarged and indefinite sense to ὦσι, circiter. They suppose it may well be extended to a few years more than thirty; the expression being used by St. Luke, to show in general terms that Christ, when entering on his mission, was above the age of the Jewish priesthood. They think, that his being, as by this computation, 38 years of age when he suffered, connects more probably with John viii. 57. "thou art not yet fifty years old," &c. (Macknight.) Some few esteem ἀρχόμενος an expletive, as at ver. 8. of this chapter, and in many other places. It is here, as such, omitted in the Syr. version, (Echard.) Or they rather make ἀρχόμενος depend, not on ἐτῶν, but on τῆς διακονίας understood, Acts i. 22. x. 37. join ὄν, as Whitby, with the following words, and render the whole passage thus:
"And Jesus beginning, or when he began his ministry, was about thirty years of age, being, as was supposed, the son of Joseph." Le Clerc. Echard Eccl. Hist. b. i. c. ii. p. 72. Langius de annis Christi, who says, that Justin Martyr, Origen, and Euthymius refer ἀρχόμενος to his ministry. Bowyer Conject. ad loc.

The two genealogies of Jesus Christ, given by St. Matthew and St. Luke, are as follow:
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It is evident that these genealogies coincide from Abraham to David: and also that they so entirely differ from David to Jesus Christ, except in two descents, Salathiel and Zorobabel, that no supposition of the Hebrews having each more names than one will solve the difficulty; but they must necessarily be esteemed two separate tables of descent.

All agree in these genealogies being taken from the public records of the Jews. The Rabbins state, that, on the return from Babylon, the most exact pedigrees of the legitimate families were kept. Babyl. Gamar. Gloss. Lightfoot gives many instances. Traces of this are found in the N. Test, where St. Luke says, that Anna was of the tribe of Aser; and St. Paul, that himself was of the tribe of Benjamin; and where it appears plainly, that genealogies of their tribes and families were regularly preserved, from the circumstance of “all going to be taxed, every one to his own city,” Luke ii. 2, 3. In two particulars the care of the Jews was extreme: in preserving the line of their priests, of whom Josephus himself was one, and gives his pedigree from the public registers, ἐκ ταῖς δημοσίαις στήλαις. Josephus in Vit. sah, et contr. Appian. lib. i. adding, that they existed to his time:—and in preserving the line of David, on which all their hopes of tracing the Messiah depended. Hence the Apostle appeals with confidence to the Hebrews concerning the lineage of Christ: “for it is evident that our Lord sprang out of Judah.” Heb. vii. 14. (2 Tim. ii. 8.) Whitby on Matt. i. 14.

Further: The Hebrew idiom, or perhaps the poverty of the language, added to the two laws of succession, that of marrying the childless brother’s widow, Deut. xxv. 5. and of the heiress marrying in her own tribe or family, Num. xxxvi. 8. has introduced a laxity of expression in their genealogies, which it is very requisite to notice. (Note: This latter ordi-
nance, Num. xxxvi. prevailed at Athens; whose more ancient laws, says Grotius, were almost literally taken from the Jews. The law exists apud Sopatrum, et Diodor. Sicul. lib. xii. Τῇ ἐπικλήρῳ ἐπιδίκαζόν φῶς ὁ ἀγγιστώς. It frequently appears in Demosthenes, Iseus, and the other orators; also in Aristophanes and J. Pollux. Grotius in Matt. i. 16.) Hence, for instance, it proceeds, that as the son expresses any remote descendant—thus Laban is termed the son of Nahor, Gen. xxxix. 5. being the son of Bethuel the son of Nahor, xxiv. 47. and thus Athaliah is called the daughter of Omri, her grandfather, 2 Kings viii. 26.—so, in the style and estimation of the Jews, ancestors are said to beget remote generations: non tantum pater filium, sed proptotem proesus genuisse dicatur. (Grotius ad Matt. i. 17.) See from Hezekiah to the fifth descent at the Captivity, Isa. xxxix. 7. They moreover use the term brethren for any near relations, as Gen. xiv. 16. and thus the brethren of our Lord, viz. the sister's children of the Virgin Mary. In cases of civil succession they are also understood to specify the legal father or son, as they would the natural; the very purport of the law being, that the deceased relation, though childless, should appear to have descendants, or that his “name be not put out in Israel,” Deut. xxv. 6. Nay, in respect to the regal line, they sometimes name their kings, as they are later or prior in succession, sons or fathers, though of collateral or even of no relationship. Thus Zedekiah is named, 1 Chron. iii. 16. the son of Jehoniah, as succeeding him, though in effect his uncle, or brother, 2 Kings xxiv. 17. (Lightfoot on Matt. i. 12.) And Benhadad says to Ahab, 1 Kings xx. 34. “the cities taken from thy father,” i.e. Baasha: but Baasha only preceded Ahab; he was no relation. 1 Kings xv. 20, 21. xvi. 12.
With respect to the two genealogies now under consideration, the only light gained from antiquity is from Julius Africanus, (apud Euseb. lib. i. c. 7.) whose authority would be considerable, his account being of so early a period, and founded on a tradition from the Δεστροσυνοι, or kindred of our Lord, if it was not clouded with inconsistencies. He sets forth, that Melchi, the third from Christ in St. Luke, (Levi and Matthat being interpolated; see note on iii. 24.) married Estha, the widow of Matthan, the third also from Christ in the line of Solomon: that by these marriages Matthan had Jacob; and Melchi; Eli, born of the same mother; that Eli dying childless, his maternal brother, Jacob, married his widow by the Jewish law, Deut. xxv. 5. and by her had Joseph, who was thus the natural son of Jacob, and the legal son of Eli.

ST. MATTHEW.  

Matthan ———— Estha, ———— 2d, Melchi.  
Widow of Matthan.  

2d, Jacob ———— Widow of Eli ——— Eli obiit sine prole.  

Joseph.

His conclusion is, that the direct natural parentage of Joseph is in the line of his father Jacob, to Solomon and David, as in St. Matthew; and that his civil or legal line is in his legal father Eli, by Melchi to David, as in St. Luke.

Eusebius, Nazianzen, the writer ad Orthodoxos, and many of the Ancients, with Whitby and Wall amongst the moderns, follow this opinion. But
Grotius makes many exceptions to this statement. He observes, that by the law τὴς ἑτυμαλθείσις, which was intended to preserve families, and not to transfer them to another house; it was not the office of Jacob, who was only the uterine or maternal brother, to marry the widow of Eli, but that of the next relation on Melchi the father's side. Also he remarks, that the whole lineage to David is, in St. Matthew, broken and imperfect; shorter by at least twelve descents than that of St. Luke; carried through the line of kings from the Captivity, as establishing Christ's right of heirship by Joseph to the throne of David; yet several of these omitted: in one instance apparently a civil pedigree, therefore probably in all—Jechoniah, ver. 12. dying childless, Jer. xxii. 30.—and Salathiel the son of Ner, in St. Luke, only deemed the son of Jechoniah as succeeding him on Zedekiah's death in the dignity, the line of Solomon being extinct in Jechoniah, and that of Nathan his next brother succeeding of course:—on all these accounts he concludes, that St. Matthew is evidently a line of civil succession, with only those descents named in it which are more distinguished or more requisite.

Accepting therefore of the tradition from Africanus, that Matthan and Melchi successively married Estha; of whom, Matthan is now conjectured to have died childless, and in him the line of Abiud son of Zorobabel to have become extinct; Melchi also to have been the next relation of the line of Rhesa from Zorobabel, and on this account to have married the widow of Matthan; Grotius apprehends that Jacob was the son of Melchi and Estha, and only the legal successor of Matthan, and that he also died without heirs; and that Joseph was the son of Jacob's brother named Eli, and of course the legal heir of his uncle Jacob: Joseph therefore has his natural lineage
described by St. Luke from Eli and Melchi to Zorobabel and David; and his civil succession, by St. Matthew, through Jacob, Matthan, and Abiud, to Zorobabel also.

**ST. MATTHEW.**

Matthan — Estha, widow of Matthan.

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2d, Melchi.

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Eli

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Joseph.

Note: It is singular that Grotius does not seem to have adverted that the same kind of conjecture, as "that Matthan was the last of the line of Abiud," will support the old tradition in Africanus; where, Eli dying childless, to suppose that the line of Rhesa ended in him, gives a sufficient reason why Jacob should marry his widow—not as maternal brother—but as the next of kin in the line of Abiud from Zorobabel.

Further; Grotius (followed by Wetstein) will not admit that ὦς οὖσα Ἰωσὴφ, οὗ Ἡλί, &c. can be taken otherwise than in the plain construction of a continued series—Christ the son of Joseph, the son of Eli—to the end; or can justly be made to import either that Christ, omitting Joseph, is the grandson of Eli, or that Joseph is his son-in-law. He apprehends Mary to have married Joseph as the nearest of kin; that ordinance not ceasing with the inheritances of the tribes, but existing in the Captivity; see Tobit vi. 12. and afterwards. Philo speaks of it as
perpetual; and that uncommon attention was paid to the line of David, from which the Jews chose their patriarchs after the destruction of Jerusalem, appears from Origen, Epiphanius, Theodoret, and Chrysostom. He supposes Mary also, from a tradition in Epiphanius and others, to have been a descendant of Melchi; and hence her pedigree to be included in that of Joseph.

Observe, That Mary went to Bethlehem in so advanced a state of pregnancy, is by some esteemed a proof that she was obliged to be enrolled in her own right; and if thus a representative or last descendant in her family, she must of course have married her near relation. It is at least a proof that Bethlehem was her own city, and that she was of the lineage of David. The Roman custom in itself would indeed have been, that all the women should be enrolled, probably, with their husbands: but Grotius says expressly, that the Romans conformed to the ancient usage in each province in that respect. And the Jews, it is evident, from the inquest made in Joshua, the lots on the election of Saul, and the numbering of the people by David, made their census or enrollment by their tribes, houses, and families; (Grotius on Luke ii. 3.) so also in this instance, as they went according to their pedigrees to their own cities.

Lastly: The opinion of Lightfoot, which is now generally received, is formed on different grounds. St. Matthew, he observes, writing chiefly for the Jews, at the birth of Christ proves him properly to them to be their Messiah, or expected king, by his legal descent from David and from Abraham, (to whom the first promise of a kingdom was made, Gen. xvii. 8.)—the ultimate analysis or farthest point of their enquiries. But St. Luke proves him to the Gentiles—to whom the prior and general promise was made, that the seed of the woman should redeem the world, Gen. iii. 15.—to have that requisite
descent from Adam, and also to be the Son of God, as he was then at his baptism proclaimed; consequently he argues, that his genealogy is to be understood by a repetition of the name Jesus, i.e. Ἰησοῦς, in the nominative (not τοῦ Ἰησοῦ, in apposition to the preceding genitives, τοῦ Ἡλία, τοῦ Ἰακώβ Μέλχι) in each descent, thus; Jesus the son of Heli, Jesus the son of Melchi, &c.—Jesus the son of Adam, Jesus the son of God: that this repetition is in conformity to the genealogical style in the book of Genesis xxxvi. 2. where you find "Aholibamah the daughter of Anah, the daughter of Zibeon;" but Anah being the son of Zibeon, who is the grandfather of Aholibamah it is plain the repetition must take place in the mind—Aholibamah the daughter of Anah, Aholibamah the daughter of Zibeon: that it was not the present concern of the Evangelist to derive Joseph's pedigree from Adam, or to show that Adam was the son of God, but Jesus, in correspondence to the voice from heaven just related by him: that this close of the genealogy shows how the first part should be explained, i.e. by understanding that Jesus, not Joseph, was the son of Eli: that the mother's family not being esteemed a family amongst the Jews, the name of Mary is omitted, and her father Eli only inserted; (Joseph being the son of Jacob, as appears from St. Matthew; Mary also being called by the Rabbins the daughter of Eli;) but that the whole genealogy, carried up to Adam, is given in support of the first great promise, Gen. iii. 15. the completion of which commenced at this baptism.

(More particularly, the texts, Rom. i. 3. Acts ii. 30. xiii. 22, 23. make it necessary that Christ's real descent from David be given by the Evangelist. South's Serm.)

Such is the outline of the principal opinions on this complicated subject. It may be added, that, granting the pedigrees of Mary and Joseph to coincide, the
plans of Grotius and of Lightfoot produce the same effect, however their reasonings may vary; for the human nature of Christ will be equally traced through David to Adam, on either supposition, by St. Luke.

Also it may be subjoined, that Dr. South, by using the privilege of a very allowable conjecture, has entirely removed the intricacies of Africanus and Grotius respecting the marriages and successions of the immediate predecessors of Joseph. He supposes that Joseph was the last of the line of Abiud from Zorobabel, and that Mary descended from Abiud's younger brother Rhesa. Christ therefore became both naturally the son of David from Mary, and legally the Messiah, or king of the Jews; the elder line of Abiud either ceasing in his reputed father Joseph, or Christ being received into it as Joseph's adopted son. This conjecture has the further merit, not to require the exclusion of Levi and Matthew from the genealogy, whose remaining in the text will be fatal to the systems of Grotius or Africanus. See note on Luke iii. 24.

On the whole, the opinion of Lightfoot, that St. Luke gives the genealogy of the Virgin Mary, is chiefly received, and as it were established, at present: though Whitby strongly defends Africanus, and Hammond and Le Clerc adhere to Grotius; and so in a good measure Wetstein, who holds that Eli was the natural father of Joseph and Jacob by adoption. See, on the subject, Grotius on Matt. i. 16. and Luke iii. 23. Lightfoot, Har. Ev. Whitby, Pref. to the reader. South. Serm. on Rev. xii. 16. vol. 3. Wetstein ad Matt. i. 17. and especially Bp. Kidder's Dem. of the Messiah, who, in part ii. c. vi. to c. xvi. fully examines all the arguments relating to this intricate question; yet he declines giving a decisive opinion, (c. xiv. ad init.) It may however, perhaps, be collected from the note on xiv. that he
held that St. Matthew, writing for the Jews, who reckoned their genealogy only by the male line, gave that of the supposed father of Christ; and that St. Luke, composing his Gospel for the use of the Gentiles, gave the genealogy on the side of the mother, neglecting that of the supposed father, which would be of small importance to them.

V. 24.—the son of Matthat—the son of Levi,

The words appear in all the MSS. and versions, (Mill,) but are omitted by Irenæus, Julius Africanus apud Eus. i. 7. Ambros. Augustin. Nazianzen in hexam. carmine de genealog. Hieron. ad Matth. Hence Grotius concludes that they have been added since the time of Irenæus, who lib. iii. c. 33. (says Mill,) assimilates these γενεακα or generations of St. Luke to the LXXII dispersed nations of the Gentile world, which fixes the number to three less than the present genealogy. (The usual idea, however, is, that these two names of Matthat and Levi have been inserted, if at all interpolated, from ver. 29.)—It is of consequence to the system both of Grotius and Africanus to omit them, for they form their plan on the supposition that Eli is the son of Melchi. But Mill contends, that the existence of the names in the Vulgate, or rather the old Italic version near the times of the Apostles, and in all the MSS. and all other versions, is a strong argument that they could not have been universally interpolated. He surmises, that they much more probably were omitted by negligence, as Cainan also at first; and this number of LXXII corresponding with the imaginary type of the dispersed nations, had induced some few copyists to continue the omission. Amongst these might be the copies of Irenæus and Africanus. Two other names, Mainan and Phares, are omitted by the same kind of negligence in the Alex. MS. Mill. ed Küster.
V. 36.—Cainan,] Cainan, the son of Arphaxad, is not found in the Hebrew text, or in the Vulgate, of Gen. x. 24. xi. 12. 1 Chron. i. 18. nor in Josephus or Philo; but appears in the LXX in the two former of these texts, and also in the Alex. MSS. at 1 Chron. i. 18. To account for this, Grotius and Bochart hold that the name was first inserted here, by mistake of the copyists, from ver. 37. then placed also by the Greek Christians in the copies of the LXX, to make them coincide with St. Luke. Whitby apprehends the mistake was made first in the LXX, and thence placed in the margin, and afterwards in the text of the Evangelist. Mill endeavours to raise the authority of the LXX, and of St. Luke, above the present Hebrew copies. Usher is of opinion that the LXX was interpolated before the time of St. Luke, who had seen the word in the common copies of the Septuagint. Other conjectures are yet added. The arguments and proofs are much too long for the limits of this abridgment; nor is the question of such great importance. Consult Usher Diss. on Cainan. Bochart, Phaleg. lib. ii. c. 13. Grotius. Lightfoot. Whitby, Pref. to the reader. Mill, ed. Küster. Calmet Dict. voc. Cainan.

CHAP. IV.

The parallel passages are:


V. 1.—full of the Holy Ghost,] On this verse see Lightfoot, Har. Ev.
V. 2.—*forty days tempted of the devil.*] It is con-
jectured by Lightfoot, that for these forty days Satan
tempted him invisibly, by presenting evil suggestions
to his mind. When these could have no effect,
John xiv. 30. afterwards the tempter came to him in
an apparent and visible form: probably as an angel
of light, which gives more likelihood to his request
to fall down and worship him. That Satan had the
power of assuming this appearance, we learn from the
Apostle, 2 Cor. xi. 14. Lightfoot, Har. Ev. and

V. 5.—*a moment of time.*] in puncto temporis,

V. 6.—*All this power*] i. e. all this dominion ἐξο-
σιαυ for ἀρχη, from the abstract to the concrete; the
Syriac rightly ḥוֹם for the LXX also render מֵלֶשׁ,
ἐξουσίαζεν. Grotius. Rather, here, ἐξουσία is the king-
doms themselves, being the word in St. Matthew.

V. 6.—*before me,*] ἐνώπιον μου, as μοι in St. Mat-
thew, “in honour of me.” The Greek, as the
Greeks, often expresses the dative, in this sense of
worshipping, by ἤνω and ἐνώπιον or ἐνώπιον τινός.
Thus, what is Jer. xxix. in the dative, is, 2 Chron.
xxv. 14. יְנֵבֶל, Gr. ἐνώπιον αὐτῶν. Thus in Latin
Vulgate “coram,” 1 Kings xix. 18. Rom. xi. 4.
where it is the dative in the original languages.
Grotius. So Beza.

V. 7.—*worship me,*] i. e. prostrate thyself as a sign
of acknowledging me as the prince of this world,
from whom riches and honours flow. Le Clerc.

V. 8.—*And Jesus answered*] ἔχεις σιω ῦ, Σαρανά. These words are omitted in some few

V. 13.—for a season.] or until a season; ἐχριστοφοβείται, until an opportune season: or rather, until a season fixed, the time of his death, explained by John xiv. 30. the season when the prince of this world cometh, as he then foretells—That was his hour, Luke xxii. 53. and Christ was then tempted by the fear of death to deny himself to be the Son of God. Thus was Christ superior to temptations of every kind—of advantage or of fear, Heb. iv. 15. Grotius. Lightfoot ad loc. et Har. Ev. Whitby. Le Clerc.

V. 14.—in the power of the Spirit] as commencing his course of miracles and mighty works. Lightfoot, Har. Ev.

V. 15.—in their synagogues.] Synagogues are supposed, by Lightfoot and Calmet, to have existed long prior to the Captivity; and this, from the necessity of keeping the Sabbath by a holy (meeting or) convocation, Lev. xxiii. 3, 4. (see note on Mark i. 21. supr.) every seventh day, or indeed any of the solemnities prescribed to the Jews, (exclusive of the three great feasts,) at a distance from Jerusalem;—also from the traces in the O. Test. as in Ps. lxxiv. 8. so Aquila: and in Jonath. Chald. Par. on Isa. vii. 19. and the high places, mentioned in a commendable sense, 1 Sam. ix. 19. 1 Kings iii. 4. 2 Kings xii. 3.
xiv. 4. xv. 4. where only the sacrificing was thought blameable; so Sigonius de Rebus Hebr. also 2 Kings iv. 23. Ezek. xxxiii. 31. Esth. iv. 16. Acts xv. 21. (Calmet.) Only observe, that Prideaux contends, with apparent likelihood, that all these texts, as Ps. lxxiv. 8. refer to proseuchs, or open oratories in groves for prayer, in imitation of the open courts before the tabernacle and the temple. See note on c. vi. 12. infra. Add the Targum on Judg. ii. 6. "The wise men returned to sit in the houses of the synagogues to teach the people the Law." (Whitby, note on ver. 16.) After the Captivity, in the time of Christ, synagogues were in every city: in Jerusalem, say the Jews, 480; and the attendance very regular on the second, fifth, and seventh days of the week. Their officers were—the ἀρχισυναγώγος, or ruler of the synagogue, Luke viii. 41, 49. who regulated the service; and the angelus ecclesiæ, or minister of the congregation, who was the constant minister to pray, preach, keep the book of the Law, and direct the reading of it. Also ten at least, or more elders, chiefly wise men, or students in the law. Lightfoot, Har. Ev. See note on Matt. ix. 18. supra.

V. 16.—stood up for to read.] Portions of the Law were read on the Sabbaths, to show respect, by seven successive readers, one priest, one Levite, and five Israelites; and never on other days by less than three. Note; in some Bibles, as Buxtorf's, and that with the triple Targum, appear here and there in the margin of the Pentateuch the words מְהֵן and מֵל, and מָהֵן,—which relate to this custom.

The reader was attended by an interpreter, who repeated each verse in the Chaldee or Syriac, the national language, for the unlearned. So, it is thought, Neh. viii. 8. The Prophets were read by
any one, named Maphtir, usually of the former readers, whom the minister might call. Lightfoot insists, that Christ was called to read as a member of the synagogue; and, though he often taught or preached, that he never read except at his own synagogue of Nazareth. He might teach or expound in the synagogues as a prophet, or be admitted to expound as a stranger, if learned, or thought capable, as Acts xiii. 15, 16. but, regularly, they were the Rabbis ordained for that purpose. The attendance of Christ on the synagogues, Lightfoot uses, in that polemic age, as a strong argument against the Separatists or Sectaries. Maimon. in Tephill. per. 12. Lightfoot, Har. Ev. See also Prideaux, part i. b. vi. ann. 444.

V. 17.—when he had opened the book;] ἀναπτύσσω means 'to unroll.' The ancient books amongst the Jews were rolls; and all the passages where books are mentioned relate to that idea, as Isa. xxxiv. 4. Rev. vi. 14. Deut. xxiv. 1. Sometimes the roll or book is called κεφαλίς, from its round form. So Suidas. Thus it is used, Heb. x. 7. out of the Psalms. See Theophylact. So ver. 20. He rolled up the book: and the Rabbins, R. Eliezer. in Gemar. Sanhedr. c. 7. Joma, c. 7. §. 1. κεφαλίδες are round parts in architecture, Exod. xxvi. 32. xxvii. 17, &c. Hammond from Grotius and loc. et not. ad Heb. x. 7. Thus, evolvere librum, Cic.—revolvere, Liv. et Martial. The usage is yet continued in the synagogues. (Grotius.) This proves, says Doddridge, the improbability of the transpositions in the Gospels, supposed by Whiston and Mann: which observation is very just; only that as to the Grecian copies of the N. Test. we are not quite certain whether MSS. in the form of our modern books were not then in use. Montfaucon had only seen two MSS. on a roll. It
is said that liber signified a roll, and codex those in the shape of a book. Attalus is supposed to have formed such books of parchment very early. Yet certainly the usual shape with the Ancients was rolls. See Calmet's Dict. voc. Livre. Chambers's Dict. art. Book.

V. 17.—he found the place] Although it was the custom to read the Law and the Prophets in the synagogues, and by the established form our Lord might have been called or admitted to read them, it does not appear to have been the case at present. More was usually read in the Prophets than is read here by Christ: he seems only to have read a sentence, as a foundation for his discourse to the people. See Vitringa, lib. iii. par. i. c. 7. de Vet. Synagog. Le Clerc.

This seems very doubtful, as the book was given him by the minister; and they might read less than was appointed in the Prophets, and even turn to another place if thought applicable: Talm. utrumq.; Maimon. et R. Alphies in Megil. per. 4.: also, he might have read more, though not specified by St. Luke. Lightfoot, Har. Ev.

The Jews had the Law divided into 52 or 54 portions for every Sabbath in the year. Antiochus Epiph. forbade the reading of the Law, on pain of death: then they read such parts of the Prophets as seemed similar to it. In after times they continued, with the Law, the reading of the Prophets. In Vanderhooght's Hebrew Bible, the portion from Isa. lxi. 1. stands, according to the custom of all the synagogues, along with the fifteenth section of the Law. Now the Law was begun, as deduced from Neh. viii. 2. or Deut. xxxi. 10, 11. in the month Tisri or September. This fixes the time of Christ's reading this part connected with the fiftieth section to a fortnight before this date. Macknight. Thus vol. 11.
Lamy: they began to read Genesis at the Feast of Tabernacles.—Isa. xli. 1. was read with Deut. xxix. 10. on the 14th of Tisri. See Lamy's Jewish Calendar, App. Bibl. b. i. c. iv. p. 115. 4to.


V. 18.—to the poor:] In Isaiah, Hebr. יֵונָע; Engl. to the meek; yet LXX, πρωκοίς. The Hebrew words, יונע the meek, and יונע the poor, are from the same root, and often placed in the margin for each other: and the meek seems formed metaphorically from the other term. Other instances, Ps. x. 12, and xxii. 26. occur, where יונע is rendered ‘poor,’ by the LXX. It gives a true sense of ‘poor in spirit,’ as Matt. v. 3. Lightfoot, Har. Ev. Grotius.

V. 18.—broken-hearted,] the sorrowful, or dejected. See Ps. li. 17. Le Clerc.

V. 18.—deliverance] Hebr. וֶרֶד, liberty. Le Clerc.

V. 18.—recovery of sight to the blind,] Τυφλοῖς ἀναβλήτων. St. Luke has followed the LXX. In the Hebrew it is, “and freedom to those bound in prison.” The LXX seem to have understood ירָשָׁנ bound, or detained in prison, of the faculty of sight, as of those “bound in darkness;” and to have taken ירָשָׁנ for one word, signifying, and by the repetition more strongly (Grotius.) “the opening of the eyes,” as the word ירָשָׁנ particularly imports “to open the eyes.” See Isa. xliii. 7. So Lightfoot. Grotius. Christ doubtless read the Prophet in Hebrew, which text was the language constantly used
in the synagogue. But the Evangelist, writing for the use of the Hellenists, or Greek Jews, who only understood and used the LXX, quotes that version: which, on the whole, gives the same sense as the Hebrew. Le Clerc. The two renderings are connected by the observation, that in the East it was the custom to put out the eyes of prisoners—as of Sampson and Zedekiah, 2 Kings xxv. 7. which conveys the idea of the extremest misery. Lightfoot, Har. Ev.

V. 18.—to set at liberty them that are bruised.] This part of the text is not found in either the Hebrew or the Greek, but only appears in Isa. lviii. 6. where the same Greek words are used by the LXX. As they are not in the Greek version of Isa. lxi. 1. they may only have been quoted here by some one as a similar passage in the margin, and have crept into the text (Le Clerc. So Michaelis.); or have been a kind of explanation possibly added by St. Luke, or by Christ himself. Michaelis, part i. c. 5. §. iii. p. 224. They may be a different version of "freedom to those in prison," ἐν γυρλῳς ἀνάβλεψεν. See the last note, or a gloss on those words from Isa. lviii. 6. Dr. Owen, Modes of Quotation, No. xlvii. p. 60. So Bp. Marsh, notes on Michaelis ubi supr. Ταθραυσμένας answers to the Hebr. מַעֵץ, worn down, or lītr by the chains which they had long worn. Le Clerc.

V. 19.—the acceptable year] Δικτὸν is τὸ ἀρετῶν, as ver. 24. Acts x. 35. Phil. iv. 18. Thus Eclesius. ii. 5. alibi, LXX, καιρὸς εὐθυκίας, Hebr. צֶרֶךְ. (So Beza.) The time of God's manifesting his benevolence; as Isa xlix. 8. Ps. lxix. 13. Symmach. καιρὸς διαλλαγῆς. Grotius. It refers to the year of jubilee, Lev. xxv. 9, 10. which year, from the remission of debts, the restoring of lands, and freedom to He-
brew bondsmen, was styled by Josephus ἀλευθερία, liberty; by Aquila ἀφεσις, remission. The Jews themselves thought this a type of the redemption by the Messiah. Voisin de Jubilæo, lib. i. c. 2. Whitby. So Grotius. Lightfoot.

V. 20.—gave it again to the minister,] τῷ ὑπηρέτῳ, to the chazan; i. e. either to the angelus ecclesiae, so Lightfoot; or to one of his deacons, so Prideaux and Grotius, who differ from Lightfoot in this point. Prideaux describes the ונהלשה, the angelus ecclesiae, as the minister of the synagogue, to offer prayers to God. Thus the bishop, Rev. ii. 1. was the prime or head minister to offer prayers in the Christian Church, though assisted by his presbyters. But the chazanim, overseers, were deacons under him, who had the care of the books and other matters in the synagogue. Thus Thalmud de Sabbat. c. i. (Grotius.) Thus in the Christian Church, ὑπηρέτης and διάκονος were synonymous. Clem. Constit. lib. ii. c. xxviii. Ignat. Ep. ad Trallianos. Plin. et Cyprian. Diaconos—ministros. Canon. Synod. Nic. xviii. In the synagogue Epiphanius (título de Ebionæis, de Josepho) mentions αὐτήν (vel chazanim) τῶν παρ’ αὐτοῖς διακόνων ἐρμηνευομένων ἢ ὑπηρετῶν, in a list of the officers or ministers. In Massechah Sucça, the chazan is mentioned as standing to read. And Philo shows, that the ὑπηρέται, or deacons, were young persons. Grotius. Prideaux, part i. b. vi. ann. 444. who refers for full information to Buxtorf. Synagog. Judæi. Vitringa de Synag. Vet. Malmon in Tephillah, Chagigah, and Kiriam Shemâ. See note on viii. 3. infra.

V. 20.—sat down.] Not in his own place, but in the desk, where he had read the scriptures, by which they perceived he had intentions to preach, and their eyes were fastened on him. Or. Cust. ad loc.
V. 21.—*This day is this scripture*] That the Jews applied Isa. xlii. 1. and lxii. 1. to the Messiah, see Targum on Isa. xlii. and Synopsis on lxii. 1. Whitby.

V. 23.—*this proverb,*] הָעָשָׁה is either παραβολή, or παροµένα, a proverb; Grotius. See note on Matt. xiii. 3: supra.

V. 23.—*Physician, heal thyself:*] a very usual proverb with the Hebrews, Syrians, and Arabs. First in the literal sense, of instructing others when ignorant themselves. So Æschylus, Κακάς iατρός, κ. τ. λ. Then as here, to show more kindness to strangers than to kindred; as Virgil, “Hanc primùm tutare domum.” Grotius.

V. 25.—*the heaven was shut up three years*] So Jam. v. 17. from this text, or from tradition; for our Lord speaks as if it were well known to the Jews: yet it does not very clearly appear in 1 Kings xviii. 1. Grotius. Three years at least are implied in the declaration of Elijah to Ahab, 1 Kings xvii. 1. for it is דִּשָּׁע “these years,” in the plural, and not in the *dual.* Elijah shut up the heavens three years; and also six months preceded it, there being only rain at two stated seasons of the year. Lightfoot.

V. 27.—*Naaman the Syrian.*] 2 Kings v. 14. The men of Nazareth were irritated at the refusal of Christ; as being thought unworthy; and also because our Lord, in these two examples of the prophets Elijah and Elisha, plainly intimates the favour to be shown to the Gentiles; for in both instances, a Gentile, the woman of Sarepta, and the Syrian Naaman, was converted. Comp. Deut. xxxii. 21. Acts xxii. 21. Lightfoot. Whitby.
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V. 32.—was with power,] confirmed by miracles, as Acts iv. 33. Mark xvi. 20. or as a prophet sent from God, see 1 Macc. ix. 27. xiv. 41. So Luke vii. 16. Matt. xxii. 23. See note on Matt. vii. 29. Whitby.

V. 40.—was setting—] See note on Mark i. 32. supra.

CHAP. V.

The parallel passages are:

Luke v. 12—17. Mark i. 40—45. Also

V. 2.—gone out of them and were washing their nets.] Grotius, Lightfoot, Hammond, Whitby, Le Clerc, Dodridge, and most others, agree in holding this passage to be the same history with that in Matt. iv. 18. and Mark i. 16. the same speech being made by Christ at ver. 10. and the fishermen being variously employed in different occupations, (Grotius.) and it happening at the same place, the sea of Galilee;
the same persons present, and they following him, having left all to do it. Whitby.

The two preceding Gospels only speak of casting their nets into the sea; Luke adds, for the purpose of washing them. This reconciles the Evangelists. Le Clerc. Απετάλων, says Hammond, is an aorist to be understood indefinitely of the past time, and best rendered "after they had washed their nets." (Thus the Greek, "having washed." Whitby.) Hammond's arrangement is this: Jesus, walking by the sea of Galilee, saw Simon and Andrew casting their nets into the sea, Matt. iv. 18. that is, for the purpose of washing them, as appears from St. Luke. Then he went into another boat, and found other two, James and John, mending their nets, Matt. iv. 21. After this he saw two ships or boats by the shore of the lake. Luke v. 2. the fishermen having gone out of them, after they had washed their nets. Upon which he went into one of the boats, ver. 3. wrought the miracle, and called the four fishermen. Hammond. The only difference made by Whitby is, that he supposes the four fishermen were called by Christ, Matt. v. 19, 21. before the miracle was wrought: so that St. Luke, who writes to supply the omissions of Matthew and Mark, begins at ver. 3.—in some measure, where they ended. St. Mark says, that Christ came thither to preach the Gospel. St. Luke shows how he proceeded in the work. Whitby, note on Matt. iv. 18. Macknight seems almost singular, unless Whiston be mentioned, in insisting that there is no resemblance in the transactions, except (he adds) in the points mentioned above, (which seem fully sufficient;) but he argues, that the disciples then only followed him through Galilee, but did not enter on a stated attendance till the twelve were elected, Luke vi. 13. Mark iii. 14. Macknight.
V. 4.—Launch out] a sea-term, as 2 Macc. xii. 4. Χαλάω is plainly dimittere, as Acts ix. 25. Laxare, in the Vulgate, the proper rendering when applied to sails, is applied improperly here. Grotius.

V. 5.—Master,] Εὐστάτα. St. Matthew, for the most part, uses Κύριος; St. Mark, Διδάσκαλε; 'Ευστάτα is only used by St. Luke as more correctly expressing Ἰησοῦς. See Mark ix. 5. Luke ix. 35. Ἱησοῦς had less importance than Κύριος. i.e. Ἰησοῦς, yet more than Διδάσκαλε, which relates, says Ammonius, rather to words, λόγων, than ἔργων, to deeds. It is well expressed in Latin by Magister, which is a name connected with high office, as the magister equitum; and the word magistratus. 'Ευστάτας is much used by the LXX to render קְרֵמָה, and other Hebrew words, (chiefly as overseer. See Tromm. Conc.) The precise import of it is well given by Callicratides the Pythagorean. See the quotations in Grotius.

V. 8.—Depart from me;]—"sinful:"—an expression of humility at the visible appearance of so great power being so near him. (Lightfoot.) Pious men expressed such a fear from the presence of the divine majesty, or of angels; Gen. xxxii. 30. Judg. vi. 22. xiii. 22. Isa. vi. 5. Whitby.

V. 9.—astonished,] Περίεχεται is thus used by the LXX, Ps. xviii. 5. cxvi. 3. 2 Sam. xxii. 5. Thus the Latins, circumstetit horror; So Hebr. מְתַוְר. Grotius. Peter seems to have been more astonished at the draught of fishes, than at the cure of the sick at Capernaum: perhaps from a notion common amongst the Jews, that the prayers of holy men, with imposition of hands, might have power to heal the sick, and eject evil spirits. Le Clerc.
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V. 10.—Fear not; from henceforth] ᾿ωρεύω a word selected to express "taking to preserve;" as the Latins use servos a servando, as delivering from death. Thus Hom. II. Z. 46. ᾿ωρεύω, ᾿Ατρίος ῤι, i. e. says the scholiast, ᾿Ωντα με φόλαττε. Thus, 2 Tim. ii. 26. (a difficult text.) The allegorical sense of the miracle is indicated by Christ. Grotius.

V. 12.—a certain city,] Whitby, from Mark ii. 1. conjectures this to be Capernaum, apprehending that the leper was only in a field near the city, as near Jericho, and near Gibeon, Josh. v. 13. x. 10. Others conceive it was another city in his circuit in Galilee. Lightfoot says, the lepers were not forbidden to enter, except into walled cities. See Lightfoot, Har. Ev.

V. 17.—to heal them.] τὸ ἰασθαι αὐτῶν, i. e. the sick and infirm of that place; not the pharisees and lawyers. Pronouns often refer to the remoter noun. So Matt. xi. 1. "in the cities αὐτῶν," i. e. of the Jews. So Ps. xcix. 8. See Matt. xii. 9. Acts xv. 11. See Glass. de pronom. lib. iii. tr. 2. can. 10. Whitby. So Grotius.

V. 26.—amazed,—and filled with fear,] By no means a pleonasm, as has been supposed. They were struck with wonder, and full of reverence, at the divine power. Grotius. So Bowyer.

V. 26.—strange things] Πολλαὶ παράδοξα, which Cicero renders by admirabilia. Hence the conquerors in the Olympic and other Grecian games were named παράδοξοι. The wonder was not so much in the cure, as in the proof of a power to remit sins existing upon earth. Grotius.
V. 27.—a publican, named Levi.] Grotius on Matt. ix. 9. has taken up an idea that this Levi was not the same with Matthew; and, this from Matthew’s never naming himself Levi; or Mark and Luke ever styling Levi, Matthew; from Heracleon, Clem. Strom. iv. p. 501. who mentions Matthew, and also Levi, as never suffering martyrdom; and from a passage in Origen, lib. 1. contr. Cels. p. 48. ed. Spencer, who speaks of Levi $\Delta \varepsilon \beta \gamma \zeta$, not being in the number of the Apostles, except in some copies of St. Mark’s Gospel. Whitby, on the contrary, shows, that to have two names was most usual with the Jews. Levi was his Hebrew name; Matthew, that taken, as a Gentile one, when exercising his profession, and by which, to shew the charity and condescension of Christ to a man of such a calling, he names himself. (Calmet and others.) He shows also, that Heracleon deserves little credit in that passage: that Origen has fully affirmed elsewhere, Pref. ad Epist. Rom. that Matthew the publican was the Levi of St. Luke; above all, that this whole history of his call so agrees in the three Evangelists that not a circumstantial difference can be discerned. He adds other arguments; and, on the whole, the learned entirely assent to him: even Le Clerc, who, (note ad loc.) in his second edition, leaves the sentiments of Grotius for this opinion. Whitby refers to Cotelerius, &c. and may be consulted; only we may add, that he does not seem quite correct in his statement of Origen contr. Cels. ut supra, and that the subject is rather obscured by $\Delta \varepsilon \beta \gamma \zeta$ being sometimes also supposed the same name as $\Delta \varepsilon \beta \alpha \iota \omicron \zeta$.

V. 29.—a great feast] $\delta \omega \chi \nu$. Hebr. מֶשֶׁח. which the LXX also rightly render by $\delta \omega \chi \nu$, as a great feast. (Thus of Abraham, Gen. xxi. 8. of
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V. 30.—*their scribes*] i.e. the scribes, or lawyers of, or among, the Jews, inhabitants of that place. Hammond from Grotius.

V. 39.—*No man also having drunk old wine*] This short parable is only in St. Luke. As the old wine is smoother and pleasanter than the new, which is harsh, Ecclus. ix. 10. I must not require of my disciples too many austerities at present; but there will soon be a season for fasting, ver. 35. (Hammond.) Or, My disciples, accustomed to a quiet life, are not yet sufficiently stedfast in the laws of the gospel to bear austerities. Le Clerc.

CHAP. VI.

The parallel passages are:


V. 1.—*the second sabbath after the first,*] *συνερεπωντως,* the last day of the passover feast, (Sir Isaac Newton,) or rather, the common sabbath in the week of the passover, (Scaliger,) or, perhaps, the day of pentecost falling on a sabbath, (Grotius.) The dispute, as a date of time, is not of much importance; for, if at pentecost, it would not be more than six or
seven weeks removed from the passover. But the opinion of Scaliger is the best received.

The Syriac and Arabic versions, we are informed by Grotius, though so much nearer in time, and in their situation to Palestine, show plainly that they do not understand this word; so that nothing can be hoped for but conjecture at this distant period. There are at least eight several explications, says Simon, and all conjectural. The three above mentioned have the most weight, and are as follow:

I. That of Epiphanius and Beza, who apprehend this day to have been the last day of the feast of the passover. On the great feasts, the first and last days were holy convocations, and held as sabbaths, Lev. xxiii. 8. This was the second great day after the first, or the last day of the feast, and that feast the passover, because of the ears of corn, the barley harvest being then towards ripe. Epiphanius, κατὰ τῶν ἀνοίγων. Beza. Sir Isaac Newton (on Prophecy, p. 154.) dissatisfied with the two following interpretations, exerts himself in the support of this opinion. But Grotius had remarked that the sabbatic rest was not so strictly observed on these days. And Doddridge refers to Exod. xiii. 16. where the permission to dress what is eaten, denied on the common sabbaths, compare Exod. xxxv. 2, 3. would have been a conclusive argument in favour of Christ’s disciples, and doubtless would have been so urged by our Lord.

II. The second explanation is that of Scaliger, Lightfoot, Casaubon Exerc. in Baron. Whitby, Lamy, Le Clerc. On the second day of unleavened bread, or of the passover week, Lev. xxiii. 10, 11, 15, 16. took place the offering of the sheaf, or first fruits of the harvest. Thence they reckoned fifty days to the pentecost. The δευτερόπρωτόν sabbath is the first sabbath after this second day of unleavened bread. It is πρῶτον ἀπὸ τῆς δευτέρας (sc. ημέρας) τοῦ
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πάσχα. The second sabbath would be called δευτερο-δευτερον, the third, τριτοδευτερον, and thus to the seventh. Lamy. So Lightfoot, note on Matt. xii. 1. Whitby.

III. The third explanation is that of Grotius and Hammond, who hold that the δευτερόπρωτον σάββατον is the day of pentecost, if falling on a sabbath, or at least the sabbath in the pentecost-week. The chief day of the three great feasts was called, as Lev. xxiii. 7, 8, 21, 25, 36. ημέρα μεγάλη, "the great day," Isa. i. 13. so John vii. 37. and, when falling on a sabbath, "a great day of sabbath," John xix. 31. So Tertullian contr. Marcion. lib. v. "feasts and great days." This great sabbath was named πρώτον σάββατον, a prime or great sabbath. Thus, when the passover so occurred, it was called πρωτόπρωτον, the first prime sabbath. The day of pentecost falling on a sabbath was δευτερόπρωτον, the second prime sabbath. The great day of the feast of the tabernacles so occurring, was τριτοπρωτον, the third prime sabbath, of which Josephus says, it was a sabbath most revered. Josephus uses a word very analogous to this, δευτερο-δεκάτη (compare Tob. i. 7.), for the second tything. Hammond from Grotius.

Still it is insisted, that there is no example produced of the use of δευτερόπρωτον in the sense of either of these explanations, and that therefore both are exceptionable; yet that of Grotius the most so, because probably the whole harvest ended at pentecost, and no corn would be then in the fields.

Grotius states, that only the barley-harvest was then finished; but that the wheat-harvest was going on at the pentecost, on this account named "the feast of harvest," Exod. xxiii. 16. and was at its height in the month Elul (our June or July); and that the conclusion of it was celebrated with that of the fruits at the feast of tabernacles, Deut. xvi. 13.
But it is replied, that in the opinion of Bochart, (Hieroz. par. i. lib. iii. c. 13.) N. Fuller, (Miscell. lib. iii. c. 11.) Mede, (Disc. xlviii. p. 269.) and Lightfoot, (Temp. Serv. c. xiv. § 4.) pentecost is the feast of harvest, as concluding that of both grains. Thus, loaves of new wheat, \( \alpha \lambda \phi \iota \rho \iota \omicron \nu \iota \nu \omicron \iota \tau \omicron \nu \), Jos. Ant. iii. c. x. § 5. were to be presented at pentecost, Lev. xxiii. 17. Though the barley was ripe before the wheat, (Shaw.) yet both, says Plaisted, describing a journey from Busserah to Aleppo, were generally all in before the twentieth of May. Macknight. Disc. vii. vol. i. p. 150. So Dr. Russel in his account of Aleppo, where he resided thirteen years: "The harvest commences with the barley about the beginning of May, and both that and the wheat are generally all reaped by the twentieth of that month." So Pliny, of Egypt, a climate similar to Palestine: Peragitur autem messis Majo. Nat. Hist. lib. xviii. c. 18. quoted by Mede. Further; the passover was deferred, if necessary, till the barley was fit to reap, by intercalating a month, called Veadar, (Lightfoot.) so that the harvest then immediately commenced; and there was always fifty days to pentecost for completing the two harvests.

On the whole, therefore, though there may be yet some doubt as to this point, the explanation of the text by Scaliger has the preference with the learned. See Whitby, Doddridge, Macknight ad loc.

V. 12.—in prayer to God.] \( \iota \nu \gamma \pi r o \sigma e u \gamma \nu \tau o \omicron \Theta e o \nu \), in the proseucha, or oratory of God. Hammond. In a house of prayer of God; or, in a synagogue dedicated to the service of God: for, as the mountain of God, Exod. iii. 1. the altar of God, Ps. xliii. 4. the tabernacle of God, 2 Chron. i. 3. the temple of God, Matt. xxi. 12. with other instances, are all things consecrated or appropriated to his
service; so προσευχὴ τοῦ Θεοῦ must in all reason be a house of prayer to God; so, a place of prayer, 1 Macc. iii. 46. and thus certainly Acts xvi. 13. and by Philo, Orat. contr. Flaccum, p. 752, 760. who complains that the προσευχae are pulled down, and there was no place left to worship God, or pray for Caesar; and by Josephus de Vitâ, p. 1020. and thus Juvenal, Sat. iii. ver. 296. in quâ te quârœ proseuchâ. Whitby.

Grotius affirms that the proseuchae were the same as the synagogue, and alleges a passage in Philo, of which see note on Matt. iv. 23. and Whitby inclines to this opinion. But they are properly distinguished by Calmet, Prideaux, and Hammond, who show, that though they were nearly the same, and sometimes confounded by Philo and Josephus; yet the synagogues were in cities; the proseuchae without the walls, usually on the banks of rivers, and had no covering but galleries, or the shade of trees.

It is probable, Prideaux observes, that they were more ancient than the synagogues, and were formed by the Jews with open courts, that those living at a distance from Jerusalem might offer up private prayers in them, as they were wont to do in the courts of the temple, or of the tabernacle, which they were built to resemble. Hence probably the "moadhe El," the assemblies of God. Ps. lxxiv. 8. and the high places mentioned in scripture in a good sense, were of this kind, 1 Sam. ix. 19. x. 5, &c.; and thus the oaken grove of Joshua at Sichem, Josh. xxiv. 26. The synagogues were destined to public prayer, and the public reading of the Law: so that from the scarcity of the copies of the Law before the Captivity, it is obvious, in his opinion, that they could not have then existed. Epiphanius, Hæres. lib. iii. c. 80. describes a proseucha of the Samaritans near Sichem or Neapolis, built as a theatre, and without covering, in
the manner of the Jews, and, he adds, as we find in the Acts of the Apostles. The προσευχαὶ of Tiberias is styled in Josephus de Vitâ, p. 1020. ed. 1691, a very ample place, μεγάστον οἶκημα, capable of containing a great multitude. Philo (Leg. ad Caium, p. 792. ed. 1618. Genev.) relates, that the Alexandrians, in a tumult, ἐδειψῷρομησαν, cut down the trees of some of the proseucha, of which, saith he, there are many in every quarter of the city; destroyed others, and burnt others; the fire also spreading to the adjoining houses. It is however difficult to suppose that many of these proseucha were not synagogues; and it is probable that, especially at Alexandria, where the climate required shade, and there was no rain, they were frequently used as such. Also in later times, the synagogues being every where numerous, and more convenient, as within the cities, private prayer was customarily offered in them, Matt. vi. 5. Hence few real proseucha remained; and both Josephus and Philo seem to have applied that term to the regular synagogue. Prideaux, part i. b. vi. an. 444. vol. i. Calmet Dict. voc. Proseuque. Scaligeriana ad voc. Proseuchæ. Hammond ad loc. and note on Acts xvi. 13.

V. 13.—chose twelve, whom also he named apostles;] Ἀπόστολοι, messengers. Hammond observes with truth, that some messengers or deputies, as viceroys, proconsuls, Moses sent into Egypt—have the same powers as the potentates who send them. So, John xx. 21. Christ was sent by the Father, and the apostles by Christ. That Christ gave to the apostles the power of ruling the Church, is most evident: yet this power, like that of all deputies, depended on the mandates or authority which he gave them, and was not derived precisely from their being his messengers—from their mission, or being sent by him. Le
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Clerc. See note on John xx. 21. It may be of use to recite the texts proving the power of the apostles, as collected by Hammond: "As the Father gave judgment to the Son, John v. 22. so the Son in effect gives judgment to the apostles," Matt. xix. 28. Luke xxii. 30. 1 Cor. vi. 2. to forgive sins on earth, Matt. ix. 6. with John xx. 23. the keys, Isa. xxii. 22. Rev. iii. 7. with Matt. xvi. 19. to sit on his throne, Matt. xix. 28. Luke xxii. 30. to be the foundations of the Church, Matt. xxi. 42. with Eph. ii. 20. the mission, or sending, John v. 37. and xvii. 18. with John xx. 21. Hammond.

V. 20.—and said, Blessed be ye poor: for, &c.] The doubts which arise amongst the commentators here, whether this discourse be the same as that on the mount in St. Matthew, are a strong instance of the uncertainty of forming harmonies of the Gospels. Where the notices of time and place are so very slight and indistinct, as they frequently are in these sacred narratives, we cannot sufficiently guard against a hasty and peremptory conclusion.

It is observed, that Matthew has placed the naming of the apostles, x. 1. long after the sermon on the mount. St. Luke has recited the same event in the verses just preceding this discourse. Either therefore the events are not in their regular order, in one or both the evangelists; or this is only a similar discourse to that given in St. Matthew. The general opinion is, that the discourses are the same.

It is the idea of Lightfoot, that both the evangelists are wont, on the mention of a place, as Capernaum, to relate occurrences that happen there out of their proper time, that the whole history of events in that place may be detailed together. Thus St. Luke relates the casting out of the evil spirit, and the cure of Peter's mother-in-law at Capernaum, iv. vol. ii.
33, 38. before the calling of the four disciples, v. 1—12. though the events happened after their call; and this because, iv. 30, 31. he mentions our Lord's leaving Nazareth for Capernaum; and hence from the place recites these two miracles, neglecting the order of time.

Thus also St. Matthew had said, iv. 23. that Christ went through Galilee, preaching and healing sickness. He proceeds to relate the doctrine first, then the cure of the leper, though prior to the discourse, and the first miracle that he wrought in that perambulation; then that of the centurion's servant at Capernaum, being the first after the sermon on the mount. After this he adds another miracle at that place, though in reality performed before.

Luke and Mark therefore do fix the time of the sermon on the mount; which Matthew hath brought forward very early in his Gospel, because he would first treat of the doctrine of Christ, and then of his miracles. Lightfoot, Har. N. Test. §. xix. xx. xxvii. Further: many things are here omitted which appear in St. Matthew; those especially which relate to the glosses of the pharisees on oaths, &c. or to their customs in their prayers, fasts or alms. Writing for the service of the Gentiles, Luke passeth over what respected the Jews. Lightfoot ad loc.

Calvin again apprehends, that the argument of a difference, drawn from the preaching on a mountain, or on a plain, ver. 17. is very trifling. It is true that St. Luke describes the healing of the diseases as performed on the plain; but he by no means relates Christ's subsequent preaching in one continued context. Both evangelists seem only to have collected Christ's discourses, the first of which in both plainly related to the beatitudes, into one series. Luke does not give either the time or the place of the delivery of this doctrine: Matthew only the place, and is
silent as to the time. It may therefore be reasonably conjectured, that the time was after the appointment of Matthew to the apostleship. Calvin. Har. Ev. ad Matt. v. 1.

Grotius supposes the plain in the context to have been no more than a more level part of the mountain. He thinks that similar discourses, as similar facts or miracles, may very well be supposed to have taken place at different seasons. But he esteems these to be the same; as having the same exordium and conclusion; and especially as being both so closely followed by the cure of the centurion’s servant at Capernaum. Christ might have stood to heal the diseases, and then sat down, as a Jewish teacher, to preach, as in St. Matthew. Grotius ad loc.

On the contrary, it is stated by Whitby on Matt. v. 1. Doddridge, and Macknight, that a very great part of the discourse in St. Matthew is here omitted: (of this see Lightfoot above; also a further part is given, Luke xii. Wall. crit. notes.) that the expressions vary much in what is similar, (Doddridge.) that the cure of the leper is given by St. Luke, v. 12. prior to the sermon; yet in St. Matthew it succeeds it: that Matthew is named an apostle before this discourse; yet called long after the sermon on the mount, Matt. ix. 9.: that yet it may be concluded, as appears by the succeeding cure of the centurion’s servant, that the discourse in Matthew was spoken by Christ on the mount to his own disciples; after which he descended, and preached here to the people, Luke vii. 1. (This near connexion of the two discourses is evidently inconsistent with the last argument on Matthew’s apostleship, it is better to say with Doddridge, that in this discourse a part was repeated of what Christ had delivered, as in St. Matthew, some months before.) Finally; that the identity of the discourses ought to be determined; for, if the same,
the words of the one evangelist must be interpreted in the same literal meaning as those of the other. Whitby. Doddridge.

Perhaps, on the whole, the arguments may not appear on either side so convincing as to exclude reasonable hesitation: And some may yet incline to think with Calvin, Lightfoot, and Grotius, that the discourses are the same. See note on Matt. viii. 5. supra.

V. 22.—when they shall separate you] Ἀφορίζων, to separate, certainly here denotes the first or mildest excommunication amongst the Jews. This they called ἐνωπία, Nidui, removal, or separation from the rest, to the distance of four paces, for thirty days. There was also a gate of the temple called the Gate of the Mourners, by which these were to enter, to discriminate them from others. Hammond from Grotius; which last author has a full dissertation in this passage on the three excommunications of the Jews; the Nidui, as above; the ἀναθήμα, or more temperate anathema; and the most severe anathema, termed Ἰδὴν Ἄθανατος Sham-atha, or Ἀρχαῖα Μαραν-atha, i.e. "May God come," or, "may Maran (the Lord) come," and sweep the offenders from the earth! Ἰδὴ, "the name," being used by them to express the Deity—pro Deo dicunt. He is also very full on the similar excommunications of the first Christians. Grotius. See also Lightfoot Hor. Heb. note on 1 Chron. v. 5. who agrees with Grotius; only he apprehends that Sham-atha was the more temperate anathema.

V. 24.—woe to you that are rich!] Woe to you who make an ill use of your riches! Grotius. So the poor are praised, in St. Matthew, if they have the modest and humble virtues attending poverty. Le Clerc.
V. 24.—*ye have received*] So xvi. 25.

V. 25.—*that are full!* who have distributed nothing to others. Le Clerc.

V. 25.—*ye shall hunger.*] In the next life ye shall suffer. Christ describes the next life by images taken from this. So the remainder of the verse. Matt. v. 21. Le Clerc. Thus Isa. lxv. 13. Grotius.


V. 27.—*I say unto you which hear,*] This is addressed to the disciples of Christ; for it was not a precept delivered to those of Moses. There is an opposition of this kind throughout. See Matt. v. 39, &c. Le Clerc.

V. 30.—*that taketh away thy goods* that refuseth to restore what he borrows, i.e. the poor man, who would be reduced to misery by your legally demanding them again, or prosecuting your claim. Le Clerc. Hammond has an idea of μη ἀπαρτεῖ, signifying, require no usury. It is used in this sense by the LXX, in Neh. v. 7. so perhaps, 2 Macc. iv. 27. he gives it, “From him that receiveth thy goods by loan require no usury.” But the first is the clear and natural explication. Le Clerk. And thus Whitby ad loc. et not. ad Matt. v. 42. who shows, that, even in Nehemiah, ἀπαρτεῖν is not used by the LXX for exacting usury, but for exacting payment of debts and services after the seventh year of release; Deut. xv. 1, 2, 3. Exod. xxi. 2. Jer. xxxiv. 14.: so also

V. 32.—what thank have ye? what reward can ye hope from God? Matt. v. 46. Le Clerc.

V. 34.—hope to receive, as much again—the same kind of loan, when you happen to want it. Le Clerc.

V. 35.—hoping for nothing again; \textit{Απελπίζων}, compared with \textit{ἀπολαβεῖν} in the preceding verse, may be taken as "hoping for a return of kindness." So \textit{ἀπελπίζων}, ver. 24. signifying no more than \textit{εἴχειν ἁπαντό}, to receive: this word, by analogy, might be \textit{ἐλπίζειν ἁπαντό}, to hope for. But the word \textit{ἀπελπίζων}, throughout the whole Bible, signifies only to distrust, or despair. So Esth. xiv. 19. Judith ix. 11. Isa. xxix. 19. forlorn persons. So Ecclus. xxii. 22. fear not; xxvii. 21. is without hope; 2 Macc. ix. 18. despairing. The sense then is, "Do good and lend, not trusting but God will repay and reward you." Corresponding with this sense is, from Epist. Barnabas, p. 251. "Doubt not to give, neither murmur when thou givest; give to every one that asketh thee;" which is a paraphrase on this word. So \textit{δουλευτία}, diffidence, in Teles, on Riches and Poverty, apud Stobæum, p. 523.—"Some men's illiberality and diffidence have sealed up their possessions." Hammond.

It is true the word, in classical Greek, is "desperare." Stephens Th. Scapula. But the sense of "distrusting," lest by giving ye should be reduced to poverty, is alien from the text, whereas the English translation directly corresponds with \textit{ἀπολαβεῖν}, the prior member of the sentence. That \textit{ἀπελπίζων} will bear
this import appears from the Vulgate, nihil inde sperantes; as is thus explained by the Greek writers and Casaubon, ἀπὸ τοῦ πράγματος τι ἐπιτίθειν. Grotius. Whitby. Thus Diog. Laert. lib. i. p. 17. vitā So- lon. "not expecting," διὰ τὸ ἀπελπίσας and the analogy stated above holds in ἀπέχειν, ἀπολαμβάνειν, ἀποχαθεῖν, "to describe from another," ἀπὸ τινὸς γράφειν, &c. Whitby. Beza. There is only a shadow of difference in the two explanations; for the texts in the LXX imply, "hoping for nothing from men, therefore repairing to God." Thus here—hoping for nothing again from the person obliged: therefore rightly rendered by Chrysostom on Matt. v. 42. "from whom ye expect not to receive." Whitby. The justice of taking moderate interest for money is fully discussed in a long dissertation by Grotius on this text.

V. 36.—is merciful.] The Talmudists, Chaldaeans, and Arabians use וַיְהֵא, i.e. Oικτίρμονα, The Merciful, as the peculiar name of God. The text is a usual sentence with the Talmudists: yet these words, expressive of mercy, extend to every species of beneficence; as Gen. xx. 13, &c. See note on Matt. v. 48. supra. Grotius.

V. 37.—Judge not,] Matt. vii. 1. accuse not; condemn being afterwards mentioned. See note on John xii. 47. Hammond Paraph.

V. 37.—forgive,] ἀπολύετε—opposed to κατα-ςκέτατε, which imports 'to wrest to the worse part'—is 'to interpret favourably,' or put a fair construction on. Thus the Latins use absolvere: and Jos. Ant. lib. xvi. 12. ἀπολύειν τὰς διαβολὰς, diluere calumnias. Grotius.

V. 38.—running over,] or, abundantly poured
out. Υπέρ is in composition an augment. So in the N. Test. ὑπερνυκο, ὑπερπερισσέω, ὑπερανθέω. To pour out, is a note of plenty: this, of very great abundance. Hammond.

V. 38.—shall men give] δώσουσιν, i.e. generally or impersonally, "shall be given." Grotius.

V. 38.—into your bosom] as Ps. lxxix. 12. Ruth iii. 15. The eastern garments being long, and folded, and girded with a girdle, admitted of carrying much corn, or fruits of that kind, in the bosom. Macknight.

V. 39.—And he spake a parable] There is no connexion between this and the preceding discourse. It seems rather to have been spoken on some other occasion, and added here by St. Luke. Εἰς corresponds with the Hebr. יְבֵנ, which is used by them, speaking of their Rabbis, to express, that he spake, or was in use to speak, such and such sayings. Grotius.

V. 40.—that is perfect, shall be as, &c.] Καταρριζεῖν is "to compact or knit together." Thus Exod. xv. 17. Ezra iv. 13, 16. Ps. xi. 6. LXX; hence to make ready, to strengthen, to perfect. In this passage καταρριζεῖται ἔσται ὡς is to be rendered "shall be perfected, as his master Christ is." So also Epiphanius understands the passage, Ἱεροσ. lib. x. c. 30. contr. Ebionitas, quoting Hebr. xi. 10. See Hammond on 2 Cor. xiii. 11. That καταρριζεῖται is to be perfect, see Matt. xxi. 16. 2 Cor. xiii. 9, 11. Heb. xiii. 21. 1 Pet. v. 10. Whitby. It may be explained from Matt. x. 25. he who is perfect, sciet ea sibi agenda et ferenda, quae magister egerit. So Irenæus, lib. v. c. 31. Grotius. And thus Whitby.

V. 48.—built an house, and digged deep,) καὶ
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ἐβάθυνε, a Hebraism for ἐσκαφε βαθως. As also the Vulgate, qui fodiit in ultum. The Hebrews often express the verb and adverb by two connected verbs. Grotius. The rains are extremely violent, and the floods powerful, in the hilly country of Judea.

CHAP. VII.

The parallel passages are:


V. 2.—centurion's servant.] As early as the days of Calvin and Beza, some imagined this was a different miracle from that recorded Matt. viii. 5. but they both disapprove of that idea, and are followed by Lightfoot, Grotius, Whitby, and all the most esteemed commentators, in asserting the identity of the miracles. Macknight is nearly singular in attempting to establish the opinion which they have rejected. He is indeed strongly attached to the notion; that most of the similar passages in the Gospels are not the same; observing, with sufficient ingenuity, that the Ancients, who held that Christ exercised his ministry for only one year, (as Tertull. adv. Jud. c. 8. Origen Philocal. p. 4. Clem. Alex. Strom. lib. i. p. 340. Lactant. Institut. iv. c. 10. Euseb. lib. iii. 24. Tatian. Herm.) were very likely on that account to make, improperly, all the similar miracles coincide. Prel. Obs. iv. In the present instance, he would suppose it to be in St. Matthew, the son and not the servant, and of a different centurion. He
states that the centurion, in St. Matthew, came in person: that it appears not in St. Matthew that he was a proselyte: that the sermons preceding the miracles were not the same: that in a space of a year or more, one centurion might succeed the other at Capernaum; or two might reside there at once. But the strong agreement of the speeches and circumstances induces the critics to unite in the opinion, that this is only one of many instances where St. Luke details more at large a history given concisely in St. Matthew. Calvin. Harm. Ev. ad Matt. viii. 5. Grotius ad Matt. viii. 5. Beza. Whitby. Doddridge ad loc.

V. 3.—he sent unto him] In Matt. viii. 5. the centurion came himself. The Jews have a saying, Apostolus cujusque est ut quisque—Every man's proxy, or solemn messenger, is as himself. To this Christ seems to allude, Matt. x. 40. Thus Christ preached to the Ephesians, Eph. ii. 17. by the Apostles; to the old world by Noah, 1 Pet. iii. 19. So comp. Mark x. 35. with Matt. xx. 20. The centurion, in St. Matthew, is said to solicit himself, what he requested by his friends. Hammond. See also Grotius ad Matt. viii. 5. In the Scriptures, it may be observed, it is customary to make the messengers speak as in the very words of those who send them. Le Clerc. So Jethro came to Moses by a messenger, Exod. xviii. 6. (or rather, sent notice of his coming. Patrick ad loc.) Thus Solomon speaks to Hiram by his servants, 1 Kings v. 7. So James and John by their mother, Mark x. 35. Matt. xx. 20. So Matt. xi. 3. Thus also Abigail answers to the messengers of David as if present, 1 Sam. xxv. 40. 41. Whitby.

V. 4.—for whom he should do this:] παρέξει. Some MSS. read παρέξεις, others παρέξῃ, in the second
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person, as Toup on Suidas conjectured, par. i. p. 42. and as Bengelius reads. But it may be παρέξω, the second person of the Attic future, for παρίξω, as Markland in Quæst. Gram. suppl. mul. p. 381. and Maittaire Dial. Attic. p. 63. Grotius reads παρέξεω, by a change in the person; as Mark vii. 11, 12, 32. vi. 9. See his note on Mark vii. 12. Bowyer.

V. 5.—built us a synagogue.] He loved the nation probably, as worshipping the one only true God. So the centurion in the Acts. Thus Philo praises Petronius governor of Syria. It is not strange to see a Roman promoting the erection of a synagogue, as Augustus published a decree in favour of them, with high praise of their being schools of wisdom and virtue. Grotius.

V. 7.—my servant] ὁ παῖς μου. The Ancients were accustomed to soften the harshness and contrast of condition by mild expressions and kind appellations. Thus the Hebrews, 1 Sam. xxi. 2, 4. 1 Kings xx. 15. Esther ii. 2. Thus the Greeks, as Aristophanes, used ὁ παῖς, and the Latins puer, for their slave. So the master was termed paterfamilias. Macrobi. See also Servius ad Virgil. Claudite jam rivos, pueri; and Plin. in Epistolis, and Tertullian. Grotius ad Matt. viii. 6.

V. 11.—a city called Nain;] Jerom and Eusebius Onomast. fix this city about a mile south of mount Tabor, in the tribe of Issachar, in Lower Galilee, towards Samaria: and this is the usual opinion, and that of modern travellers. Ναὶς, a town or village, κώμη, supposed the same, is mentioned by Josephus, Ant. lib. xx. c. 5. though the Greek is rather imperfect in that passage. Grotius. That πόλις and κώμη are both used for towns, see note on Mark i. 38.
Lightfoot takes some pains to prove Nain the same as Engannim, Josh. xix. 21. xxi. 29. as this last was also situated in the tribe of Issachar. Perhaps his arguments need not be detailed here. Lightfoot Chorogr. ad Luc. vii. 11.

V. 14.—I say unto thee,] exercising that divine power by which he commanded the winds, and sea, and inanimate nature; Rom. iv. 17. Ezek. xxxvii. 4. Grotius. See Whitby ad loc.

V. 16.—visited his people.] As, i. 68. the expression of Zacharias on the appearance of the Messiah. Grotius.

V. 21.—plagues,] μάστιγες. Plagues or scourges may be understood of leprosies, palsies, and grievous distempers; and may allude to their being supposed corrections of God, or marks of his displeasure; Mark iii. 10. v. 29—34. John v. 14. ix. 2. Doddridge.

V. 29.—And all the people] This appears to be a continuation of the words of Christ, and not the words of the evangelist; for John was then in prison, and they could not be moved by Christ's discourse to solicit baptism of John: and thus to ver. 35. Πάντα ὁ λαὸς is opposed to the wise, the learned in the law: and the publicans to the Pharisees. Grotius. So Doddridge.

V. 29.—justified God,] acknowledged that God was just, and they were guilty, and deserving of the punishment or destruction declared by John to be impending. Le Clerc. Of δικαίων, see Hammond on Rom. iii. 4. and on Matt. xi. 19. Δικαίων, ἡμῖν, is very frequently approbation. Θεόν here is only τὴν βουλὴν τοῦ Θεοῦ, the counsel of God. The
publicans gave thanks and praise to God for his merciful dispensation. Grotius. Beza. It is plainly here to approve and vindicate, in opposition to reject his counsel; as by the pharisees in the next verse. See ver. 35. infra, and Rom. iii. 4. 1 Tim. iii. 16. Doddridge. So Whitby Paraph. approved the wisdom of his counsel; and Hamm. Paraph. expressed their thankfulness to God.

V. 30.—rejected the counsel of God—] Τὴν βούλην is not here the bare command, but, as always in Scripture, the decree, the purpose, or the counsel of God. See Acts ii. 23. iv. 28. xiii. 36. xx. 27. Eph. i. 11. Heb. vi. 17. Whitby. Grotius. Ἀβετείω is to reject, as x. 16. infra, John xii. 48. opposed to δικαίων, to approve or praise. Grotius. Εἰς ἑαυτοὺς is plainly "towards them," for the Hebr. י, as Coloss. i. 20. and ix. 13. infra. It is not used here for ἐν, "rejected in their hearts," for that seldom is found but in a local description; as baptized, εἰς Ἰορδάνην, in Jordan: neither does it suit the import of the passage. They showed it was his counsel "towards them" by an open act, the refusal of baptism. Grotius. The words occur only twice more, and in the same sense, 1 Pet. iv. 8, 10. The pharisees were so confident, and had so high a trust in their own righteousness, Luke xviii. 9. that they presumed they had no need of repentance to escape the woes threatened by John. Thus Eleazar, one of them, declares, in Josephus, that though all the Jews perished at the destruction of Jerusalem, we alone expected to be preserved, as ἀναμαρτητοι, not having sinned against God; B. J. lib. vi. c. 34. Whitby. But the application of the passage in Josephus is doubtful.

V. 37.—And, behold, a woman] The incident of
anointing Christ from an alabaster vessel of ointment is related by each of the four Evangelists; by Matt. xxvi. 6. Mark xiv. 3. Luke in this passage, and by John xii. 3. It is agreed by the ablest critics, that this narration in Luke is perfectly distinct from, and happened at a much earlier period than, the others. It remains more doubtful, whether the history in Matthew and Mark, which took place just before the last passover of Christ, be the same with that of Mary in St. John, which also happened nearly at the same period. Of that question see note on John xii. 2. infra.

V. 37.—a woman—which was a sinner.] Either a Gentile, as Gal. ii. 15. and perhaps Luke vi. 32, 34. in the parallel passage to which St. Matt. (v. 46.) names publicans, who were often Gentiles; or a harlot, joined with publicans, Matt. xxii. 31. perhaps both, as the harlots were usually Gentiles: so the stranger, or strange-woman, in the Proverbs. This woman was not Mary Magdalen: for, John xii. 3. where Mary is named, is another story; and that Mary, compare John xi. 2. sister to Martha and Lazarus. Also Mary Magdalen, viii. 2. is described by another circumstance, that Christ healed her of seven evil spirits—the very distinction given of her, Mark xvi. 9. and, except as witnessing the resurrection, she is nowhere else named in the Gospels. It is not probable that the Mary, sister of Martha and Lazarus, should be either a harlot or a Gentile. The story of Mary in St. John accords with Matt. xxvi. 6. and Mark xiv. 3. in the house of Simon the leper. This appears, 1st, by the place, Bethany, the village of Lazarus and Mary, and they at the feast: 2d, by the mention of embalming, and of the murmuring of Judas, in the three Gospels; and of the incident’s being told throughout the world in two of them. Of all these, St. Luke is silent. It was here
in a pharisee's house, and not, as far as appears, at Bethany. Christ's discourse with the pharisee, Simon, is totally different. Judas's betraying him followed the first story, Mark xiv. 10. and soon his death, as in John. All the affinity is in the box or vase of alabaster, a usual name for a vessel; and in the anointing, which was very customary at feasts; note on Matt. xxvi. 7. Indeed John and Luke mention the anointing of the feet; Matthew and Mark, of the head. But it may reasonably be supposed that John omits the circumstances given in the other two, his Gospel being often a supplement. A difference is observable in this part. John speaks only of the spikenard. Luke describes the behaviour of a sinner with sorrow and tears, even kissing his feet. Granting the pharisee's name to be Simon, a very usual name, and no further probability remains.

Hammond.

V. 37.—a woman in the city,] This proves that this woman could not be Mary the sister of Lazarus, or this Simon the leper, mentioned in Matt. xxvi. 6. Mark xiv. 3. for the words ἐν τῷ πόλει, in the city, show that she was a woman of either Nain or Capernaum, the only cities mentioned here. But Mary and Lazarus were of the village of Bethany, John xi. 1. Also, after this feast, Christ went through every city and village preaching the kingdom of God, viii. 1. whereas after he raised Lazarus he walked no more openly. Lastly: Mary's union was made for Christ's interment only six days before the last passover, John xii. 7. when he continued in Bethany and in Jerusalem, Mark xi. 11. Whitby.

Grotius exerts himself much to prove that all the narrations were the same. He observes, that the Evangelists do not always recite events in the order of time, but as circumstances lead to them: that Luke relates the story here to illustrate the discourses
of Christ that he had just recited, by a beautiful instance of our Saviour’s mercy: that Matthew and Mark introduce it to show what impelled Judas to betray our Lord; and that John gives this history to confirm what he had said of Lazarus, and connect that narration with the subsequent part of his Gospel. See Grotius, note add Matt. xxvi. 6. The point is laboured by this great critic with much ingenuity, and he may be consulted; but the commentators unite in thinking it unsatisfactory.

V. 38.—kissed his feet and anointed them] It was usual to anoint the head; and it is esteemed to proceed from her great humility that she anointed his feet, as they lay on the couch. Yet the Ancients had the custom, as the Greeks. So in Antiphanes and Cephisidorus; and Aristophanes in Vesp. τὸν ποδῆς ἀλείφῃ καὶ προσκύψασα φίλησε. So Curtius of the Indians, Demptis soleis, odoribus illinunt pedes. Grotius.

V. 44.—water for my feet:] The washing the feet before meals is frequently mentioned in the O. Test. Gen. xliii. 24. 1 Sam. xxv. 41. so 1 Tim. v. 10. It was necessary, as the Ancients only wore sandals, and at table laid their feet upon the couch. It was usual in Greece. Athenæus, lib. xiv. ποδώνυμπρα οἶνον δὲ ἄρωμάτων, vessels for washing the feet, filled with wine and perfumes. Hammond. The custom yet remains in the East, where the person amongst the Arabs, who presents himself to welcome a stranger and wash his feet, is the master of the family. Shaw Trav. p. 301. Macknight.

V. 47.—for she loved much:] ὅτι ἀγάπης πόλυν. Of the force of ὅτι here, Hammond and Whitby, with Grotius, Doddridge, and Macknight, may be
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compared; the verbal criticism not easily admitting of abridgment.

V. 49.—*that forgiveth sins also?*] this appears to be said by those who reverenced him; so viii. 25. Matt. viii. 27. as it was said by his opponents, Matt. ix. 3. Jesus knew the heart, and the sincerity of its repentance, and therefore forgave sins with authority. Le Clerc. So Grotius.

CHAP. VIII.

The parallel passages are:


V. 2.—*Mary called Magdalene,]* Μαγδαληνή as Ναζαρηνος of Nazareth; probably from Magdala, the place of her residence, a town of Galilee beyond Jordan, Matt. xv. 39. (Doddridge; and Calmet, voc. Marie Magdalene) near Tiberias, but beyond Jordan in Gadara, (near Gamala, Josephus in Vitâ.) Lightfoot Chor. Decad. ad Marc. c. v. §. i. vol. ii. also Chorogr. Gen. lxxvi. Lightfoot has an idea, that she might live at a Magdala mentioned in the Talmudists as near Jerusalem, and a town of ill repute for adulteries; which also, he would surmise, might be the same as Bethany; and that this Mary might be the sinner in the preceding chapter, and also the sister of Lazarus. Lightfoot, note on John xii. 3. et ad loc. (But she apparently came from Galilee. Vol. II.)
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Compare Luke xxiii. 55. with Mark xv. 47.) She is supposed to have been a person of some wealth, as it is observed that she is almost always mentioned first by the Evangelists, even before the wife of Herod’s steward. Macknight. That she was the sinner in the preceding chapter, and had her name from Magdal, the plaiting of flowing hair, as such women used, though countenanced by Lightfoot, is thought an idle notion: and Lightfoot himself speaks doubtfully in his Hor. Hebr. on this text. In his Harm. N. Test. §. 34. he gives two reasons why she might be Mary the sister of Lazarus: First, that otherwise it appears not that the sister of Lazarus was at the grave of Christ; and, secondly, from Baronius, that, John xii. 7. she reserved some of the ointment for his burial. But these reasons are not satisfactory; for it is uncertain if even the Virgin Mary was at the tomb of Christ; and the text relative to preserving the unguent is thought not to be duly explained in that sense. See note on John xi. 2.

V. 3.—steward—] ἐπιρόσπου in Latin, procurator, as by Cesar; in Greek, λογοθήτης: not σικονωμος a house-steward, as the Syriac. Joanna might be his widow; or he might be well inclined to the gospel, as some of Nero’s household, Phil. iv. 22. Grotius.

V. 3.—ministered—of their substance.] This was customary, as St. Jerome acquaints us, amongst the Jews: so afterwards to the Apostles. St. Paul amidst the Gentiles, to avoid occasion of offence, omitted the custom. Grotius.

V. 3.—ministered unto him,] διέκοψεν. Hammond here takes occasion to show, in a note of great length, that διέκοψεν ‘a deacon’ may be derived from that peculiar office of servants in which they were employed.
in distributing the portions of meat at table amongst the guests. So Lucian Chronosol. et Epist. Saturn. So the deacons to the poor, Acts vi. 2. Yet, in his note on Phil. i. 1. he allows their office was more extensive, and similar to the מַעֵרָה, chazanim, named by Epiphanius ᾽αὐτάρκας, the ministers of the synagogue: and that it is clear the word διάκονος is to be taken, in its general sense, of any servant or minister. Hammond.—Le Clerc apprehends that deacon is derived from διακονεῖν, in that metaphorical sense of it which obtains with the Hellenists, but not in pure Greek; in which it denotes χορηγεῖν, not only to minister, but to supply also the expence. Χορηγεῖν, suppediationem, erogationem. And thus the Latins use ministrare et subministrare. This sense of διακονεῖν may therefore be a Latinism; Le Clerc ad loc. See also Scapula voc. Χορηγεῖν. But the idea seems too refined.

V. 14.—bring no fruit to perfection.] τέλος ὁριῶν. The radical idea is, to bring forth fruit to the end, τέλος, or full season, to their perfect maturity. So Hesych. Phavorin. Josephus uses it of women who go their full time. Hammond. Grotius. It is, properly, the word or grain that is choked: the Evangelist transfers it to the hearer of the word. Le Clerc. See note on Matt. xiii. 19. supra.

V. 15.—in an honest and good heart.] Καλοκαγαθίαν, or καλόν και ἀγαθόν, is a very usual Greek expression for an honest and virtuous man. It here imports sincerity, preferring nothing to the gospel. Le Clerc. He has all the requisites found wanting in the others, i.e. he is συνίον, or considers of the word, in opposition to that on the way side: he long retains it, opposed to that on the dry or rocky ground; and does not choke it with temporal cares,
as where (ἀκάρπος γίνεται) it comes not to perfection. Καλὸς καὶ ἀγαθὸς is applied, says Aristotle, or the writer Hθυκ. Μεγαλ. Mag. Mor. lib. ii. c. 9. to him that is ἐπὶ τοῦ τελέως σπουδαίον, entirely good. Whitby, note on Matt. xiii. 23. See the passage at length in Grotius ad loc.

V. 15.—with patience.] ἐν υπομονῇ submit with fortitude to any evils that attend the profession of the gospel. Υπομονῇ properly signifies the suffering of evils; then, firmness in bearing them. It suits well with the honest and good heart, above. The same idea as ἀνδραγαθία, whose effects of firmness and constancy in bearing death itself, are described by Andronicus Rhodius in his definitions. Le Clerc.

V. 23.—he fell asleep.] Markland apud Bowyer thinks this a singular rendering of ἀφύπνωσι, (as ἀφυπνῶω is of a contrary signification, Eurip. a Rheso. Scapula.) and observes, that St. Luke often uses words compounded with ἀφα to in an unusual signification, perhaps provisionally, as an Antiochism: he would read ἐφύπνωσι. Yet the word appears in the Aldine edit. of the LXX, in Judg. v. 27. rendered by Tromnius 'obdormio.' See the variations in Bos, LXX, and Tromm. ad voc.

V. 23.—a storm of wind on the lake.] The lake of Gennesareth is often called the sea of Galilee or Tiberias. This arises from the Hebrew word שָׁם, signifying the sea; and also any lake or confluence of waters. So the great vessel in the temple; 1 Kings vii. 23. which from its size was comparatively to others a kind of lake, is called the molten or brazen sea. Hence θάλασσα, rather the lake than the sea of Galilee. See Lyra on Gen. i. 10. Hammond.

V. 27.—out of the city—] Omitted in the Vulgate, as not consistent with dwelling in the tombs. But
V. 31.—to go out into the deep.] ἄβυσσος, probably the pit of hell. The word signifies bottomless. It is used Rev. ix. 1. 2. xi. 7. xvii. 8. and xx. 1, 3. where there is mention of chains, as of Tartarus. 2 Pet. ii. 4. The first request of the evil spirit was, ver. 28. “Torment me not, Matt. viii. 29. before my time;” expressing a fear of being cast into his chains of hell before the day of judgment: Note on Mark v. 7. The next request is in direct terms, not to send him into hell, or the pit. Hammond.—Hebr. יָם, LXX ἄβυσσος, often used of the sea; sometimes spoken of any unfathomable object: so the divine judgments are ἄβυσσος. Properly Αἰδής is the state of souls, good or bad, before the resurrection. ἄβυσσος is used, as Tartarus, for the state of unclean spirits detained captive till that period. Thus the chains, Rev. xx. 3. and 2 Pet. ii. 4. not, as has been thought, in the air, or in the centre of the earth, but rather in some external region, to which the outer darkness may allude; and John xii. 31. The prince of the power of the air, in St. Paul, Eph. ii. 2. gives the idea of spirits, not in confinement, but when permitted to wander or hover at liberty over the earth. So the Greeks call them δαίμονας ἅρπαγες. Grotius.

V. 53.—laughed him to scorn.] κατεγελῶν αὐτόν. Not so strong as, ‘laughed him to scorn.’ Rather, smiled with some contemptuous pity. Trapp.

V. 55.—her spirit came again.] εἰσερέψε : an argument, observes Grotius, that the soul is not corpo-
real, but αὐθεντισταρ ῥ, subsisting entirely of itself; which is indeed a conclusive argument only where, as in this case, and in the miracle of Elijah, 1 Kings xvii. 21. LXX, the child was first dead; for εἰρηψα τὸ πνεῦμα is used for the return of vigour; of Samson, Judg. xv. 19. and thus, Lam. i. 11, 16, 19. Compare Whitby ad loc.

CHAP. IX.

The parallel passages are:

Also, Luke ix. 18—50. Matt. xiv. 13, to xviii. 5.
Mark viii. 27, to ix. 40.

V. 1.—his twelve disciples] Μαθητας αὐτοῦ is omitted in the Alex. Cant. and many more MSS. also in the Syr. and by Theophylact. Ἀποστόλους is substituted in the Ethiop. Arab. Sax. and in some MSS. Probably they both were added from the Glosses: Τοις δώδεκα is the usual expression in this Evangelist; as viii. 1. ix. 12. xviii. 31, &c. Grotius. Mill.

V. 3.—neither have two coats] The Jews usually wore two garments. The outer one was the talith, on which was the zuzith, i. e. the borders, skirts, or fringes sewed on the talith. This was named by them also the kolbon of thread, the κολόβων for Epiphanius, lib. i. c. 15. describes the κολόβων, or dalmatic, as woven in with borders of purple, i. e. with the zu-
zith. The under garment was a kind of tunic (rather perhaps than a shirt, as Lightfoot,) of woollen, named the chalick. Hieros. Schab. fol. 15. 4. Babyl. Schab. fol. 120. 1. Comparing the text with the same expression in Luke iii. 11. "He that hath two coats, let him give one," &c.—it may seem probable that the "two coats" are the chalick and the talith worn at once; and that the poorer ranks in the hot climate of Judea were wont to go occasionally in the chalick alone. Hence the Baptist does not scruple to enjoin him who weareth both, to give his talith to the poor. This is the idea of Lightfoot.

Otherwise it must be supposed that the Apostles were here forbidden to take a supernumerary coat: and that the Baptist did not command the people to give their talith to the poor, at the time he spoke; but to give from their store or wardrobe at home, if they possessed two coats.

V. 7.—was perplexed;] Διηπόραμε strongly expresses a mixture of doubt and fear. Doddridge. It also is used by St. Luke as importing a degree of astonishment; Syr. יסר. Thus, xxiv. 4. Acts, ii. 12. v. 24. x. 17. Vulg. consternatum esse, or elsewhere, stupet. Grotius.

V. 8.—Elias had appeared;] Εφανε here seems to imply ἄλθε, was come. So 2 Macc. vii. 22. δύο ἦν ἐφανε, how ye came: Scholiast of Theocritus, φανεῖ, i.e. ιλθὼν, coming: Plato in Protagora, at the beginning, "Whence comest thou, (φανεῖ) Socrates?" Chrysostom, Hom. lxxiiii. in Matt. Thou canst not come (φανεῖ) to the city that is above. Hammond.

V. 8.—of the old prophets] of the former prophets revived. Or, the Jews distinguished the prophets into the old before Elijah, as Samuel; and the new, or later, after that period. Grotius.
V. 12.—and lodge,] καταλύσαι. This word is here a metaphor from καταλύω, to unloose the horses from a carriage on the arrival at an inn. Suidas. Eustathius in Odys. p. 1480. ed. Rom. Scholiast. ad Thucydid. lib. i. p. 89. ed. F. Porti. Le Clerc here observes, the use of a thorough acquaintance with the best Greek authors, and the genius of the language, in interpreting the N. Test. and that the knowledge of Greek drawn from the Scriptures themselves, and some acquaintance with the Fathers, chiefly read for the study of divinity, with occasionally consulting the lexicons and grammarians, is not sufficient. Hammond had mistaken this passage, on the authority of Phavorinus. Le Clerc.

V. 18.—as he was alone] The word καταμόνας does not exclude his disciples, but the multitude, whom he had dismissed: so Mark iv. 10. (Grotius.) or, he prayed alone, and then he was joined by his disciples. Whitby.

V. 23.—let him deny himself,] Consult a valuable dissertation on this subject, and on taking up the cross, in Whitby ad loc.

V. 26.—and in his Father’s,] The Shechinah, or splendour in which the Deity appeared, with the presence and attendance of angels, in the O. Test. See Whitby ad loc. et note on Matt. xvi. 27. supra.

V. 31.—spake of his decease,] Note: That the opinion of Hammond and Le Clerc in this passage is only given as an instance how far pursuing a favourite idea will mislead, for it seems agreed that they are mistaken.

That ἓξοδος here signifies Christ’s death and going out of this world, appears (says Hammond) by John xiii. 1. where μετάβασις is a passing out of this
world, typified by the pasch, or passover, instituted at the exodus from Egypt; and by 2 Pet. i. 14, 15. of Peter's own departure. But it is here also to be taken in a larger sense, to include his coming or going out to battle against the rebellious Jews on the destruction of Jerusalem. See note on Matt. xvii. 10. Malach. iv. 5. Compare 2 Pet. i. 16. and 1 Pet. v. 1. That the first import of the word, Heb. xi. 22. and the title of the book of Exodus, includes this sense, see Jude 5. compared with 2 Pet. i. 15, 16. That St. Luke here meant to express this sense, appears by ver. 28. the Evangelist referring this passage to the saying eight days before, which relate to bearing the cross; and that those most anxious to save their lives would lose them at the coming destruction; also by the mention of Jerusalem; and by Heb. iii. 12, 16, 18. So Chrysostom, tom. iv. p. 441. l. 27. and 35. speaking of Christ's first coming in the flesh, observes that he terms it Εξοδος, and instances in Matt. xiii. 3. and John xvi. 28. Thus the same word, Εξοδος, may refer to this second or middle coming. Hammond. Le Clerc supports this observation. 'Εξοδος signifies going out to war, 2 Sam. xi. 1. So Hebr. ٨٧٧, LXX ἐκσπέρασεν, Prov. xxx. 27. Thus the Greek authors, Herodotus, Xenophon, Herodian. See H. Stephens ad Dionys. Halicarnass. Ant. Rom. lib. viii. p. 303. lib. xi. p. 734. lib. viii. p. 531. So Gloss. Vet. This image of going out to war is often spoken of in describing God's punishments, Isa. xlii. 13. and xiii. Le Clerc.

'Εξοδος was a very usual term for death with the Hellenists; and so also exitus and essusus with the Latins; and was one of those expressions which confirm and deliver down the most ancient tradition of the soul's immortality. So Tertullian. Yet it may very well have some allusion to the type of the Εξοδος from Egypt, Heb. xi. 22. as leading to freedom; for so the death of Christ, and through him that of
Christians, leads to glory. Hence the Fathers delighted in using this term for death, 2 Pet. i. 15. as may be seen in Irenæus, Clemens, and others. Grotius.

Neither Moses, says Whitby, nor Elias ever noticed; as far as appears in Scripture, the destruction of the Jews. Nor does the word ἐξοδος, absolutely used, ever import any similar destruction, but only when joined with army, king, and the like. It is the proper word in Scripture, and in other writers, for a departure out of this life, as 2 Pet. i. 15. and Wisd. xi. 2. vii. 6. Ecclus. x xxviii. 23. Whitby. This ἐξοδος is more properly rendered Christ's departure than his decease, with the English translation, especially if it at all alludes to the ἐξοδος from Egypt; for it will then include his triumph at his ascension, and, ver. 51. seems to have some reference to it. Lightfoot.


V. 33.—and let us make] Kai here signifies 'therefore;' as LXX, Gen. xii. 19. xxix. 33. et alibi; Luke xii. 29. 1 Cor. v. 13. Whitby.

V. 34.—as they entered into the cloud.] Elias and Moses. So the Syr. rightly. Beza. Or, it may apply to the three apostles, and then imports the fear with which they were struck at the splendour that surrounded them. Le Clerc. Lightfoot also, on Matt. xvii. 5. refers this to the apostles, after the prophets were departed. Lightfoot. It was probably at the same moment of time when the voice came that Moses and Elias disappeared; and thus it showed the period of the abolition of the Law, and of obedience to Jesus Christ—"Hear him!" Macknight.

1 Grotius appears, as frequently, to have quoted from memory. Perhaps he might have had a confused recollection of ὁ ἰδεῖς ἴσβαρηκότες. Od. γ. 139.
V. 39.—a spirit taketh him.] That this person was really possessed, is evident from Christ's rebuking the evil spirit, Matt. xvii. 18. and commanding him to depart, Mark ix. 25. Whitby.

V. 39.—it teareth him] Lamy supposes this to have been the disease called lycanthropy; in French, loup-garoux. Wolfmen. It arises from a black and burnt choler. So of Nebuchadnezzar. Lamy App. Bibl.

V. 39.—he foameth] µερὰ ἀφρόη. Foaming is a frequent symptom attendant on madness; spumare furentium est. Thus 1 Sam. xxi. 13. and Josephus in that history. Thus the writer περὶ ιεράς νόσου in the Hippocratea. So Euripides of Agave; and of Orestes in Iphig. Taur.; and Philostratus in his Icon Herculis furentis; and Lucan. lib. v. 190. de Phoebade. The Syriac seems to have mistaken the word. Grotius ad loc. et ad Marc. ix. 20.

V. 44.—Let these sayings sink down] The Apostles could not be reconciled to the condemnation and sufferings of Christ, and required to be perpetually reminded of it: so ver. 22. of this chapter. They saw Christ reverenced and followed by the multitude, and expected his exaltation speedily to take place. Le Clerc.

V. 45.—they understood not this saying.] They understood the words, but knew not how to reconcile them with their own tradition that the Messiah should live for ever, or with the great things expected from him. Under the same prejudice the Jews invented in after ages, when the prophecies that the Messiah should suffer had been strongly urged and displayed to them, the distinction of Messiah Ben Joseph, who should die; and of Messiah Ben David, who was to triumph and live for ever. Whitby.
V. 46.—*a reasoning*] διαλογισμός: disceptatio; as Phil. ii. 14. 1 Tim. ii. 8. For distinction, διαλογισμὸν τῆς καρδίας is used, when the thoughts, cogitationes, are meant to be expressed in the next verse. Grotius.

V. 51.—*that he should be received up,*] Ἀνάληψις doubtless here means, as customary with the Hellenists, to be received up to God. Thus of the ascension of Christ, Mark xvi. 19. Acts i. 2, 11, 22. 1 Tim. iii. 16. so of Elijah, LXX, 2 Kings ii. 10. Hebr. יָפַל: and the Jews had a treatise relating to the body of Moses, entitled Ἀνάληψις Μωσαίως. Further; συμπληροῦσθαι with the Hellenists, as נְלָ הָ עַ יַ יָ בְ ה. imports not only to fulfil, in an absolute sense, but to approach nearly to the completion. And so Gen. xxv. 24. LXX.

Some think there was another journey into Galilee intervened between this time and the crucifixion. But neither this phrase, nor the emphasis in τὸ πρὸς-ωστὸν ἰστήριξε, will admit of it. This was the last, before the commencement of his ἔξοδος, as expressed by Moses and Elias, ver. 31. (Lightfoot.) or his departure out of the world to be received up at his ascension, which departure began to take place at his death. Grotius. Whitby.—Doddridge observes, that Heinsius confounds ἀνάληψις here with ἐφώσας, and applies it to the crucifixion. And thus indeed Hammond, who states, that the Syriac word for the cross is נְ דָ לִ יַ פַ נ, from רִ יַ פי to erect or lift up, applying it to the raising of the upright beam of the cross. To be crucified, in the Syriac, is therefore, to be exalted or lifted up (Hammond.) which is very just, but does not relate to this passage. His death is only connected, as being the commencement of his departure.

Sir Isaac Newton, attached to the hypothesis of
preserving the order of St. Matthew, would interpret ἀνάληψις, as if the same only as ἀναδοχὴ, a renewed entertainment. A critic in Doddridge would suppose ἀνάληψις, from ἀναλαμβάνω, to import 'a seizure again,' or 'second seizure,' referring to Christ's being seized before at Nazareth, Luke iv. 29. but συλλαμβάνω is the proper classical word used by St. Luke, Acts i. 16. Luke xxii. 54. also by Aristotle, Euripides, &c. denoting 'to seize' in this sense. Doddridge.

V. 51.—steadfastly set his face] τὸ πρόσωπον αὐτοῦ ἔστη μεταφραστὶ rightly translated. It in this passage denotes firmness of mind, as frequent with the Rabbins. Grotius. The phrase occurs in the Hebr. יִרְשֹׁב וַעֲלִי, Ezek. iv. 3. a similar one, Jer. xlii. 15. (Beza.) "He firmly purposed." This is a frequent import of the phrase in the LXX, when speaking of a counsel or decree of God declared to his people. So Jer. iii. 12. "I will not set my face against you," xxi. 10. Ezek. xxi. 2. "Set thy face against Jerusalem." Thus vi. 2. xiii. 17, &c. Dan. xi. 16, 17. Whitby.

V. 52.—a village of the Samaritans.] The enmity between the Jews and the Samaritans was the only impediment to holding intercourse with them. Their rites and customs were nearly similar, (as they in a good measure observed the Law.) And the Jews held their land, and waters, and houses to be clean, and not polluted as heathen countries. Lightfoot. See note on John iv. 9. infra.

V. 53.—because his face was—to Jerusalem.] A phrase to express that he was going to that city. Thus Hezekiah so Sennacherib, 2 Chron. xxxii. 2. and Jer. xlii. 15, 17. & Kings xii. 17. The Samaritans only refused him, as he went on a religious account, and gave a preference to that temple. They seem to have
shown more mildness toward the Jews, as may be collected from the Samaritan woman at the well, and the parable of the Samaritan, than that nation to them. Grotius. Yet they did not refuse, it should seem, the Galilean Jews in general, for going up to worship; but it was grievous to them that this great prophet, or rabbi, should decide the question against them. Whitby. If this was the feast of the Dedication of the Temple, as Doddridge holds, it made the decision more marked and peculiar. Doddridge. Josephus relates, that the inhabitants of Giona, a village of the Samaritans, fell on certain Galileans passing to Jerusalem at the Feasts, and killed many of them. I. Ant. l. xx. Vide Paley. Evid. Chr. Vol. ii. p. 157.

V. 54.—as Elias did?] 2 Kings i. 10. Mill would suppose these words only inserted from the margin, as not in the Vulgate. But they appear as it were in all the MSS. all the eastern versions, Chrysostom, de Precat. Hom. 1. and Theophylact, Whitby. Mill Prol. No. 418.

V. 55.—spirit.] The word πνεῦμα spirit is taken in different significations in the N. Test.
1. Sometimes with the addition of ὁμίλη, or Ἑρωσοῦ, or ἰησοῦν, and also without that addition, for the eternal Spirit of God; the Holy Ghost, the third person in the sacred Trinity, Matt. xxviii. 19. into which we are baptised.
2. And thence for the gifts and graces of that Spirit, whether of use to all men, as Zech. xii. 10. ardent prayer; and Eph. vi. 18. Jude 20. praying, as enabled by the Spirit of God, to perform the duty with some ardenicy; so Eph. v. 18, 19. Or those gifts which qualify for the regal, prophetic, or evangelical office; so Acts ii. 18. 1 Cor. xiv. 12, 2, 14.
3. It is taken for an angel, whether good or bad, Rev. i. 4. Mark i. 23. v. 2, 9. So πνευματικός, 1 Cor. xii. 1. actuated by an evil or good spirit. Under this head are teachers, or pretenders to inspiration, 1 John iv. 1, 2, 3, 5. "They, αἱροί, (in the masculine,) are from the world." Compare 2 John vii. So 1 Tim. iv. 1. probably.

4. It is taken sometimes for the shape or appari-

5. It is the spirit of a man, opposed to the body of flesh. Gal. v. 17. 1 Thess. v. 23. and is set higher than ψυχή the soul, common to man with sensitive creatures. So 1 Cor. ii. 11. 1 Pet. iii. 19. So John vi. 63. as Jam. ii. 26. So John iv. 23. in spirit, in the heart and soul. So Gal. iii. 3. the Gospel, under that idea.

These are the more usual acceptations of the word. Others, less frequent, are:

6. A dispensation or economy. The law, the spirit of bondage, Rom. viii. 15. opposed to the spirit of adoption. Thus in this present passage, "they know not of what spirit, or of what dispensation, they are;" Christ came to save, &c. not to destroy. Elias called down fire from heaven. Christ prays for his enemies: so 1 Pet. iv. 14.

7. In a sense lightly varying from the preceding, it signifies affection, temper, disposition. So Luke i. 17. So 1 John iii. 24. compare iv. 12, 13. So Rom. viii. 9, 8, 11, 14. Thus the spirit of fear, of power, of love, 2 Tim. i. 7. In the O. Test. for abilities, Exod. xxviii. 3. xxxi. 3. or zeal, 1 Sam. xi. 6. Sometimes the commission to an office, Judg. iii. 10. vi. 34. xi. 29. xiii. 25. joined with extraordinary abilities, and with particular incitations to perform extraordinary things to justify their commission from God, Judg. xiv. 6. Thus Num. xi. 17, 29. Comp.

Πνεῦμα spirit, here, is truly observed by interpreters to be put for the affection or disposition of the mind; as Rom. viii. 15. 2 Tim. i. 7. Whitby. So Grotius. Or more properly thus: "Ye know not what temper of mind ye are called to be of;" Wall, Crit. Notes. But, continues Whitby, the chief inference to be drawn from this text is against religious persecution. His dissertation on that subject ad loc. will repay the attention of the reader.

V. 56.—not to destroy men's lives.] The spirit of the Law, from its severity named the spirit of Fear, is very different from the mild spirit of the Gospel, suited to its purpose of calling sinners to repentance. Neither was, in any light, the case of the prophet similar to this. Elijah was summoned by the servants of Ahab, who certainly knew him to be a prophet of the most High, for the purpose of leading him to his court, in mockery of the true religion. The Samaritans here were partly ignorant of Christ, and partly devoted to their own superstition, and objects of rational pity. Grotius.

V. 57.—Lord, I will follow thee] This small history occurs in Matt. viii. 19. and is supposed by Grotius to be joined to the preceding narrative here, on account of its affinity to the subject. See note on Matt. viii. 19, &c. supra.

V. 61.—them farewell which are at home] ἀπο-τάξασθα τοῖς ὑπὸ οἶκον μου. Heinsius, followed by Doddridge, would apply these words to his goods or
possessions; as if he required to set his house first in
order, or distribute his wealth amongst his friends.
But Grotius joins in explaining it of the persons to
whom he was to bid farewell. It is thus used else-
where by St. Luke, thus explained in the Syr. and
Arab. versions, and thus understood by Tertullian
adv. Marcion. lib. iv. Grotius. This may allude to

V. 62.—to the plough.] "To put the hand to the
plough" is a usual adage of the Greeks for undertak-
ing any work. And it is a maxim, (as in Hesiod,
᾿Εργ. lib. ii. ver. 61—63.) and which gives particular
force to the similitude here, that they are not to look
back, ne delirent, or they will make irregular furrows;
for this is the proper import of that word: lira being
strictly a furrow, sulcus. Here therefore the com-
parison is blended with its ἀτοχόσις or application.
The Pythagoreans had a similar thought, αὐτῷ ὁ ἱππόν
ἐπερχόμενος μὴ ἐπιστρέψῃ. Grotius. So Whitby.
Thus St. Paul, Phil. iii. 14. and so also the Heathen,
"Si enim ambitio non respicit, majora semper conse-
quendi studio flagrans; quanto id æquius est eos fa-
cere, quibus immortalis gloria proposita est?" Seneca.
Grotius. Only it seems rather limited to preaching
the kingdom of God, ver. 60. than extended to all
believers. Whitby.

CHAP. X.

V. 1.—other seventy also.] St. Luke is supposed,
by a tradition preserved by Origen and Epiphanius,
to be of the number. Whitby, Pref. ad Luc. The
vol. ii.
Vulgate here bath "seventy-two." Hence arises a question discussed with much learning, but not in itself very important, of which of these numbers the Jewish Sanhedrim, and also these disciples, consisted. Grotius insists that they were named seventy as a round number, but really were seventy-two. His arguments are thus given and replied to by Whitby. The Sanhedrim, Grotius concludes from Josephus, were six from every tribe; yet named seventy. Josephus, indeed, Ant. xii. 2. says of the translators of the Septuagint, that they were six from every tribe: yet, in the same passage, names them only seventy persons. But this is only applied by analogy to the Sanhedrim. Whereas Seld. de Synedriis, lib. ii. c. iv. § 8. and Lightfoot ad loc. are positive they consisted of seventy, Moses their governor making seventy-one. Further: Origen de rectâ fide, p. 8. enumerates Christ's disciples as ὅσ. 72. and so Epi- phanius, Hær. 51. § 6. But Tertull. adv. Marcion. lib. iv. c. 24. and Jerom. lib. iii. Ep. ad Fab. speak of them as seventy. Also add the earlier testimony of Irenæus, lib. ii. c. 37. lib. iii. c. 13. and of Clemens Alex. who, in his Hypotyposes apud Euseb. Ecc. Hist. lib. i. c. 12. frequently mentions seventy disciples. Add, finally, Eusebius and Ambrose, and the council of Neo-Cæsarea, can. xiii. who say, the Chorepiscopi were instituted after the example of the Seventy. That they were thus instituted, is indeed the idea of Grotius.

Of the power of ordination, or imposition of hands, 1 Tim. iii. 1, 2. Acts viii. 15. as devolved to the bishops from the apostles, and distinct from this mission of the Seventy, see Whitby ad loc. et not. ad Act. viii. 15. et ad 1 Tim. iii. 1, 2.

V. 1.—two and two] for mutual assistance, and more effectual testimony of the miracles. (Thus the apostles were sent.) Thus Moses and Aaron. Thus
two disciples by the Baptist to Christ;—and by the Church, Barnabas and Paul. Grotius.

V. 2.—*The harvest truly is great,*] See note on Matt. ix. 38. supra, and in general refer to the notes on the parallel passages in Matt. x. as they arise in this chapter.

V. 4.—*Carry neither purse,*] Christ gave the same command to his disciples before, ix. 3. which shows that he used the same discourses at different times: nor is every thing that has a resemblance to be referred to the same date in the Gospels. Le Clerc.

V. 4.—*salute no man*] Thus, 2 Kings iv. 29. salutations in the East were very long and ceremonious. Grotius.

V. 16.—*He that heareth*] See note on Matt. x. 40. He that despiseth alludes to 1 Sam. viii. 7. ἀθετεῖν is ἔσκοπεῖν, Hebr. סע. And the Lord said, They have not rejected thee, but they have rejected me. Grotius.

V. 17.—through thy name.*] There was this constant and evident distinction between the miracles of Christ and of his disciples: Christ wrought them vi propriâ, by his own power; the disciples vi magistri, by the power of Christ. As heretofore demons were ejected in the name of the God of Israel, they were now cast out in the name of Jesus. Grotius. See also Whitby.

V. 18.—*I beheld Satan—fall from heaven.*] Ἑθῶ-ρωυ. This is an aorist; fuit, cum viderem: I saw that he is falling by your ministry, and the consequent
full change that it is introducing. Lightfoot. Grotius. It applies to the destruction of his kingdom of this world, 2 Cor. iv. 4. Eph. vi. 12. Col. i. 13. This destruction of his kingdom is described by a fall from heaven, in a phrase familiar both to sacred and profane writers. So of the king of Babylon, Isa. xiv. 12. “How art thou fallen from heaven, O Lucifer!” (Grotius. Lightfoot.) Thus Cicero, of the fall of the colleague of Antonius, Philip II. “Collegam tuum de caelo detraxisti.” And when Pompey was overthrown, he is said by him ex astris decidisse, to have fallen from the stars. Epist. ad Atticum, lib. i. ep. 20. Whitby. So Le Clerc. Doddridge would explain it as of Christ’s seeing Satan fall from heaven, on his first transgression, 2 Pet. ii. 4. Jude 6. connected with the approaching renewed victory over his power by the Gospel.

V. 19.—*tread on serpents*] as Ps. xci. 13. “I give to you power,” διδώμι—both now and in future; including the future preaching to the Gentiles. So Grotius and Whitby. Thus Tertullian (Scorpiacem ab initio) speaks of working miracles even to the Heathens. Thus Mark xvi. 15—18. See the notes there, supra.

V. 20.—*names are written in heaven.*] Esteemed by God as citizens of heaven. See Le Clerc on Num. xxxii. 32. in which as many as shall continue shall have eternal life. Hammond, Paraph. As, to be written in the earth or dust, Jer. xvii. 13. imports to perish; so, to be written in the book of the living, is a Jewish phrase implying, first, that they should have prosperity in this world; as, to be blotted out of it, is, Ps. lxix. 28. that they should die; and Ps. cxxxix. 16. “thy book,” i.e. the book of God, im-
ports the book or catalogue of all living. Grotius. But the Targuins explained similar phrases, as Isa. iv. 3. and Ezek. xiii. 9. of not being written in the book of eternal life; and thus, Exod. xxxii. 32, 33. is explained by the Targum of Jonathan, "to blot out of the book of the just." Whitby ad Phil. iv. 3. Christ at least plainly and evidently applied these phrases to eternal life. This is the book, Dan. xii. 4. on which see Jacchiades.—"The book of life," Phil. iv. 3. Rev. iii. 5. xx. 12, 15. xxi. 27. xxii. 19.—"The book of the Lamb," xiii. 8. xvii. 8.—all the just from the creation being made perfect through Christ, Heb. xi. 40. Those thus written have not an absolute election; but they have right to eternal life through the obedience of faith: for, as there was one failed amongst the apostles, it cannot well be concluded that it was the intention of Christ to assure all these, the seventy here, of absolute or final salvation; much less St. Paul, all the Philippians—an event he could not even know. See also Constit. Apost. lib. viii. c. 1. Grotius. So Whitby; who adds, that, in the same manner, though all the Jews, in the Epistle to the Hebrews, were "written in heaven." Heb. xii. 23. yet it is said to them in the next verse, "See that ye refuse not him that speaketh." And in Rev. xxi. 19. Christ threatens some, to blot out their names; and promises others, that their names should not be blotted out of the book of life, Rev. iii. 5. And to the same purpose the declaration of God to Moses, Exod. xxxii. 32. as explained by the Targum. Whitby ad loc. et ad Phil. iv. 3.

V. 21.—hid these things from the wise] See note on Matt. xi. 25, 27. supra.

V. 25.—a certain lawyer. See note on Matt. xxii. 35, 37.—Lightfoot has a long dissertation from the Talmudists on the term νομικός, and the Jewish sense of lawyer, on this text; which may be consulted by the curious. Also see note on xi. 45. infra.

V. 25.—tempted him.] Perhaps expecting that he would answer differently from Moses. Macknight. Also, though not captiously, yet willing to know how far he would disparage the ritual precepts, on which the Pharisees laid the most weight.

V. 25.—to inherit eternal life? The question was, What shall I do, or practise? Is the road the same, as indeed the Pharisees think and teach, the observance of the ritual precepts, to obtain the temporal felicity promised in the Law, Lev. xviii. 5. Ezek. xx. 11. and to obtain eternal life? They are contrasted by St. Paul, Rom. x. 5. Gal. iii. 24. Hence Christ rather points to Deuteronomy, where Moses gives the true scope and purport of the Law, as consonant with the general law that extends to all mankind. It should seem that Christ might show him the passage written in the book of the Law. Grotius.

V. 26.—how readest thou?] This sentence was daily read in the synagogues, (Vitringa Synag. p. 1060.) and yet so continues. Pedahzur's Ceremonies of Mod. Jews, p. 49, 115. Doddridge.

V. 29.—to justify himself.] Expecting Christ to describe his neighbour on the Jewish idea of those of his own religion, and then to justify himself by replying that he had always conducted himself with charity towards them. See Lev. xix. 15.—18, 93, 34. Le Clerc. The stranger, Lev. xix. 33. they held, or interpreted, to be a proselyte. See note on Matt.
v. 43. supra. Lightfoot here shows how marked the distinction was between the neighbour and the Gentile. Thus it is taught in Aruch, in הַרְבּוֹן וּבְךָ, “He excepts all Gentiles, when he saith, thy neighbour.” Thus, if an Israelite kill a stranger inhabitant, he doth not die for it by the Sanhedrin; for the law is, “If any lift up himself against his neighbour.” Again; “the Gentiles dwelling in the land, we are not to contrive their death; but we are not bound to deliver them, as to help them out of the sea, &c. he is not thy neighbour.” Maimon. in דָּרֶךְ, c. 2. c. 4. Lightfoot. Thus Tacit. Hist. lib. v. 4, 5. “Apud ipsos (Judæos) misericordia in promptu; sed adversus omnes alios hostile odium.” And Juven. Sat. xiv. ver. 103. “Non monstrare viam, eadem nisi sacra colenti.” Willan.

V. 30.—And Jesus answering] ἵππολαβὼν, excipicu s, i. e. as Plato expresses it in Euthydemos, ἐκδεξ-άμενος in the French, prenant la parole. Beza; who observes, that Valla shows excipio to be used absolutely also in Virgil, Æn. ix. and that ἵππολαβὼν here corresponds with ἀπομείβωμενος in Homer. Hence Erasmus, respondens, i. e. ἀποκριθεὶς. Beza.

V. 30.—to Jericho.] Jericho was in the days of Christ, a large city. It had a royal palace, where Herod ended his days;—an hippodrome, where the Jewish nobility were to have been slain when he expired; and an amphitheatre, where his will was opened, and read. The road from Jerusalem to Jericho was much frequented, being the high road over Jordan to Perea. The intercourse also between the cities was very great, both with respect to traffic, and to the courses of the priests ministering in the temple: for the Rabbins say, there were no less than twelve thousand priests at Jericho; and that half a station, or five hundred, attended in every monthly course.
at Jerusalem. Though this is said, perhaps, in their inflated style, it may show that great numbers resided there. Hence the propriety of the Priest and Levite passing on this road. The road was chiefly through a rocky and wild country, and infested with robbers: and the band of soldiers stationed between Aelia (or Jerusalem) and Jericho, Notit. Imp. Orient. is supposed to have been partly on that account. But that hence it was named, as Jerom acquaints us, "דְּרָאָם" the red or bloody way, may be reasonably doubted: for Adummin is mentioned as a place near Jericho, so early as in Josh. xv. 7. Lightfoot ad loc. et Chor. Cent. ch. xlvii. vol. ii. p. 44.

V. 31.—And by chance there came down] συγκυρία: κύριον, τυγχάνω, and κύρις, υπάρχει. Hesychius. Κύριον is "to be," or happen, and συγκυρία, two things being or happening together: "And at the same time it happened that a certain priest came down that way." So, places lying together, συγκυρούντα, Num. xxii. 35. xxxv. 4. Deut. ii. 37. Chalcidius defines fortune to be, the concurrence of two causes falling together, &c.: but in Hippocrates it is used for an occasion of doing a thing, L. de Med. vet. if taken thus, it will be the priest’s going down on some business or occasion. Hammond.

V. 34.—oil and wine.] This was used by the Ancients: "In vulnerum curatione lanæ succidæ vicem implant, nunc ex vino et oleo, nunc ex poscâ." Vide Cels. lib. v. c. 36. Willan.

V. 34.—to an inn.] πανδοχεῖον Vulgate, stabulum, rightly; for it is thus rendered in the Roman law; whilst κατηλθίον is caupona. This last is a tavern, ubi bifitur: the stabulum, a place for reception of travellers. Hebr. "גֹּזְשׁ. Grotius. It appears to have been a kind of eastern khane, or caravansera,
where nothing was provided but rooms or shelter. The Samaritan supplied on the road the wounded man from his own stores. The constant eastern custom of carrying provisions appears Judg. xix. 19. and Matt. xv. 32. Macknight. Add Gen. xxviii. 18. Josh. ix. 12, 13. Doddridge.

V. 35.—*two pence,*] Two Roman denarii, in value together about fifteen pence, and would in that country go as far as three or four shillings with us, equivalent to the price of two days’ labour, Matt. xx. 9. Gilpin. As the enmity of the Jews and Samaritans, it is said, proceeded so far as to be unwilling even to touch each other, the humanity of the Samaritan in binding up the wounds, and partly clothing and tending on the sick man, was the more distinguished. Doddridge. See note on John iv. 9. infra; also Grotius on this chapter.

V. 36.—*Which—of these—was neighbour]*] In this parable Christ does not openly describe a Jew doing good offices to a Gentile or Samaritan, which the lawyer would have replied was nowhere enjoined in the law of Moses; but he indirectly obliges him to confess, that reasons may arise to a Jew to love a Samaritan more than a Priest or a Levite, and to account him his neighbour, though their religions are different. This being granted, the lawyer is obliged tacitly to allow that it is the duty of a Jew to show similar kindness to a Samaritan—“Go and do thou likewise.” Le Clerc. Thus Grotius observes, that the duties of kinsmen, friends, and neighbours, are all reciprocal, or ῥῶν πρός τί. Mutue sunt istiusmodi obligationes, non claudicant. Christ, therefore, with great prudence and address, representing the Jew as the suffering party, by the humanity of the Samari-
tan leads his opponent to confess that the kindness he praises should be returned by his own nation; par utrinque est naturæ vinculum: and that the law of the Hebrews, so far from abolishing, unites with the general obligation of mutual succour to all mankind. Grotius. This is fully explained in Sherlock, Serm. vi. part ii. vol. iv.

V. 38.—a certain village:] Bethany, as appears by John xi. 1. Whitby. But this was probably at the Feast of Tabernacles, or of the Dedication, prior to the time mentioned in John. Grotius conjectures that Martha was a widow, who lived with her brother and sister.

V. 39.—sat at Jesus' feet,] as customary with disciples, viii. 35. Acts xxii. 3. Vitring. Synag. lib. i. par. ii. c. 6. Doddridge.

V. 43.—that she help me.] συναντιλάβηται ut me sublevet. St. Paul has by the same word expressed the assistance of the Holy Spirit, Rom. viii. 26. it is used, LXX, Exod. xviii. 22. Ps. lxxxix. 21. Grotius. So Hammond: who observes, that ἀντιλαμβάνεσθαι, also with a genitive, is to relieve or succour. So Luke i. 54. Acts xx. 35. 1 Cor. xii. 28. Hammond.

V. 42.—one thing is needful:] εἷς δὲ ἕστιν χρεία. Grotius would suppose that there is ground to find an example hence of the βίον θεωρητικόν καὶ πρακτικόν, of a contemplative and active life, and to prefer the former. But Macknight justly observes, that this is not a course of life, but two particular actions which are compared. In which case, to hear the word of God, is evidently preferable to the exercise of any other occupation. Macknight.
CHAP. XI.

V. 1.—teach us to pray, as John also] The Jewish masters, and probably John the Baptist, taught their disciples a set form of prayer peculiar to them. There were also set forms in the Law or Ritual of the church; as Num. vi. 23—26. Deut. xxvi. 13. (Mede.) only the prayers of the Jews were chiefly of praise or benediction; that of the Baptist, of whose disciples it is said, "they fast often and make prayers," was probably supplicatory. This disciple of Christ probably knew the prayer of our Lord dictated by him on the Mount, Matt. vi. 9. and was anxious, it may be, for a longer or more copious form, to include all they were to ask for. But our Saviour knew that all requests were sufficiently comprehended in it. Lightfoot. Mede, Disc. i. p. 1, 2.

V. 2.—Our Father] See note on Matt. vi. 9. supra.

V. 2.—Thy will be done,] It appears from Augustin, Enchirid. ad Laurent. cap. 116. that this third petition, and also the seventh, were wanting in the Latin copies of his age. They were probably supplied from St. Matthew; yet this must have been early, as they are in the Gr. MSS. and the Syriac version. Beza. This petition is found in the Vulgate. But the clauses, "who art in heaven," and "deliver us from evil," are wanting there. Again; Origen, περι εν εους, p. 57. says, that this third petition, and "deliver us from evil," was omitted in St. Luke. It seems the books in his time had these omissions. Mill ad loc.

Whitby, however, vindicates the existence of these clauses, by observing, that they are explained by Euthymius and Theophylact, and appear in all the eastern versions. They are noticed by Cyprian, Cyril, Hieros. Gr. Nyssen. and Chrysostom, who preserve an entire silence as to any omission. And Augustin, in his tract de Verbis Dom. expressly enumerates seven petitions in St. Luke. Thus also St. Ambrose. The Vulgate omits "who art in heaven," and is of less authority on that account; for Origen directly cites Πατέρ ἵμων ὦ ἐν τοίχι οὐρανωίς and therefore Mill is obliged to suppose that they must have been omitted before the time of Origen. Two Gr. MSS. alone are without them. And, if ever wanting, it is not easy to believe that all the Greek copyists would regularly restore them from St. Matthew. Whitby Exam. Millii, lib. ii. c. 212.

V. 4.—that is indebted to us:] The word ὀφείλειν, to owe, is here taken in a sense peculiar to the Syriac or Chaldee, in which Christ certainly spake, and not found in the Greek, Latin, or Hebrew. He that sins or offends against God or man, is in Syriac termed בְּחֵן a debtor; and so נָשִיבָה debtum a debt, is peccatum a sin. So Exod. xxxii. 30. "This people have sinned a sin." The Targum reads נִשְׂכָה בְּחֵן hath owed a debt. Lev. iv. 3. "If a priest," &c. נָשִיבָה shall sin; the Targum reads בְּחֵן shall owe. (So Gen. xx. 9. xxvi. 10. xxxi. 36. See Buxtorf, voc. בְּחֵן. Whitby.) So Luke xiii. 4. of those on whom the tower fell, Were these διέκλαιτε, debtors, i.e. offenders, above all? Agreeably to this, to pardon, is by them expressed by ᾧ δύνῃ to remit, and is here rendered διέκλατε "to release or absolve." Hammond. So Whitby. But their ideas do not
entirely coincide with respect to the satisfaction of Christ for the sins of the world. See Whitby ad loc.

V. 4.—from evil.] The doxology is here omitted, as Christ at this time only gave them a petitionary form of prayer; and for this reason also the Amen, which usually was preceded, even in prayers of supplication, by a sentence of praise or benediction. See Ps. xlii. lxxii. lxxix. cvi. Lightfoot.

V. 5, 6.—at midnight,] The eastern journies are often performed in the night, on account of the heat. This is the time when the caravans chiefly travel. The arrival of a friend at midnight is therefore very probable. Harmer. Obs. v. i. p. 468.

V. 7.—the door is now shut,] The Romans expressed the first part of the night by primâ face, torch-lighting. A later part, the Greeks called κλαυσθεῖρον, shutting up the doors. Thus Josh. ii. 5. Here, "the door is shut," expresses the lateness of the time, ver. 5. at midnight. Hammond.

V. 7.—my children] παιδία perhaps "my servants." So the Hebr. יְשֵׁנִי is used for τέκνον or δοῦλος. And thus the LXX render it 1 Sam. xxii. 5. where it imports servants. Παῖς and παιδάριον have commonly this signification. Le Clerc. The Syriac here hath rightly rendered παιδία "liberos," children; for thus it is often used. So Heb. ii. 13, 14. Grotius, "In bed" is rather in separate beds in the same apartment. It is usual in the east in lower life for a whole family to sleep in the same room, laying each their bed or mattrass on the ground. Chardin and Maillet. Or. Cust. ad loc.

V. 8.—of his importunity] διὰ τὴν αὐξάνειαν as xviii. 1, 5, 7. Whitby. Vulg. improbitatem, which
sufficiently expresses the word; for probus is, in its first signification, ἀδύνας. Thus Sallust, of Pompey, “Oris probi, animo inverecundo.” Here it is, persevering importunity, pervicax flagitatio. Grotius.

V. 10.—that asketh receiveth;] i. e. who asks in faith, with diligence and perseverance, shall receive δόμου χρήσθη, as much as he wants, ver. 8. all knowledge necessary to salvation; and all spiritual assistance necessary to support and guide him in that course to the end, as ver. 13. and Matt. vii. 11. Whitby.

V. 12.—an egg, will he offer him a scorpion?] The body of a scorpion is very like an egg, (as its head can scarcely be distinguished; Lamy, App. Bibl. b. iii. c. ii. §. viii.) especially if the scorpion be of the white kind, which is the first species mentioned by Aelian, Avicenna, and others. Bochart has produced testimonies to prove that the scorpions in Judea were about the bigness of an egg. Macknight. So the similitude is preserved between the thing asked and given. Gilpin. Of the scorpion, see Pliny Nat. Hist. lib. xi. c. xxv. The Greeks say ἀντί πέρας σκορπιον, instead of a perch or fish, a scorpion. Erasm. Chilid. Beza.

V. 13.—your heavenly Father] ὁ ἐξ οὐρανοῦ, i. e. οὐράνος, rightly translated, as Matt. vii. 11. ὁ ἐν τοῖς οὐρανοῖς. Thus compare 2 Cor. v. 2 et 1. and 1 Cor. xv. 47. with 48, 49. Whitby. So Grotius. The Holy Spirit here is parallel with the good gifts in St. Matthew, and is to be given to every one that asketh; so it probably relates to its ordinary and general assistances. Otherwise; if it signified, as always in the O. Test. the spirit of prophecy, or, as in the N. Test. the inward operations of it, it is not a direction of what they were to ask at present, for
the Holy Ghost was not yet, John vii. 39. but after his ascension, as xii. 11, 12. and Matt. x. 8. from ver. 16. to the end. Whitby.

V. 13.—the Holy Spirit] The prayers of Cornelius, Acts x. are a distinguished proof of the truth of Christ's promises in this respect. Le Clerc.

V. 15.—through Beelzebub the chief of the devils.] This the Pharisees appear to have affirmed, for two reasons: 1. That Jesus opposed all the traditional and superstitious rites on which they place the sum of religion: hence they esteemed him a profane person; and, as Deut. xiii. 1—3. thought that he was a false prophet, who wrought miracles to seduce the people from their obedience to God. 2. The demon, in addressing Jesus, honoured him with the title of the Messiah. It is probable that his enemies might say, that this the devils never would have done, had he not been in compact with them. Macknight; who, in a long note, supports the idea, that this is a similar, and not the same passage as that in St. Matthew.

V. 26.—seven other spirits] See note on Matt. xii. 45. supra.

V. 27.—Blessed is the womb] Thus the Greeks; as the author of the book de Ero et Leandro attributed to Musæus.

Ολβιος δ' σ' ἐφώτευσε, καὶ ὀλβίη ἦ τίκε μητῆρ,
Γαστὴρ ἦ σ' ἐλοχευσε μακαράτην.
So the Talmudists, הָנָה הַחַל ; the Greeks, ὀλβία ἦ σ' ἐτικτε. Grotius.

V. 28.—Yea, rather blessed] not denying the blessedness, confirmed by the Angel and Elisabeth,
on his mother; but adding, that the essential blessedness of eternal life was not restricted to her alone, nor was placed in this circumstance, but in believing and obeying his word. Grotius. So Whitby. Theophylact.

V. 29.—they seek a sign;] See notes on Matt. xii. 38, 39, &c.

V. 30.—as Jonas was a sign unto the Ninevites,] The miracle of Jonas remaining for three days in the deep, was a sign to the Ninevites, similar to the resurrection. It is not mentioned as a sign to them in the book of Jonas; but was the proof of his mission, and necessarily known to them. Le Clerc.

V. 34.—The light of the body] See note on Matt. vi. 22. supra.

V. 38.—first washed] See note on Matt. xv. 2. supra.


V. 40.—Ye fools,] מָיוֹדְשׁ; a word, or mode of expression, very common to the nation. As Rabban Jonathan to the Baethusians, “Ye fools, how prove ye this?” Menaroth, fol. 65. 1. Lightfoot, Thus St. Paul, in 1 Cor. xv. 36. “Thou fool, that which thou sowest,” &c. and perhaps Ἐν γεννησθείσῃ Σαλάρι—.

V. 41.—But rather give alms] Lightfoot, after Erasmus, would suppose that this might be ironical, and in derision of the high opinion which the Pharisees held concerning alms. Thus Rab. Asai saith,
"Alms are equivalent to all the other commandments." Again; Rabbi Judah—"Giving of alms hastens our redemption. It delivers from death."

(So Tobit iv. 10.) Bava Bathra, fol. 9. 1. f. 10. 1. He even thinks that the LXX translators might be partly biassed by this notion, when they so frequently render προς justice, by ἀλεημοσύνη, or giving of alms. Lightfoot. But Grotius observes, both that such an exposition is necessarily very forced in this passage, (and thus Beza), and that it is very probable that it is of the same import with that in St. Matthew. Only the metaphor is dropped, and the sense yet more plainly expressed. Thus: "Give alms, and all things shall be clean," here, corresponds with—"Cleanse first that which is within, that the outside may be clean also." This giving of alms is, therefore, cleansing that which is within; and consequently connects, especially in this place, ver. 39. with repentance; for alms-giving is so distinguished a part of "the fruits (consequent to, and becoming, or) worthy of repentance," that it is, by an easy synecdoche, often used to express repentance itself. Thus, Prov. xvi. 6. Dan. iv. 27. LXX. Tob. iv. 10. xiii. 9. Ecclus. iii. 50. xxix. 12. 1 Pet. iv. 8. Isa. i. 17. Thus also the Fathers, Ἐλεημοσύνης καὶ πίστεως ἀποκαθιστάναι ἀμαρτίας. Clem. Constit. lib. vii. c. xiii. "Magna est misericordiae merces, cui Deus tollit peccata se remissurum." Lactan. Lib. vi. where he justly distinguishes the motive: "Si fiducia largiendi peccess, non abolentur." Add Chrysostom. Orat. cur. diabolus, tom. vi. et Orat. ii. de penitent. The words, "and behold all things are clean to you," are similar to Tit. i. 15. "unto the pure, all things are pure;" for the doctrine of Christ is, that on due purification by repentance all things are allowed that infringe not the divine will. Grotius.

V. 41. —of such things as you have; ἕνα ἐλεημοσύνην
τὰ ἐνοῦτα, is, "exercete misericordiam κατὰ τὰ ἐνοῦτα, quantum potestis maximē," (Grotius.) Τὰ ἐνοῦτα signifies, according to your ability. So Epictetus, "to abstain from oaths ἐκ τῶν ἐνοῦτων, as far as we are able;" and in Gemistius Pletho ἡπὶ ἀπερ. p. 57. of that which he hath. So Tobit, "Give alms of what thou hast," Luke viii. 3. and xii. 33. So Hesych. and Phavorinus. It answers to the Hebr. נ/goto, Deut. xvi. 10. (so Grotius). But as the precept here given to the Pharisees to atone for their ravening and wickedness is not put in the genitive, ἐκ τῶν ἐνοῦτων, out of what you possess, but in the accusative, κατὰ τὰ ἐνοῦτα, it imports, Give what you have, or all that you have, in alms. Hammond.

The word πλὴν should probably be rendered, tantum, only; which it signifies in the LXX, Josh. i. 17. Christ does not assert that alms-giving is the only virtue required by God, but that it is an example or proof of possessing the rest. So Daniel to Nabuchodonosor, ch. iv. 27. This virtue appears to be selected by Christ and Daniel, as it was peculiarly neglected by those to whom they spoke. Le Clerc.

V. 41.—*all things are clean unto you.*] The Arabic word for alms, zachat, carries a double sense of increasing or cleansing. The first, because giving alms, bringing a blessing on the wealth, increases it. The second, because it cleanses the riches from pollutions, and the mind from covetousness; so Matt. vi. 22. "If thine eye be single," &c. Christ appears, in reference to this notion of the word in Syriac and Arabic, to say, "Give alms," (derived from a word importing to cleanse,) "and all things shall be clean unto you." Your wealth shall be purified and blessed, and your mind cleansed also. Hammond. Thus Whitby. Christ instructs us, that our temporal enjoyments are unlawful to be used till sanctified by some act of charity. So καθαρὸς, Acts x. 14, 15.
xi. 8, 9. Rom. xiv. 20. Tit. i. 15. In this manner the precept is applied, Deut. xxvi. 13, 14. This is also frequently prescribed as a means to procure the pardon of our sins. So Dan. iv. 27. and Prov. xvi. 6. "by mercy and truth iniquity is purged." So Tobit xii. 9. Whitby.

V. 42.—all manner of herbs,] i. e. edible herbs; for such only paid tythe. Selden of Tythes, c. ii. §. 7. Le Clerc.

V. 43.—seats] See note on Matt. xxiii. 6; supra.

V. 45.—one of the lawyers,] Whether there be any difference between the νομικός, the lawyer, and the νομοδιδάσκαλος, or doctor of the law, as Gamaliel; (which might be, that the latter had a school, over which he presided; or that the latter was conversant in the whole Talmud, the former only in the Mishneh, or more plain and literal exposition of traditions;) or whether, as more probably, no distinction prevailed between them: yet the difference between them and the Scribes appears to be, that the Scribes were expounders only of the written law of Moses as delivered in the Scriptures; and the Lawyers, of the oral law, or of the traditions. This is confirmed by the context here; for the νομικός are reproached that they loaded men with grievous burdens, i. e. of traditions, and would not touch them with one of their fingers. Or the meaning is this: "Though you may absolve them readily from the precepts in the law of God, you will not move one of your fingers to take off the burden of your own traditions from them, or allow them to relax in any point relating to them." Lightfoot; where see much on the subject of the Lawyers,
and of the Scribes and Pharisees, with their distinctions.

V. 48.—*their sepulchres.*] See note on Matt. xxiii. 29. supra.

V. 50.—*That the blood—may be required*] *Ivi,* that, is here properly "so that," as it is ix. 45. It will be required of the Jews: or, punishment will be brought upon them for all the innocent blood from the beginning of the world, the spilling of which they have ever confessed to be an heinous crime; and yet, under the force of these examples, have persisted in shedding it themselves. Le Clerc.

V. 51.—*of Zacharias,*] See note on Matt. xxiii. 35. supra.

V. 52.—*taken away the key of knowledge:*] ὅτι ἔρατε τὴν κλεῖδα τῆς γνώσεως. The Greek may admit of two significations; either as the Arabic version, in vos suscepistis; for thus the Greeks say, αἰρεσθαὶ ἄχθος vel φόρτοιν' or, as the Syriac, (and the English version) surripuistis. But the latter is preferable, as it answers to the parallel passage in St. Matthew, xxiii. 13. "Ye shut up the kingdom of heaven." Thus an ancient commentator explains the word by ἵκρωσατε. The key, says Tertullian, is the interpretation of the Scriptures; and the Hebrews gave a key, as an emblem, to those instituted to expound the Law and the Prophets. Grotius.

Should we render it, "Ye have taken the key of knowledge to yourselves," or, "have taken it away," there is not much difference. They took it to themselves, when they arrogated to themselves all profoundness of learning, hereby indeed taking it away
from the people, whom they taught nothing but fool-
ish trifles. Lightfoot.

It is the key, by which the kingdom of God is to
be opened to men, whose entrance ye hindered by
your traditions, and false interpretations of the Scrip-
tures that relate to the Messiah. John vii. 48, 49.
Whitby.

V. 53.—to provoke him to speak] Eum allicere ad
loquendum. Beza. Ἀποστοματίζειν, in ordinary Greek,
is to recite without book. Suidas. Phavorinus. But
here the active voice, by a Hebraism, being used
in the sense of the Hebrew hiphil, (so Beza,) see
note on Mark xiv. 54. it signifies “to make recite,”
and belongs to the master, or he who hears the les-
son. So Suidas; “the word is used when a master
bids a boy recite;” and Hesych. and Julius Pollux.
In this sense they here ask Christ questions, as a
schoolmaster who seeks occasion of severity. Theo-
phyllact expounds it, πυκνῶς ἱρωτάω, πανιδέω, asking
often one question after another, ensnaring. Ham-
mond from Grotius; who remarks, that this classical
word is one of the instances that St. Luke was inti-
mately acquainted with the Greek language. He
gives a similar sense of the word, that it was used
where the schoolmasters appointed the elder scholars
to interrogate or examine the juniors. Thus indeed
Pollux. explains it by ἱρωτάοθαι τὰ μαθήματα. Gro-
tius.

Whitby expounds it simply, “to inquire of many
things from his mouth.” See the next verse. So
J. Pollux; it is τὸ ἀπὸ στόματος εἴπειν, to speak words
not written. So Suidas; it is, ἀπὸ στόματος λέγειν,
to speak from the mouth, or memory. So Aristotle
Elench. lib. i. c. 3. the grammarians learn τὰ ἀποστο-
ματιζόμενα, those things delivered from their master’s
mouth. See Stephan. ad voc. Thus Theophylact;
it is, πανεδένην αυτὸν, καὶ ἀπὸ στόματος κρατεῖν. Whitby. But he does not seem to have given the proper force to the word. See also Beza ad loc.

Note on this chapter; that the passages which occur in St. Matt. xxiii. can only have been similar, and by no means the same, or spoken at the same time, if Christ, as supposed, was now in Perea.

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CHAPEL XII.


V. 3.—Therefore] ἀνθρώπος ὁ—a mode of expression frequent with the Hellenists, and generally causal, but here only illative, as Eph. v. 31. Grotius. It is co quod, propterea quod—for that, or, forasmuch as, or, because; as Luke i. 20. xix. 44. Acts xii. 23. answering to the Hebr. וּלַעֲשֵׂה, rendered διὰ τοῦ, διὰ τοῦ, and sometimes ἀνθρώπος ὁ, as 2 Sam. xii. 6. 2 Kings xviii. 12. Jer. xvi. 11. Whitby. Here it seems only illative. See note on Luke i. 20. supra.

V. 4.—Be not afraid] See note on Matt. x. 28, 26. supra.
V. 6.—five sparrows] Sparrows are supposed to be the birds used in the Temple in cleansing the lepers, Lev. xiv. 4. Engl. marg. and consequently sold there. Lightfoot.
V. 6.—two farthings?] ἀσσαρίων δῶρ : a tenth part of the Roman denarius, or penny (i.e. 7½ d. in value) about three farthings. Doddridge.

V. 8.—shall confess me] ὑμολογήσῃ εἰς εἰμι. 'En, as the Hebr. ἐμείς, is frequently no more than the sign of the dative case. See Nold. de Partic. p. 165, 166. Thus LXX, Gen. xi. 14. Ps. lxxii. 8. Rom. xi. 2. 1 Cor. ix. 15. Thus in Euripides, ἐὰν ὑμεῖς ἔλεγην, smitten with a weapon. See Stephens (et Scapula.) It is also used where the sense requires an accusative case; as, σὺ ἐνέλεγη εἰς Ἀβραάμ, thou hast chosen Abraham, Neh. ix. 7. So 2 Chron. xxxvi. 16. 2 Kings v. 27. So εἰς πόλη εἰς Ἱερουσαλήμ, a city—Jerusalem, LXX.


V. 10.—against the Holy Ghost,] See note on Matt. xii. 32. supra.

V. 11.—unto the synagogues,] See note on Matt. ix. 18. supra.

V. 13.—that he divide] Μηριστής is here in the sense of an arbitrator of property. This Christ declines, not only to avoid the envy and calumny of the Jewish rulers (Whitby.), but because he had a higher office, and little time remaining in which to discharge it. Grotius. Christ was not requested to be an arbitrator, as Hammond after Grotius explains
this passage, but to decide the controversy by his authority as a prophet. He declined it, that he might not give umbrage to the Pharisees, as affecting the kingdom. Le Clerc.—It is shown by Lightfoot, that the council of three judges, or some appointed by them, were the usual arbitrators. And it appears by the answer of Christ, that an arbitration was the request made to him, and not the interposing of his prophetic authority: for he does not reply, that it was no part of his prophetic office; but, "who made me a divider?" &c. Whitby.

Grotius observes, that, not accordant to this example of Christ, but in conformity to the advice of St. Paul, 1 Cor. vi. 1—8. the Christian bishops usually composed and decided controversies in this manner. St. Augustin complains of it as a heavy burden. It appears from Posidonius, Ambrose, and Gr. Neoceessariens, who all practised it, to have been the constant usage. It arose from the unwillingness of the Jews, in the captivity, and afterwards in the provinces, (for in Judea itself they were allowed judges of their own nation,) to bring their differences before a heathen tribunal. They held, that it dishonoured the name of God. (i.e. The heathen tribunals did not decide by the rules of his law; and they were probably fearful of pollution and of idolatry by oaths to heathen deities, &c.) This very laudable custom was recommended by St. Paul to the Christians, and hence prevailed in the Church. Grotius.

V. 14.—*who made me a judge*] Christ answers in the words used by Moses, Exod. ii. 14. (They are the same in the Greek.) Yet it is not probable that he was cautious of displeasing the contending parties. Hammond.

V. 15.—*of covetousness:* πλησιεύσα not signifying,
as some would suppose, àδυκία, but that studium habendi, that desire of acquiring the things of this life, of which the love of money is a chief part. It connects with the request in the last verse, to divide the inheritance. Grotius. Whitby. That a man's life consisteth not in the abundance of temporal wealth, is illustrated by Horace:

—quid referat intra
Natureæ fines viventi, jugera centum, an
Mille aret—

See the whole passage, Millia frumenti, &c. Thus Aristot. Nicom. x. 9. Οὐ γὰρ ἐν τῷ ὑπερβολῇ τῷ αὐταρκίας, οὐδὲ ἡ κρίσις, οὐδὲ ἡ πράξις. Grotius.

V. 16.—The ground] εὐφόρησεν ἡ χώρα. With the Hellenists, χώρα is the same as ἀγρός. Thus, ἐν τῷ ἄγρῳ, Matt. xxiv. 18. is οἱ ἐν ταῖς χώραις, Luke xxii. 21. Thus χώρας is used, John iv. 36. Jam. v. 4.; and from this import of χώρα is derived the word χωρετίσκοτοι, chorepiscopi, (who were assistants, stationed in the country districts, to the bishop.) Grotius.

V. 18.—and my goods] Grotius has here a learned note on the different value placed by the Stoics and the Peripatetics on the goods of life; showing also, from Clem. Alex. Strom. ii. et Praed. iii. et Orig. adv. Cels. lib. iv. et in Psal. iv. Chrysostom in Ephes. v. and others, in how low and just an estimation they were held by the ancient Christians. Grotius.

V. 18.—and build greater.] So true is the remark of Solon—

Πλούτου δ᾿ οὐδὲν τίμη πεφασμένον ἀνδραί κινεῖ.
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See also S. Basil's eloquent sermon περὶ πλούτικάς. Grotius.

V. 19.—Soul, thou hast much goods] On the fragility of human hope, see Seneca, Epist. ci. Le Clerc.

V. 20.—shall be required] by God; whose depositum it was, as the Jews speak. See Whitby, note on 2 Tim. i. 12: Thus:

Vita data est utenda, data est sine fœnere nobis
Mutua.—Grotius.

V. 20.—whose shall these things be] Ecclus. xi, 18, 19. The Greek epigrams pursue this thought with much elegance. See them in Grotius:

Πλοῦτον μὴν πλούτουντος ἐμέ, ψυχήν δὲ πένητος,
'Ο τοῖς κληρονόμοις πλοῦσι, σοι δὲ πένης.

Tibi dico, avare, gaudium hæredis tui. Phaedrus.
Rape, congrere, aufer, posside; relinquendum est. Martial.

V. 21.—rich towards God.] as ver. 33. and Matt. vi. 20. 1 Tim. vi. 18. Grotius. God is the depositary of his treasure, or good works. Compare Prov. xix. 17. Doddridge.

V. 22.—Take no thought] See note on Matt. vi. 25—34. supra.

V. 29.—of doubtful mind.] Mετεωρίζεσθαι signifies, primarily, to be carried up high in the air, as
clouds or birds, which are there driven uncertainly by the winds. Hence it signifies ῥέμβεσθαι vagari; (Stephens's Glossary,) to have no fixedness of mind. So in Basil's Ascetic Rules, ver. 2. p. 400. μετεωριστός ἄκαιρος, importune wandering of thoughts in prayer, is forbidden. So in Nyssen. ἄκροβας ἀμετέωριστός, attention of hearing. Chrysostom. οὐ κα τὸ ἰππος. tom. vi. p. 965, ἀμετέωριστος to look earnestly, or stedfastly. Secondly; the word also signifies, to hang in suspense. Lucian Icaromenip. tom. i. p. 677. μετέωρος, ὑπὸ τῶν λόγων, to be impatient to hear the story. So Philo Leg. ad Caesar, the city was in anxious suspense. So Eccles. xxvi. 9. Hence it is, "to be in doubt." Agathias, lib. ii. Dorotheus, διδασκαλ. i. p. 806. E. Thus in this place, "be not anxious or solicitous." Compare the parallel passage, Matt. vi. 31. So Theophylact ad loc. and ver. 22, 25. In this sense ἄνωκαθάσθαι is used in Demoth. de coron.—the paraphrase of this word in its primary meaning. Hammond.

The following instances from Whitby may be added: Metéworos is in Stephens ὁ μὴ σαθερος τῶν νοῶν, τελλαντεύμενος τῷ γνώμῃ (Budæus.), one fluctuating in his mind, judgment, or counsel. Hence, μετέωρος ἄκηρ, is a suspended judgment; μετέωρος ἀρχη, a doubtful or controverted empire. Metéworoi, says Suidas, are those anxious or fluctuating, σαλεύοντες, as to future events. In which sense, say Thucydides and Plutarch, μετέωρος ἡ Ἑλλας, Greece was in suspense touching the event of the war; and Josephus, that the Jews were μετέωροι ἐπὶ τῷ μέλλοντι πολέμῳ anxious about the war with the Romans. Accordingly μετεωρισμός, the thing forbidden here, is, saith Theophylact, ὁ περισσαμος, καὶ τοῦ λόγου ἄστατος περιφόρη (so Grotius.), a distracting unstable fluctuation of the mind, or reasoning faculty, about provision for
the body. This the children of God are warned to avoid; for God knoweth, and will provide what is needful, ver. 30. Whitby.

V. 30.—*the nations of the world*] the Gentile nations. So κόσμος with the Jews, as αἰὼν is with them the Jewish ages. Lightfoot.

V. 33.—*Sell that ye have, and give alms:*] A Hebrew mode of expression. So far from doubting of God's providential care, v. 29. venture to sell what ye have, to give alms: at least, venture to give alms out of the main stock. Grotius. So Whitby. This could not be a general precept, or a Christian society could not exist. "Rather sell part of your goods, than not give alms." Le Clerc. The moth is mentioned, as rich vestments composed a large part of the store of the Ancients. Whitby.

V. 35.—*loins be girded about,*] It is usually known, that as the dress of the Ancients was loose and flowing, to gird their garments with their girdle expressed the applying themselves to any sort of business: and the voluptuous were proverbially called discincti. Hammond.

Thus Hom. Odyss. Ξ. ζωοτηρί θῶς συνέργει χίτωνα: where Eustathius, σπουδῆς ἐναλωτικῶν. Thus also Servius ad Ἀϊν. viii. et Horat. altē cinctus. Hence ὁμονος is strenuus. Hence, says Philo de Sacr. Abel et Cain, we eat the passover with our loins girt, as ready for service. Grotius. So Whitby. It connects with the following verse. Hammond mentions three characters, of whom this is peculiarly spoken in the Scriptures. (It is however a term of general acceptation.) These are:
1. The Jewish priest, Lev. xvi. 4. Exod. xxxix. 5.
   So Rev. i. 13.
2. Soldiers. Hence, in Homer, Ἰώνη, the girdle, signifies the whole armour. Eustath. in Il. B. and A. and Ζώννυσθαι, καθοταλίζοναι. Suidas. Hence the girt and ungirt are the armed and unarmed, LXX, 2 Kings iii. 21. 1 Kings xx. 11. Eph. vi. 14.

V. 37.—he shall gird himself.] This was not customary, and only here expresses in general terms that the master will show them great honour. Le Clerc. Whitby compares it to the Roman saturnalia (so Grotius.) the Cretan hermæa, and the Babylonian saccas—feasts, where the servants sat at table; but with more learning perhaps than propriety of criticism in this instance.

V. 39.—if the good man] So Matt. xxiv. 43.

V. 47.—beaten with many stripes.] δαρῆσαται πολλάς. This is an instance of pure Greek in St. Luke. So Aristoph. Nub. τυπτόμενος πολλάς: and Xenoph. Exped. lib. v. ὃς ὀλίγας παιδεύει: and Demosth. de Fals. Legat. ξαίνει κατὰ τοῦ νῦντον πολλάς. It alludes to Deut. xxv. 2. Grotius. Forty stripes were allowed by the law: not to exceed, the Jews always gave thirty-nine; and this by thirteen strokes with a scourge of three cords: but it was allowable to a master to inflict any number on his slave. Light-foot.
V. 49. *I am come to send fire*] As all the following part of the context relates to persecution for the faith; Grotius joins Tertullian in thus expounding the passage. Thus Menander:

Χρόνος μὲν οἶδεν ἐξελέγχεωθαι πυρὶ.
oriously φίλους ὦ εὐνοια καιρῷ κρίνεται.

Thus Ovid—

Scillicet ut fulvum spéctatur in ignibus aurum,
Tempore sic duro est experienda fides.

V. 49.—*what will I, if it be already kindled?*] The Hebr. יַלָּנ, or יָלָ, signifies both si and utinam, "if," and "would to God!" Hence the particle "if," usually "if," is often the expression of a wish, xix. 42. "if thou knewest," for "O that thou knewest!" So xxii. 42. "if thou wilt," for "O that thou wouldst!" So Num. xxii. 29. Josh. vii. 7. Job xvi. 5. Thus it may be here, Τί θελω, what do I desire? Εἰ ὅλη αὐτήφθη, O that it were already kindled! Utinam jamjam accendatur! (Grotius.) Marcus Eremiti de Baptism. p. 933. D. has a different reading, καὶ θελοῦ ἐι ὅλη, and I would be pleased if it were already kindled. The fire rather seems by the context to be the fire of persecution, ver. 51. comp. 1 Cor. xi. 19. consequent to Christ's coming, ver. 52. Luke ii. 35. Heb. iv. 12. It might denote Christ's power to purify the world from the dross of sin. Hammond, chiefly from Grotius, who adds, that the Syriac thus translates the particle "if" for יַלָּנ in the Syriac is utinam, also xix. 42. and corresponds to the Hebr. יָלָ, or יַלָּ. Whitby observes, that "if sometimes signifies "that," as well as "if." Thus Acts xxvi. 23. "that Christ hath suffered." But he joins
in here giving to it the sense of utinam. Lightfoot explains it from the schools of the Rabbis, who by "what will I," express "I do will."—"What do I say," i.e. "I do say this." Here it means, "This I will, that it be already kindled."

V. 50.—I have a baptism—] Ἐχω only marks the future tense, as μελλω βαπτισθηναι. So 2 Esdr. iv. 45. and is used by Chrysostom, and in Latin by Lactantius, carne indi haberet, "he was to be incarnate": and translators of Athanas. Creed, habent resurgere, "they shall rise." See Matt. xx. 22. Hammond.

V. 50.—till it be accomplished! This clause is an instance with how much laxity the ancient Fathers sometimes quoted the Scripture. Irenæus, as cited by Epiphanius, gives it καὶ πάντι ἐκτίγματι εἰς αὐτό, et valdè pro prero ad illam. Latina. Irenæi. And Epiph. adv. Arianos, καὶ τι θλω εἰ ηλθη βαπτισθην; both plainly from memory, yet preserving the sense of the passage. Grotius. Mill.

V. 51.—peace on earth?] See Matt. x. 34.

V. 53.—the mother-in-law against her son's wife and the daughter-in-law against her husband's mother. This is the relation of πενθεία and νυφη: not the stepmother, noverca, ματρυα. As the Jews were bound to honour and support their aged parents, the husband's mother might frequently live in the family. Doddridge.

V. 54.—when ye see a cloud rise out of the west,] See note on Matt. xvi. 3. supra. So Aratas Dios eccentric, Καὶ δη δυναμουν' κ. τ. λ. See the passage in Grotius. "Causus naturales," vide apud Theonem. Grotius.
V. 55. — _There will be heat:_ The heat from the South wind is sometimes in these countries intensely violent; resembling that of an oven, &c. Maillet, Thevenot, and Volney’s _Trav. Or. Cust._ ad loc.

V. 57. — _of yourselves judge ye not what is right?_ from the agreement of my doctrine with the principles of reason. Whitby Paraph. This does not seem, as Castellio, Grotius, and Whitby suppose, to connect much with the next verse.

V. 58. — _with thine adversary_] A comparison applied by Christ to induce the Jews to repent immediately, before the time of vengeance, which was approaching. Hammond, Par. The application is not made by him; that he may not provoke the Jews. So xiii. 6. a parable is spoken without the application, relative to the same subject. Le Clerc.

V. 58. — _give diligence_] δός ἑαυτῷ, a Latinism; rightly given by Theophylact, omnimodo hoc age, ut libereris. And thus Origen. The second explanation of Theophylact is as forced as the Syriac. Grotius. Theophylact hints, and Salmasicus and Le Clerc argue, that this expression means, “Pay the interest,” as well as the principal of the debt. But Luke uses another word, τόκος, for usury, xix. 23. which circumstance is much in favour of the present rendering. Doddridge. Michaelis agrees, that this phrase may be literally explained, Da operam; yet thinks an explanation, different from that of the commentators might be given, without referring it to a Latinism. This explanation he does not produce. Michaelis, part i. ch. iv. §. x. vol. i. p. 166.

V. 59. — _the very last mite_—] λεπτὸν, half the quadrans, κοσάριαν, which was a fourth part of the σαρίου, Luke xii. 6. The mite was a third of the English farthing. Doddridge.
V. 1.—Pilate had mingled with their sacrifices.] Who these Galileans were is uncertain. Josephus is silent as to this event. They were probably, as some of the Greek Fathers apprehend, of the sect of Judas of Galilee (Acts v. 37.), who denied paying tribute to Caesar (see note on Mark xii. 14. supra.), and whose followers, or their successors, sowed probably the seeds of sedition at Jerusalem. Thus it was even doubted, as Josephus informs us, if it were lawful to offer sacrifices for the emperor and the Roman state in the temple. Pilate was, says Philo, harsh and severe, ἄμαλκτος: of which his invasion of the treasury, and his carrying the shields into the temple merely to irritate the people, are sufficient proofs: and this cruelty might make a part of the accusation of the Jews to Caesar against him. The mention of the sacrifices fixes the place of the slaughter to be Jerusalem. Grotius. So Whitby.

It is certain they were not the Samaritans, as Lud. Capellus (Hist. Jud.) would suppose, who raised a sedition on Mount Gerizim, and were suppressed by Pilate, Jos. Ant. xviii. 5.; for these were Galileans, and slain at Jerusalem. (So Grotius.) Yet it may be doubted if they were of the sect of Judas, who appeared about A. D. 14. the last year of Augustus. Or Christ, who opposed the leading principle of that sect, the denying the tribute, would not have placed them on a level with those innocently slain by the accidental fall of the tower of Siloam. Lightfoot.

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Possibly they were Galileans slain by the severe cruelty of Pilate at the passover, under some misapprehension, or hasty suspicion of tumult: only in this case, "Ye shall perish," becomes a general admonition. In the prior idea of Judas of Galilee it is applied more pointedly, as by Grotius and Whitby in the following note.

V. 3.—ye shall all likewise perish.] Ye shall perish at the destruction of Jerusalem in a manner totally similar; when those who came from all places to the passover were inclosed by Romans, and many slaughtered in the temple itself, for this very cause of denying the tribute, and shaking off the Roman yoke. Whitby. Grotius. This factious tenet of Judas of Galilee became the seed of their future calamities. Hence they continually demanded ἀνατέθη τὰ τίλπα, that the tribute might be taken away, Jos. B. J. lib. ii. c. 1. Hence, under Coponius, Simon (or Judas) a Galilean; under Felix, certain thieves and magicians; under Cumanus, Dortus incited the people to insurrection on this pretext. Jos. B. J. lib. ii. c. 12. et 23. Ant. xx. 5.—Again: The instances of slaughter in the temple are very numerous. Under Florus, was a multifarious slaughter of them in the temple; and Menahem was slain as he worshipped there, Bell. J. ii. 32.: so the Zealots, B. J. iv. 14, 16, 17. and the Idumæans who assisted them; insomuch that the whole outer temple was washed with blood. Lastly, at the siege, the temple was every where polluted with the blood of the priests; and many also, who came from far to worship, fell before their sacrifices: and, when Titus took the city, a multitude of dead bodies lay around the altar. B. J. lib. v. c. i. et ii. lib. vi. 26. Whitby.

V. 4.—the tower of Siloam] This was a tower of
the city-walls adjoining to the fountain of Siloam, or to the stream flowing from it. "Ye shall perish in like manner, amidst the ruins of the towers and walls of the city." Grotius. Erasmus conjectured this might be the town Shiloh, i. e. Σωλῶ. But this is in Hebr. יַרְלָם, Isa. viii. 6. and not יַלְשׁ, which town, Jer. vii. 12. had been long since destroyed. Beza.

V. 6.—had a fig-tree] There is a comparison somewhat similar to this in Epictetus Arrian, i. 15. Συνής μὲν κάρπος ἀφύω καὶ μία ὦρα σὺν τελευτᾷ. Πρώτης δὲ ἀνθώπου κάρπον θέλεις οὕτω δὲ οἶλον καὶ εὐκόλως κτῆσις; Grotius.

V. 7.—these three years] An idea prevailed that the fruit of some fig-trees came not to maturity till the third year. So Whitby, and see F. Clusius Hierobotanicon. Macknight, Disc. vii. vol. i. More properly; a fig-tree bore fruit at least within the term of three years, after it might be expected. This cannot refer, as has been supposed, to the three years of Christ's ministry; for the Jews were spared, and had favour shown, and the Gospel preached to them, not one year, but nearly forty years, Acts i. 8. xiii. 38, 46. xx. 20. Grotius. Whitby. It is no more than the usual reasoning on the tree, as exemplifying the patience of God. The Jews, Lightfoot acquaints us, were peculiarly careful not to cut down any trees bearing fruit; grounded on Deut. xx. 19, 20. Thus Bava Kama, fol. 1. Rabb. saith, "Cut not down a palm that bears a cab of dates." Lightfoot.

V. 7.—why cumbereth it the ground?] καταργεῖ. This is a very unusual word, derived from ἄργος, i. e. ἄργος, ab a priv. et ἔργον opus, and properly imports cessare facio ab opere. It does not appear in any heathen author, (except once as a medical term in
Dioscorides, and occurs only four times in the LXX. in Ezra iv. 21, &c. and is there used in its proper sense, for the Chaldee לְמָשׁ, to make to cease, (impedire. Grotius.) The present is also the only passage in the N. Test. except in St. Paul. Here it has also its primitive sense, as the Greeks applied ἕργος to a barren country. It is here (inutilem reddo, seu inutiliter occupo; Scapula.) to keep barren, where fruitful trees, as vines, might be planted. Beza. Grotius. St. Paul, however, has used this word no less than twenty-six times, and in various and remote senses; as, to remove, destroy, kill, make free (see Schmidii Concord.); so that it is esteemed one of the words peculiar to that apostle, Michaelis, part i. c. iv. §. viii. vol. i. p. 149. et Scapula, voc. ἑργον. (Note: לְמָשׁ is also to cease or fail, Eccles. xii. 3. Hebr. LXX. ἕργησαν.)

V. 9.—And if it bear fruit, [κ' ἀνεμίν ποιήσῃ κάρπον—. Budeus proves this to be a figure in the Greek, in which a member of the sentence is left imperfect. It may be supplied by “dimittes.” Beza.—Doddridge apprehends it may be well translated, “perhaps it may bear fruit.” See examples in Raphel. Annot. ex Xen. p. 102, 103. Doddridge.—Budeus and Beza make this an imperfect sentence, somewhat being understood: sines, siquidem tulerit fructum. Stephens and Castellio make it depend on the foregoing: Sine eum hunc annum—si forte fructum edet. Bowyer.

V. 15.—lead him away to watering?] It is permitted even to draw water for him, and pour it into troughs; a more laborious work. Schabh. cap. ii. hal. 1. Erubhin, fol. 20. 2. Lightfoot. Wotton’s Misc. vol. ii. p. 41—46. Doddridge.

V. 16.—*whom Satan hath bound,*] The πνεύμα αὐθεντικός might have only expressed in the Hebrew idiom a natural disease: but this clause shows that the evil spirit had inflicted it; as Mark ix. 17. 1 Cor. v. 5. It appears from Josephus, Ant. vi. 9. referring to Saul, 1 Sam. xvi. 14. 23. from the Targums on Ps. xci. 6. and Maimonides on Job ii. 7. Mor. Nev. lib. iii. c. 22. that the Jews held that diseases and death were frequently inflicted by evil spirits. Grotius. Whitby. See more on the same subject in Lightfoot ad loc.

V. 19.—*and waxed a great tree;*] See note on Matt. xiii. 32. supra. The mustard-tree is said to be μύζων λαχάνων, not the greatest of herbs, but, as μύζων imports, greater than such. So in St. Matthew it follows that "it becometh a tree;" here, "a great tree." In the soil and climate of Palestine the Hebrew authors speak largely of its size. In the Babylonish Talmud, Ketub. fol. 3. three boughs of גזרה, or mustard, are mentioned. One of them broke off yielded nine cabs of seed, and wood sufficient to cover a small house. In Jerus. Talmud, Peah, c. 7. one yielded three cabs; and Simon the son of Chalapha had a stem of mustard in his garden, into which he could climb up as into a fig-tree. The least of seeds, is not literally, but proverbially, spoken. Maimonides, More Nev. par. i. c. 56. opposes it to the firmament, as the things of the smallest and greatest magnitude. Hammond.

V. 23.—*are there few that be saved?] See Matt. vii. 13, 14. Though it was the general opinion of the Jews, that, "all Israel should have their part in the world to come;" yet this matter was dis-
puted amongst the doctors, Sanhedr. fol. 3. 1.; so that the question in the text might not be captiously propounded, but for the real satisfaction of the inquirer. Lightfoot. The word α'γωνίζομεθα, a very forcible term, "to strive as in agony," sufficiently shows that men were to use their utmost diligence to enter in at this strait gate; and that this diligence was not precluded by any absolute decree, that fixed the number of the elect, and prevented the efforts of those willing to attain to it. Grotius. Whitby.

Hammond has an elaborate note, to show that σωτηρία relates to the escaping from the punishment impending on the Jews for their unbelief; and hence in general terms, not to eternal salvation, but to accepting and believing in Christ. An abridgment of it is given, without implying that his opinion is strictly well founded.

In the O. Test. the Hebr. מָצַל and מְלוּל, saving or delivering himself, from מָלַל and מָלַל, are usually rendered σωτηρία and ῥέσωθα, "to be saved," or "delivered," and signify elabi or evadere, to evade or escape. So Gen. xix. 19. LXX, in the sense of Matt. xxiv. 16. So Gen. xix. 22. LXX. So 1 Sam. xix. 12. LXX. Thus Joel. ii. 32. with Rom. x. 13. So Isa. xlv. 20. LXX. compare Symmachus. So Isa. xlix. 6. and Ecclus. xxxvi. 9. So of the sick man, John xi. 12. if he sleep, σώθησαι he will escape: and Acts xxvii. 20, 21. Thus Matt. xxiv. 22. See note ad loc. So Acts xxviii. 1. In the Prophets there is frequent mention of a remnant, κατάλειμμα, that should be rescued out of the common calamity, the fatal πανολίθρου of the Jews, that was now approaching, Isa. xxxvii. 31, 32. See Neh. i. 2, 3.

The saved, σωτήριον, therefore, is equipollent to the Hebr. רָשָׁע, residuum, remnant, which word is rendered by it, Jer. xiii. 17. (or LXX; edit. Bos.
c. 49. 17.) and xlii. 14. and in other places. Parallel to this is the expression in Julian. Or. 1. p. 6. λείπανον περισσὸμενον, a remainder that escapeth. The Hebr. is once rendered πυρφόρος, Obad. 18. which is, says Hesych. and Scholiast. in Nazianzen. στηλευτ. β. a priest, or vates, who in battle carried a firebrand before the colours or standard, and was alone esteemed sacred, and to remain inviolate. From this remnant, i. e. of the Jews escaping the general destruction of their nation, sometimes called ἐκλεκτοι, the chosen: (the words are synonymous, says Theophylact;) sometimes, as Luke xxii. 36. "those who have the favour to escape:" another acceptation is formed—of those which should believe in Christ, and, having done so, adhere and cleave firm unto him. So the Apostle, Rom. ix. 27. applies Isa. x. 22. a remnant shall escape out of the general belief, and receive Christ. Thus Procopius in Isaiah, p. 576. understood the passage. So Luke xix. 9. 1 Cor. vii. 16. Rom. xi. 14. is the converting persons to the faith. The σωκείμενοι then in the text are those, especially the Jews, who believed in Christ, and adhered to him, Acts xi. 17. Ignatius Ep. ad Polycarp. exhorts all men, ἵνα σωκείων, that they escape, i. e. repent and accept the faith. The question asked is, Shall the faith of Christ, so strict and pure, be received by many, and spread in the world, or be confined at first in a narrow pale? Our Lord’s answer directs the inquirer to the narrow and difficult path, in opposition to that of the unbelievers, which leads to destruction. In this sense is Acts ii. 47. "There came daily many new converts to the Church." This appears by ver. 40. of that chapter: "Save yourselves from this untoward generation;" i. e. by escaping from the obduration of that age in denying and crucifying Christ.” The idea does not imply being saved eternally, but, analogous to repent,
at ver. 38. accept or receive the gospel; for St. Peter then, in many other words, admonished them, saying, Be saved, or escape, &c. as in Simplicius in Epictet. p. 70. "having the beginning of being saved," expresses, "having the beginning of being instructed."

The three thousand that were baptized are certainly an explanation of this phrase, σώζωμενος: "he added the saved or reformed Christians daily to the Church." It is the same as, "willingly entertained the word," ver. 4. It is in the present, not in the future tense; and must belong to the present, not the future, condition of men, i.e. to such as these penitent forsakers of the wicked age saved out of the "crooked generation:" in a parallel phrase, 2 Pet. ii. 20. "those who escaped from the pollutions of the world;" by which Christians are there expressed. In this sense Procopius in Isa. xxvi. p. 327. σώζωμενον δὲ τῶν ἐθνῶν, "when the Gentiles came in to Christ, and so escaped out of that generation, the Jews were enflamed with envy, and would have endured any punishment rather than see the Gentiles thus reform and embrace the gospel;"—ἡ ταῦτα βλέπειν σωζόμενα. Thus, 1 Cor. i. 18. and 2 Cor. ii. 15. the saved are believers, opposed to those who perish, i.e. to the unbelieving Jews: in the same sense as Clemens ἀναταξ. 5. c. 12. where praying for those that perish, (not for those already destroyed,) denotes the prayers in Easter-week for the Jews; as appears by c. 14. "we ought to mourn for them, because they have not believed."

On the whole: αὐξεσθαι is not always to be understood of eternal salvation, but often for other kinds of escaping and deliverances; almost every where in the Gospels out of diseases, and thus out of other dangers, 1 Cor. iii. 15. as one that escapes out of the fire, ζημωθεῖς, losing much in his passage, but esca-

Σωζεῖν to preserve, from Σώζω incolumis, safe, is usually applied to the body and material things. So the Hebr. ישר, Ps. xxxvi. 7. Thus 1 Tim. iv. 10. Hence it is applied to the mind even by Gentile authors; as the Tablet of Cebes, par. ii. ed. Amst. p. 13. 25. 43. Plutarch in Libro de adulatoris et amici discrimine. Silv. Philolog. c. viii. Le Clerc.

V. 24.—at the strait gate.] Christ, by this answer, shows the Jews that it was not a temporal deliverance of the whole nation which he brought them. Le Clerc.

V. 25.—When once] Rightly connected in the English version with the preceding verse. (So Beza.) “Is risen up,” may mean from table, rather than out of bed, which would be unusual. Bowyer.

V. 27.—depart from me,] See note on Matt. vii. 22, 23. supra.


V. 30.—are last] See note on Matt. xix. 30. xx. 7. supra.

V. 31.—for Herod will kill thee.] The jurisdiction of Herod extended over Perea, at the utmost southern boundary of which he possessed the castle of Machera, where John the Baptist was confined. See note on John x. 40. infra. It is probable, from the answer of Christ, that he saw that these Pharisees had
been sent by Herod, who feared to take his life on account of the people, but wished to alarm him, and induce him to withdraw from his dominions. Christ was particularly obnoxious to Herod, as bearing a constant testimony to the innocence of the Baptist. Grotius. "That fox," is not very vituperative in the Greek. Le Clerc.

V. 32.—and tell that fox.] Christ, in this appellation, probably alludes to the circumstance before him, and the instance of craft in Herod’s endeavouring his removal from his dominions. Doddridge. Herod, as Tiberius, was remarkable for his crooked policy. The law, Exod. xxii. 28. "not to revile the ruler of thy people," was not infringed by the prophets, who frequently, as Isaiah and Jeremiah, exercised their prophetical power, in that instance esteemed superior to the law, in reproving kings and princes, Jer. i. 7—10. Grotius. These kind of comparisons, of a lion, wolf, or bear, occur in the O. Test. See Zeph. iii. 3. Ezek. xxii. 27. Prov. xvii. 12. Doddridge. Christ indicates his prophetical office and power in the following words: "Tell that fox, behold I cast out devils," (Whitby Paraph.) "to-day and to-morrow," i.e. for a short indefinite time longer. Thus Hos. vi. 2. Grotius. See also the Hebrew (or the margin of the English Bible) in Gen. xxxii. 2. Exod. iv. 10. Deut. xix. 6. Josh. iii. 4. 1 Sam. xix. 7. 1 Chron. xi. 2. in all which places, "yesterday, and the third day," signifies, lately, or a little while ago. Doddridge.

V. 32.—to-day and to-morrow,] i.e. I shall not stay longer in your country, nor in Judea. Our Lord said this in November, and suffered in the following spring. Le Clerc.

V. 32.—I shall be perfected.] τελειώματι: an enallage, to express—his course shall be completed,
or perfected; as St. Luke in Acts xx. 24.; and thus Phil. iii. 12. Grotius. Or rather τελειωμαι, I shall be consecrated to my priestly office, as the great high-priest and captain of salvation, by dying a sacrifice for the sins of the world. Thus the old Scholia, τελειωμαι. Σπένδομαι, θυσίαζομαι, i.e. I am offered, I am sacrificed; as the word is used Heb. ii. 10. v. 8, 9, 10. vii. 27, 28. where see Whitby's notes. Doddridge.

V. 33.—I must walk] Here appears an ellipsis in the Greek. I must (work my miracles, John v. 17.) to-day and to-morrow; so Theophylact:—and go, πορεύεσθαι, on the third day—go to Jerusalem to be put to death, as xxii. 22. or to be perfected, or martyred, τελειούσθαι, Nyssen; or at least to be judged by the great Sanhedrim, to whom all cases relating to the prophets were submitted. Cunaeus de Rep. Heb. lib. i. c. 12. Hammond.

V. 33.—it cannot be that a prophet] οὐκ εἰνδεχεται, "it cannot on the whole be supposed." Elsner has shown this to be the proper sense of εἰνδεχεται, Obs. vol. i. p. 242. and it can here import no more; for John the Baptist and some others, but comparatively very few, perished out of Jerusalem. (Grotius.) Doddridge. The Sanhedrim at Jerusalem had the sole right of judging and determining on false prophets; and, if adjudged to death, they were reserved for execution to one of the great feasts, that all Israel might hear and fear. Sanhedr. fol. 2. 1. fol. 89. 1. Lightfoot.

V. 34.—O Jerusalem,] See note on Matt. xxiii. 37. supra.

Ver. 34.—under her wings,] To gather under the wings (it is stated by Hammond, but it seems a fanciful exposition) appears to be a proverbial phrase
among the Jews for admitting proselytes. Thus Maimon. tit. Isuribia, c. 13. speaking of the three ways of receiving proselytes; circumcision, baptism, and sacrifice; adds, "through all ages as oft as a Gentile would enter into the covenant, and be gathered under the wings of the divine majesty, and take upon him the yoke of the law;" where the wings, &c. refer to the cherubims and mercy-seat of the ark in the old covenant. So is Christ's gathering, as a bird under her wings, the preaching of the new covenant, and calling them all, as proselytes, to receive it. Hammond.

CHAP. XIV.

V. 1.—chief Pharisees] ἀρχόντων τῶν φαρισαίων, "rulers, who were Pharisees." Beza. The rulers were the judges of the consistories, or synagogues; the rulers of the people resembled the elders of the people, and, if the context leads to that sense, were those of the great Sanhedrim at Jerusalem; note on Matt. ix. 18. Mark v. 22. Hammond. Thus xxiv. 20. John iii. 1. Acts iii. 17. If the chief Pharisees, principes vel primarii phariseorum, were only meant to be expressed, they would be rather termed πρῶτοι φαρισαίων. The genitives in Greek are usually taken in the prior meaning, above stated. So John iii. 1. Grotius.

V. 1.—on the sabbath-day,) It was the custom of the Jews to have their tables better spread on the sabbath, on a religious motive. Thus one of the
Rabbis, on being well entertained on that day, said, How did ye know of my coming? The other replied, Is there any thing more valuable to us than the sabbath? i.e. The day induced us to make good cheer, though we knew not of your coming; Schabb. fol. 119. 1.—Note; that here Christ showed his approbation of this customary feast on the sabbath by his presence. Lightfoot.

V. 3.—*And Jesus answering,* ἀποκριθεὶς. Here and ver. 5. the word “answering” is used by our Lord, where neither a question is asked, or even any thing said prior to it. But it is to be observed in these and all similar cases, that it is still an answer to some λόγος ἐννοιητικός, some inward conception, or reasoning; or to some action expressive of their sentiments concerning him. Sometimes it is used when he perceives their inward thoughts: as, when the pharisees were consulting how to apprehend him for the parable spoken against them, he, answering, spake another parable, to shew the destruction that his crucifixion would cause to them, Matt. xxii. 1. So, perceiving their thoughts, Luke v. 22. Thus, to the thoughts of the pharisees, Luke vii. 39, 40. Sometimes he answers to their actions, Mark xiv. 48. So to the barren fig-tree, Mark xi. 14. So also, reflecting on the impenitence of the cities where he had wrought his miracles, and of the pharisees who believed neither him nor the Baptist, he, answering, said, Father, &c. Matt. xi. 25. So again to the action of Peter, Luke xxii. 51.: and Peter himself only answers to what he had seen, Matt. xvii. 4. Thus also Elisabeth answers, Luke i. 60. And the Angel answers to the fear of the women, Matt. xxviii. 5. the high-priest, to the silence of Christ, Matt. xxvi. 63. and St. John, to Christ’s words of receiving his apostles, Mark ix. 38. Whitby.
V. 3.—to heal on the sabbath-day?] See note on Matt. xii. 1—10. supra.

V. 5.—an ass or an ox?] These were the animals of the most common use in Judea, and named as instances for the rest. So Isa. i. 3. and the tenth commandment.

V. 5.—into a pit, Φρίαρ is, with the Hellenists, any pit or deep place; de quâvis voragine usurpant; as Hebr. ﬂאב : thus Ps. lv. 29. and in that sense the bottomless pit, Φρίαρ τοῦ ὑβσύσου, in the Revelations. Grotius.

V. 8.—to a wedding.] Michaelis, from the word γάμος being used three times in the LXX, Gen. xxix. 22. Esth. ii. 18. ix. 22. for γάμος, which is confessedly any public feast, would conjecture that γάμος also, amongst the Jews of Alexandria, and hence here, and Matt. xxii. 2. might not signify a marriage feast, rather than any public entertainment. But Bp. Marsh has decisively shown, that γάμος, translated by the LXX in various forms, as by δεξια, εὐφροσύνη, κύριον, τόσικ, τότος, συμφόρον, and occurring no less than forty-eight times, is only rendered by γάμος: where, in the two first instances, as above, a marriage feast is described; and in the third, a feast held in consequence of a marriage. Michaelis, part i. ch. iv. §. vii. vol. i. p. 145. and Marsh's notes ad loc.

V. 8.—sit not down in the highest room ;] πρωτοκλισίαν. The word expresses the highest place at the table: and at the time that the English translation was made, "room" and "place" were synonymous terms. Rider. The Genevan Bible has it here, "Set not thyself down in the chiepest place." Yet, ver. 7. "chose out the chiefe rooms." Black letter edit. 1613. Thus Cardinal Wolsey, "caused the
guests to sit still, and kepe their romes.” Life by Cavendish, or Wordsworth’s Biogr. V. i. p. 411.—The Rabbis and Pharisees were ambitious of the highest room, in honour of their wisdom: for instance, King Janneus, say the Rabbins, invited Rabbi Simeon, with some nobles of Persia, to a banquet. R. Simeon placed himself between the king and the queen. Being asked the reason, he answered, In the book of Ben Sirach it is written, “Exalt Wisdom, and she shall exalt thee, and make thee to sit among princes.” Hieros. Beracoth, fol. 11. 2. On the contrary, our Lord’s precept seems to be taken from Prov. xxv. 7. Compare the LXX there. (Grotius.) Lightfoot.—Note: “Exalt wisdom,” is in Prov. iv. 8. yet the praises of wisdom in Ecclus. the book of Ben Sirach, may be alluded to.

V. 12, 13.—call not thy friends,—But—the poor,] Πάντας τοὺς refers as well to the preceding friends and brethren, as to the neighbours; implying, that these also, if rich, are not to be preferred in hospitable kindness to the poor. Grotius. Μη φωνή, as the Hebrew vēal or vēlo, is here not negative but comparative; so Prov. viii. 10. receive my instruction rather than silver. Joel ii. 13. John vi. 27. Exod. xvi. 19. Whitby. Dion. Prusæensis Orat. vii. Cic. de Officiis, lib. i. and Plin. Ep. 30. lib. ix. unite in this sentiment: “Volo eum, qui sit verè liberalis, tribuere amicis: sed amicis, dico, pauperibus; non ut isti, qui iis potissimum donant, qui donare maxime possunt.” Plin. ‘Ἀγνωσία, in this sense of, to bid thee again, is a perfect Latinism; revocent. Grotius.

The easterns, says Dr. Pocock, had the custom of admitting the poor to their tables. Rather, they come in, after the guests have fed in succession, and eat the remainder of the viands. When an Arab kills a sheep, it is the custom to call his neighbours
and the poor, and finish every thing. An Arab Prince will often dine in the street before his door, and call all that pass, even beggars, in the name of God, who partake and retire, returning thanks. Hence, sending for the poor, is not unlike real life. Harmer.

V. 13.—the maimed.] ἀναπόρος the disabled, is of a very extensive signification, and would include the lame, the blind, and the infirm through age also. Doddridge. The resurrection of the just, ἀνάστασις δικαίων, is ἀνάστασις ζωῆς, John v. 29. opposed to the ἀνάστασις κρίσεως—the resurrection of those worthy of life, opposed to the resurrection of those condemned. Grotius.

V. 15.—kingdom of God.] as Rev. xix. 9.; or else the kingdom of the Messiah on earth.

V. 16.—a great supper.] See note on Matt. xxii. 1, 2, &c. supra.

V. 18.—with one consent—] ἀπὸ μᾶς expresses the Syriac adverb ὁρὰς, ἀπὸ, from answering to τῆς, and μᾶς one, to the feminine numeral τῆς. This Syriac adverb signifies ὁρὰς, presently, and so ἐκατο- τόκος. It is therefore best rendered “presently.” See Fuller’s Miscell. Hammond.—This Grotius disapproves, observing, that the Syriac version does not render this passage by the adverb ὁρὰς, but by the word ἀπὸ, with ἐκατοτόκος (καρδία) understood: which may reasonably lead to St. Luke’s mode of expression, himself a Syrian—and allow us to suppose it to be ἀπὸ μᾶς καρδίας, or φυλάκες. St. Luke uses ἡ καρδία καὶ ἡ φυλακὴ μιᾶ, Acts iv. 32.; St. Paul, μιᾶ φυλακῆ, Phil. i: 27. The sense will then be, not ἀπὸ μᾶς ὁρας, “at the same time they were asked,” or, confestim, “immediately,” which gives a weak and flat meaning,
but "with one mind," with the same disposition and resolution to reject the invitation. Thus Plautus with much humour, "omnes compacto rem agunt, quasi in velabro oleari." Grotius. Thus Beza nearly, ἀπὸ μίας γυνώμις vel βουλῆς, i. e. sententiā vel consilio; as Homer II. B. εἰ δὲ ποτ' ἐς γε μίαν βουλεύσωμεν. Beza. And thus nearly Lightfoot also, ἀπὸ μίας αἰτίας, for one cause, for one aversion which they had to the request, (which is much the same as with one consent of mind.) Lightfoot. Further; μίας φωνῆς might not be so proper a word as γυνώμις, as their excuses were various, though their resolution the same. Doddridge.

V. 18.—and I must needs go] Many Latinisms here in one passage—Ἐχω ἀνάγκην, opus habeo; ἐρωτῶ σε, rogo te; ἔχε με παρατημένον, habe me excusatum. The first phrase occurs also xxiii. 17. 1 Cor. vii. 37. Heb. vii. 27. Jude 3. Grotius.

V. 19.—to prove them:] Ποιμανάω is a Latinism, and a term of the Roman law; probare, to examine an article of merchandize, and pronounce it to be good. Thus Cicero, lib. iii. c. 31. in C. Verrem, "ut probetur frumentum," where see Grævius ad loc. and Brisson. de verb. ad jus civ. pertin. p. 1123. art. Probare—etiam est adprobare. Michaelis, par. i. c. iv. §. x. vol. i. p. 164.

V. 21.—and bring in hither the poor:] First, the invitation to repentance and future happiness was given to the rulers, and most learned of the Jews, that they might lead the nation into the right path. Secondly, on their rejecting it, to the poor, the multitude of the nation. So vii. 22. x. 21. Thirdly, on their clamours and violence, the Apostles, as in the Acts, turned to the Gentiles. These are the three invitations marked in this parable; yet per-
haps, that these several degrees are so distinctly marked may be doubtful.

V. 23.—compel them to come in,] ἀνάγκασον εἰσελθοῦν. It appears that St. Augustin was induced by the obstinacy of the Donatists, in the latter part of his life, to incline to favour the compulsion of heretics, from this text; though he strenuously asserted in many of his preceding writings, as Justin, Athenagoras, Tertullian, Arnobius, Minutius, Lactantius, and all the ancient Fathers had done before him, that none ought to be compelled to a profession of their faith. But this passage does not relate to heretics, but to the unconverted Gentiles, whom he by no means included in his idea as objects of this compulsion. Neither does the parable of the feast give any notion of compulsion by force, or otherwise than by earnest invitation, which was all the force a servant could exert. (Doddridge.) In other passages, ἀναγκαίζειν is used without the idea of force, as Matt. xiv. 22. Mark vi. 45. "to constrain to tarry by their entreaties." Peter again, Gal. ii. 14. compelled the Gentiles by his example, or exhortations. Thus, 2 Tim. iv. 2. and 1 Thess. ii. 10. "the instant fervency of their preaching, and innocency of their lives, compelled the Gentiles to accept the faith of Christ." In Hermas and Tertullian, and Cyprian. Lib. de mortalitate, "Gentiles coguntur ut credant," the term is used in the same sense. Thus also Origen ad Celsum, et Homil. vii. ad Lucam. A similar expression is in Seneca, cogenda mens est ut incipiatur. Grotius. So Whitby ad loc. et not. ad Gal. ii. 14. 'Ἀναγκαίζειν has the sense of persuasive compulsion in the best Attic writers. Gilpin. The divine providence might indeed here compel by those calamities, by which it often brings men to a
just sense of things. See Eschylus in Agamem. prop. init.

Καὶ παρ’ ἀκονίας ἥλθε σωφροσύνη
Διαμόνων δὲ πον χάρις, βιαίως, &c.

Et ad invitos venit sapientia, vi erga eos usa; beneficium id Deorum—. But men can only justly compel by entreaties. So, préce cogit, Hor. 1. Ep. ix. 2. Le Clerc.

V. 26.—and hate not] See note on Matt. x. 37. supra. Minus is here only “minus amare,” to love one less than the other; for, to hate parents, wife, or children, is impious, and his own life impossible, Eph. v. 29. And thus, in St. Matthew, it is to prefer. Thus Gen. xxix. 31, 33. LXX, ἵμαστον Άεία, Hebr. נוה, Jacob did not hate Leah, but preferred Rachel; and so the Hebrew masters expounded the passage. Thus again, Matt. vi. 24. of God and Mammon. Grotius. Whitby. It is thought that our Saviour may allude here to the public renunciation which the Jewish proselyte made of his Gentile relations. But these expressions are only a strong figurative diction. Gilpin.

V. 28.—to build a tower,] As this is a private building, it may be no more than a tower similar to that mentioned Matt. xxi. 33. with the same manner of expression, οἰκοδόμησεν τῆ γυνών, and frequent in Judea, to lodge those who watched the vineyards or flocks. Compare 2 Chron. xxvi. 10. Mic. iv. 8. Isa. v. 2. Mark xii. 1. Doddridge. Ecclus. ii. 1. “If thou mean to serve the Lord, prepare thy soul for temptation,” is the best general moral or ἐπιμόλυβον of these parables, which are to be understood in a comprehensive light, and not applied in each minute particular. Grotius. See also Whitby on this text.
V. 31.—Or what king, going to make war,] Sir Isaac Newton would suppose that these words were spoken in allusion to Herod’s making war on Aretas king of Arabia, and that hence the time was our Lord’s last passover: but of this there is no certainty. It does not appear that Herod was the weaker prince. Doddridge. Grotius produces many similar maxims from the classic authors. Priusquam incipias, consulta; et postquam consulueris, mature facto opus est, Sallust. Thus, Thucydides, τοῦ πολέμου τὸ παρά- λογον ὅσον ἐστι πρὶν ἐν αὐτῷ γενέσθαι προδοάγνωθι. Thus imitated, and almost translated, by Livy: “Cum tuas vires, tum vim fortunae martemque bellic communem propone animo.” So Quintillian: “Prius est parare bellum quam exercere.” And Publius Mimus: “Diu apparandum est bellum, ut vincas celerius.” Grotius.

V. 33.—all that he hath,] rightly translated. Τὰ ἱπτέχουσα are “all we possess;” as Matt. xix. 21. Luke viii. 3. and in many other passages. It is extended here to all that is valued in this life. “To forsake,” as “to deny,” Matt. xvi. 24. is only to be understood of being willing to resign or forsake, when placed in competition with Christ and his religion. Thus St. Paul, 1 Cor. vii. 29, 30. Epictetus thus compares men to passengers waiting for the ship: “They may gather the shells on the shore, if they be ready to leave them, and obey the signal of coming on board at the first summons.” Thus Philo: “God is the great owner of all things on earth; he only allows the use of them to men.” This, saith he, the year of jubilee taught, when possessions were given up. Grotius.

V. 34.—Salt is good;] Le Clerc conjectures that this salt is rather wood-ashes; of which a ley is made,
which, by being used in water, will easily lose its savour or saltiness, and will then be not even fit for manuring land, as it is in a high degree when fresh. Virg. Geor. i. ver. 81.

Effretos cinerem immundum jactare per agros.

Le Clerc.

V. 35.—*fit for the land,* ηγερι might signify the nations—“Ye are the salt of the earth,” Matt. v. 13. but it is properly the land or ground; so Heb. vi. 7. “Salt is good; but if the salt—” Hammond supposes this second ἄλας, or salt, to be any mixed body wherein salt abounds, pure salt being unable to grow insipid or lose its saltiness; (yet, when boiled, it leaves an insipid caput mortuam. Whitby.) But see note on Matt. v. 13. supra. Under the idea of being trodden under foot, the excommunicated penitents in the primitive Church cast themselves at the feet of all who entered the church, to trample on them as unsavoury salt. Hammond. Thus Eubulus the sophist, when repenting after the death of his patron the emperor Julian, Socrat. Eccl. Hist. lib. iii. c. 13.—The connexion with the preceding verse is—“Ye see how necessary it is to count the cost and hazard of becoming my disciple; for, if ye rashly undertake it, ye may apostatize, and become as unsavoury salt.” Lightfoot.
CHAP. XV.

V. 1.—publicans and sinners.] See note on Matt. ix. 10. supra. These do not appear to have been chiefly Gentiles, in which sense the word sinners is used in the N. Test.; but rather gross sinners, especially of the lower people, who were treated and spoken of as out of the power of conversion by the Pharisees. But see Whitby ad loc. It should seem, saith Grotius, that Christ, knowing the contempt with which the Pharisees acted against those they named sinners then, and forseeing how strongly the strict observers of the law would show the same aversion to the Gentiles, when the Gospel was in due time preached to them, as Acts xi. 9. gave these three parables as a justification of his and his Apostles' conduct respecting both these different sets of persons, equally included in the name of sinners, (Matt. xviii. 17. Gal. ii. 15.) and the ancient Fathers did not improperly apply them to both. Grotius.

V. 4.—an hundred sheep.] See note on Matt. xviii. 12. supra.

V. 7.—more than over ninety] ἀκριβίᾳ is omitted here before ἢ, than; as is usual in Greek authors. So the Hebrews sometimes omit the particle רֹאשׁ potiūs. (Beza.) See in Stephens (and Scapula, voc. ἢ,) examples from Aristoph. Homer, Aristotle, Diog. Laert. and St. Chrysostom.; also in the LXX, Gen. xxxviii. 26. Ps. cxviii. 8. So I Cor. xiv. 19. Luke

V. 7.—which need no repentance—] No change of mind, μετανοιας. It differs from sorrow for sin. A good man will fall into sins, which will occasion sorrow; but if the tenor of his life be pious, he will not require the change here necessary to bring back a lost sheep or prodigal. So John xiii. 10. Hammond.

These three parables are an answer to ver. 2. and go to prove, that it is more pleasing to God and angels, if we converse with sinners to lead them to repentance, than if we are careful only to have intercourse with the good. This is particularly opposed to the separation of the Pharisees from the rest of the world. See note on xiv. 1. Le Clerc.

There being none so just as to need no repentance, the Fathers, as Ambrose, Hilary, and Chrysostom, held, that by these just persons were to be understood the angels in heaven: and by the sinner, the race of mankind restored by Christ. But the best critics distinguish between that repentance, or μετανοιας, the entire change of the course of life requisite to a sinner, and that repentant sorrow for lapses and failings, to which every good man must be incident, yet is not to be said, in the strong sense of this entire change, to need repentance. The superior joy that is expressed in heaven is taken after the manner of human affections, where the greater hazard and danger produce the greater joy at the preservation from it. Thus

Ἐκ τῶν ἀέλπτων ἡ χάρις μεῖξιν βρότους
Φανεία μᾶλλον ἡ το προσδοκόμενον. Euripides.

Grotius. So Whitby; who observes that some would apprehend the ninety and nine just persons to represent the Jewish nation, the scribes and pharisees,
who trusted in their own righteousness—and the sinner, the Gentile world, which being a more numerous body, hence, on its conversion, the greater joy. And it is certain that the parable of the prodigal son appears to have that tendency; but the prior exposition is the most received. Compare Whitby, Grotius, and Doddridge.

V. 8.—and sweep the house,] σαρων. The oldest copies of the Vulgate had everit, by mistake, for everrit domum; which gave occasion to much false reasoning from Pope Gregory and others ignorant of the Greek language. Beza.

V. 11.—had two sons:] The elder son is the Jewish nation, who murmured that the Gentiles, the younger son in the parable, who were afar off from God, Eph. ii. 13. Ps. lxxiii. 27. (Grotius.) should be brought nigh to him by faith in Christ. Nor is it a sufficient objection, that the Gentiles were never sons before; or if so, as all men are his offspring, that they must be elder than the Jewish nation; for God names the Jews his first-born, Exod. iv. 22, 23. and bestowed on them the privileges of primogeniture before all other nations. Whitby. In truth, the smaller circumstances of any parable cannot be properly insisted on. Whitby adds many deductions, or religious uses, drawn by Theophylact. Habet, saith, St. Ambrose, puerritia innocentiam, senectus prudentiam, juvenus verecundiam delinquendi: adolescentia sola est invalida viribus, infirma consiliis, vitio calens, fastidiosa monitoribus, illecebrosa deliciis. Macknight.

V. 12.—the portion of goods,] το ἵππος μίρως τῆς οὐνίας. This phrase is found in Demosthenes, in Aristotle, and Aristides de Concordia ad Rhodios,
Thus Cicero, quod me contingit. The Jurisconsulti, ratam meam partem. It prevails most in mercantile nations, where the son, at a proper age, had his portion allotted to trade with; and if not with the Jews, might be frequent with the neighbouring Syrophœnicans. Grotius. So Beza.

V. 13.—wasted his substance,] διακόπτεις, dilapidavit. So Terent.

Priusquam dilapidet nostras viginti minas.

Cicero:

Dilapidabat publicam pecuniam.

It answers to the Hebr. דליב. Riotous living, πολυάσωρως, is לחי, vivens nequitēr; for ἀσωρος is properly rendered nequam by Gellius. Thus Cic. Tusc. Quæst. iii. Nequitia is the vice contrary to frugality. So the Prætor's interdict: "Quando tu bona tua—nequitia disperdis." Hence perdite vivere is also ἀσωρος, from ἀ priv. and σωξευν, qui nihil sibi servat. (Beza.) Grotius.

V. 14.—a mighty famine] This famine and distress allude to the misery of those who are slaves to vice. Thus Seneca: Omnia denique virtutum tutela facilior est; vitia magno coluntur. Grotius.

V. 16.—with the husks] the fruit of the carob-tree or ceretonia. So the Syr. סירון. Dioscorides, lib. i. and Galen. lib. 7. de Simpl. Med. fac. who calls the tree ceratonia; and that, says Hesych. is the Ægyptian fig. (But Pliny, lib. xiii. c. 8. from Theophrast. observes, that this is an error, and that it never grew in Egypt, but is frequent in Syria. Le Clerc. i. e. The siliqua there mentioned by Pliny was a particular sort, whose fruit grew from the rind
of the tree, as the Egyptian fig.) It is again mentioned by Pliny, lib. xv. c. 24. who says the husk, or rind, was chiefly eaten; and by Gorrhæus. Hammond. To the same purpose Grotius: It is the ceratonia siliqua of Linnaeus. There is a popular notion that it was the food of John the Baptist. Willan. On this fruit, see Salmasius ad Solinum. See Gerard's Herbal, art. Siliqua. Doddrige thinks the husk of the carob-tree too poor a support, and suppose it may have been the fruit of a kind of wild chesnut. So Drusius ad loc.

V. 16.—and no man gave] καὶ οὐδεὶς ἐδίδον αὑτῷ, i.e. gave him to eat, φαγὼν—or gave, ἀφένω, bread, or victuals; on which account he was fain to eat the husks. Apparently he received from his master wages, and not victuals; yet so scanty a payment, that, in the famine, it would not provide him with food. Macknight.

V. 18.—against heaven,] by synecdoche, for the God of heaven; the Power that dwells there. So Dan. iv. 23. 1 Macc. iii. 18. where ἔκάιντιον τοῦ σαραντ. is ἡμῖν ἵππῳ. So the end of that chapter; and Matt. xxi. 25. Grotius.

V. 22.—the best robe,] τὴν στολὴν τὴν πρῶτην, properly translated "the best." As the Syr.; and so Rom. iii. 2. x. 19. 1 Tim. i. 15. Matt. xxii. 28. Grotius.


V. 24.—was dead, and is alive again;] Hence appears the scripture notion of the word dead—those desperately engaged in a wicked course. Thus captives, who despair of return, are called "dead bones," Ezek. xxxvii. 3, 12. So Rom. iv. 19. And as un-
Christian life is called death, 1 John iii. 14. Eph. ii. 1. 1 Tim. v. 6. The Jews have a proverb, "Ill men, while they live, are said to be dead." And thus the ancient Arabs: "The living dead man is truly dead." Thus Pythagoras, when any one had forsaken his school and the rules of philosophy, placed a cenotaph, an empty tomb or coffin, in his place, to import that he was morally dead. Accordingly, reformation, or recovery to a good life, is called a rising from the dead. Hammond. So Rev. iii. 1. Eph. v. 14.

V. 29.—neither transgressed—thy commandment:]
Not that the Jews, especially the Pharisees, were not often transgressors; but, allowing them to be as holy as they pretended, that they ought not to oppose the reception of a penitent sinner. Le Clerc. Posuit Christus erge illus (Judæos, se.) in parabola, esse, non quales erant, sed quales esse debuerant. Tertullian. de pudicit. Grotius.

CHAP. XVI.

V. 1.—had a steward;] οἰκονόμος. Hebr. מָנוֹם. Kimchi on Isa. xl. who there gives a similar parable: "The world is like a house built, the heavens the covering; the fruits of the earth are as a spread table; the owner is God; Man is the steward to dispense them. If he behave well, he will find favour; if ill, the Lord will remove him from his stewardship." Lightfoot.
V. 3.—I cannot dig;] σκάπτειν ὧν ἴσχυω: I am not able, have not strength to dig, to cultivate the land. Of this import of σκάπτειν, see Raphel. Ann. ex. Xen. p. 104. Elsner, Obs. vol. i. p. 151. Doddridge.—Thus Aristoph. in Avib.

Τι γὰρ τάθω; σκάπτειν γὰρ ὧν ἐπίσταμαι.

Grotius.

V. 3.—to beg I am ashamed.] So Tyrtæus.

Πτωχεύειν πάντων ἵστ' ἀνινοῦς.

Grotius.

V. 6.—measures of oil.] baths; vessels containing each about ten gallons. Hammond Paraph.

V. 6.—Take thy bill,] τὸ γράμμα. The Vulgate rightly, cautionem, i.e. syngrapham, vel chirographam. Or it might be rendered, literas: as the Roman Law has a chapter De literarum obligationibus. It imports the agreement, or contract. Tabulas, as Beza translates it, was rather the book of accounts. Grotius. Lightfoot. Perhaps an annual contract or lease. Then this fraud would confer a more lasting advantage to the tenants. Macknight.

V. 7.—measures of wheat.] κόρονς: the שָׂן, cor or homer of the Hebrews, (Beza.) about eight bushels and a half. It contains ten ephahs or baths, Ezek. xlv. 11, 14. each of which contains ten homers, a yet smaller measure, Exod. xvi. 36. Thus twenty homers, or κόρονς, would be 170 bushels of wheat, which might be as valuable as fifty baths, or 378 gallons of oil, and the allowance to each set of debtors nearly equal. Doddridge. The κόρος contained ten Attic bushels, or medimni. Jos. Ant. xv. 12. Beza.
V. 8.—*the unjust steward,*] The force of the comparison is in the skill and contrivance of the steward, by no means in his dishonesty. Hence it will follow, how much more laudable is the same skill and prudent consideration exerted from pious motives. So xviii. 6, 7. et xi. 13. Grotius. Beza. Whitby.

V. 8.—*children of this world* τού αιώνος τούτου. The Jews usually name this life ἡ χρόνος ηλικια, this age or world; and the future η χρόνος ηλικια, the world or age to come. 1 Thess. v. 5. The children of this world are wiser in what relates to this world, than the children of light in what relates to their own province, the future world. Le Clerc.

V. 9.—*friends of the mammon* Expend your wealth in relieving the poor. Le Clerc.

V. 9.—*the mammon of unrighteousness* μαμωνα μητακιας is opposed τοι̇ φδηνια, to true riches. Hence it is concluded, says Lightfoot, that the μαμωνα της μητακιας imports temporal riches opposed to spiritual; false and uncertain, not as dishonest, but as fleeting and temporal. Neither is it thought to be so probable that Christ should recommend the bestowing of alms, rather than to make restitution, from an ill-gotten estate. But yet the constant import of מטב, the μαμων της μητακιας in the Targumists, as on 1 Sam. viii. 3. xii. 3. 2 Sam. xiv. 14. Prov. xv. 27. Isa. v. 23, &c. is of “the riches of falsehood,” in the sense of false and dishonest gain. And thus the Rabbis held, that publicans should make indeed restitution; but if the numbers injured prevented their knowing them, they should bestow the amount in alms to the synagogue, for the poor. Lightfoot. Thus Whitby also as to the import of the phrase, which he thinks is confirmed by the preceding verse, and by the texture of the para-
ble: yet he apprehends it is only thus named in a
general sense, and that it is by no means implied that
the followers of Christ had ill-gotten wealth. It is
only named the unrighteous mammon, as being what
the man of this world too often obtain by falsehood
and injustice. Our Lord exhorts them to expend
this their worldly store in acts of charity and mercy,
to gain treasure in heaven. Whitby. Yet Hammond,
followed by Doddridge, Macknight, and others, pre-
fer the prior sense of false, as fleeting and uncertain
riches, for the reasons above stated. Consult Ham-
mond ad loc. Of the derivation of the word Mam-
mon, see note on Matt. vi. 24. supra.
V. 9.—when ye fail,] ὅταν ἐκλίπητε, when ye die;
as ἐκλίπειν is frequently in the LXX, Gen. xxv. 8.
xlix. 33. Job. xiii. 19, &c. Whitby. It is also thus
used in Plato. But I should rather, says Grotius,
have τοῦ μαμώνα here understood; ὅταν ἐκλίπητε τοῦ
μαμώνα, when ye are forsaken or left destitute of
these riches. And thus the Syr. ἦν Μαμών, i. e. cum
defecerit, nempē τοῦ μαμώνα. It comes up to the
same meaning; for the riches fail, and the steward-
ship entrusted to their care is finished at their death.
Grotius.
V. 9.—they may receive you] δέξωμεν, i. e. that
they may be the cause of your reception—the poor,
whom you have relieved; in the same sense nearly
as Honouring their father and mother is said to cause
long life to the good, Exod. xx. 12. Grotius. Or,
this plural is impersonally put for “you may be re-
ceived.” So Luke vi. 38. δέξουσιν, “it shall be
given.”—xii. 20. ἀπαρτίσουσιν, “thy soul shall be re-
quired.” Whitby. So Hammond.—Of this alms-
giving, as a fruit of repentance, see Salvian, lib. i. de
avaritia; also Tobit iv. 8—11. as quoted in Grotius.
V. 10.—in much:] Τὸ πᾶν, here is that which is of high estimation; as μοιὴς πᾶνς, Gen. xv. 1. Grotius.

V. 10.—unjust in the least] So Euripides:

"Οστς γὰρ ἐπὶ τὸ πλῆθων ἔχειν πέφυκ᾿ ἄνηρ,
Οὓδεν φρονεῖ δίκαιον, οὔδε βούλεται.

Grotius.

V. 12.—which is another man’s] ἀλλοτριός, i.e. which is God’s. Philo thus uses ῥὰ ἀλλότρια for those possessions which God has entrusted to men’s care to dispense as stewards for him. Τὸ ὑμετέρων, opposed to these, is the inheritance which shall never pass away; ἀναφαίρεσαι, ἀνεκλώγχως, of another life.

Grotius. So Whitby; who dilates on the subject, and brings instances from the Heathens, as from Arrian, lib. 1. c. 1. lib. ii. c. 16. lib. iii. c. 24. lib. iv. c. 5. where ῥὰ ἀλλότρια is thus used for possessions to be resigned at death. Also in Hermas, lib. iii. sim. 1. et Phil. iii. 20.


V. 14.—derided him.] The maxim pressed upon their avarice, as 1 Cor. ii. 14. which Lactantius explains amara sunt—maleviventibus præcepta justitiæ. Ἐκνυκτηρίζετων appears in the LXX, Prov. xv. 20. for the Hebr. ἔα. Grotius. See Trommii Concord. ad voc.

V. 15.—which justify yourselves] ὁ δίκαιος ὑμεῖς. Not so much justify, as boast yourselves: claim or arrogate to be esteemed just before men; qui vos pro justis vindicatis; as x. 29. Grotius.
V. 15.—*highly esteemed* ῥᾷδψηλὸν. Your fasts, and ablutions, and traditional ceremonies, are hated by God, as obstructions to real piety. Whitby. So Grotius.

V. 16.—*were until John:*] See note ad Matt. xi. 18. supra.

V. 17.] See Matt. v. 18.

V. 18.] See Matt. v. 32. The connexion with the context is, that this is a striking instance how much the Gospel exalts and purifies the Law of Moses. Grotius. Whitby. So Lightfoot.

V. 19.—*There was a certain rich man,*] It is disputed, if this be a real history, or a parable. At least some of the Ancients, as Irenæus, lib. iii. 62. and Tertullian, lib. De animâ, c. 7. 9. owned the whole as a history, and concluded hence, the soul to retain in some slight degree the effigies or characterem corporis: yet the Responsio ad Orthod. rather represented it as an ἀποτυπώσεις, or a probable description on a real foundation: and this idea Grotius approves. But the Moderns join in esteeming it simply a parable; for such a parable is found in the Gemara of Babylon, ad Cod. Beracoth, quoted by Sheringham in the Preface to his Ioma. And thus others of the Ancients, as Theophilus, treated it. Lazarus is only a feigned name, the same as Eleazar, which is apposite enough, and signifies, help in God, (Lightfoot.) or as Ani Achad, a poor man, in the Gemara, ἄβοθος, one who hath God only for his help. Whitby. Or it may be derived from ἔν θάλ, lo azer, a helpless person. So Lud. Capellus. Doddridge. See note on John xi. 1. infra. Here Christ returns to his subject at the beginning of his discourse
—the use and abuse of riches. He shows how, by avarice and want of charity, they infringe even their own law, Deut. xv. 7, 8, 11. Grotius.

V. 19.—in purple] It is a weak conjecture that hence Herod is meant. In the earlier times it was the dress of any of higher rank. Thus all the courtiers were styled by the historians Purpurati. This colour is perhaps more properly crimson than purple; for the LXX, Josephus, and Philo constantly use πορφυραν to express the Hebr. מַכְּנָ, by which the Talmudists understand crimson. And that this Hebrew word was not the Tyrian purple, but brought to that city from another country, appears Ezek. xxvii. 7. (Grotius.) where see more on the fine linen mentioned in this verse. See also note on Matt. xxvii. 28. supra.

V. 21.—his sores.] Isa. i. 6. “they were neither closed, nor bound up, nor mollified with ointment.”

V. 22.—by the angels into Abraham’s bosom:] This was perfectly according to the tradition of the Jews. They held, that good angels conducted the souls to Paradise. Thus the Targum on Cant. iv. 12. Consult Cartwright on Luke ii. 29. p. 2994. (See Lightfoot.) Thus also Socrates in Phaed. §. 41. p. 80. B. and the Platonists. Whitby. See Stanley, Philos. Orient. ad voc. ἀφαίρεσις. Le Clerc. The Jews had three modes of expression for the state of the good. They were conveyed to Paradise; or under the throne of Glory; or into Abraham’s bosom. Thus of R. Judah, when he died, they said, “This day he sits in Abraham’s bosom.” Lightfoot; who is full on the subject. So Josephus de Maccab. p. 1097. 1103. “The good are gathered, εἰς παρήκμαν χώρον, to the region of the patriarchs; Abraham, Isaac, and Jacob receive their souls.” Whitby. So Grotius. The
expression alludes to the manner of the Ancients reclining at table. So John xiii. 23. Grotius. See note on Matt. viii. 11. supra.

V. 23.—in hell—being in torments.] Probably Christ used the word ᾱθαν, Scheol. It here signifies the place, divided into two separate parts, in which the Jews supposed the good to attend in happiness, and the wicked in torment; the completion of their dooms at the resurrection. Christ adds, being in torments, to mark this state; as neither δαίμον, nor ῧλαῖος, import of themselves more than the grave. See Matt. xvi. 18. Le Clerc.

Καὶ ἐν τῷ Ἀδήν. See note on xxiii. 48. infra, et Matt. xvi. 18. supra. This is that one passage in Scripture which has induced many to think that ἀδήν expresses the place of torment; whereas it is certain it is no more than a place (ἀδόρατον—ἀἴνομαι) withdrawn from sight; when speaking of the body, the sepulchre: when of the soul, any region that it inhabits without the body. Thus the rich man, and Lazarus, were equally ἐν ἄδην, i.e. in different regions of it; for, both Paradise and Gehenna, or, as the Greeks express themselves, Elysium and Tartarus, are ἐν ἄδην. And Virgil follows the Greeks in the sixth Æneid—Thus Diphilus:

Καὶ γὰρ καθ’ ἄδην δύο τριβόν τοῖς νομίζομεν,
Μιᾶν δικαίων, κ’ ἀτέραν ἀσεβῶν ὀδον.

And thus Sophocles, Diodorus Siculus, Plato, Plutarch in Lucullo, and Jamblichus, whose quotations, are in Grotius. That this was the idea of the Jews appears from Josephus, who relates, that Samuel was called, Ἔξ ἄδων: and his account both of the Sadducees and of the Pharisees supports the same notion. As to the situation of the place itself, Josephus, from the
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Greeks, supposes it ὑπὸ Χριστοῦ—and thus Zonaras, of the Pharisees. Whether they really esteemed it under the earth, or meant that it was as much out of sight as if in the recesses of the earth; thus Plutarch, Jamblichus, and Pindar de Myst. Eleusin. See Grotius. Plutarch again, on a line in Homer, explains ἄγαν, by ἄγαν ἄσθεν, καὶ ἄρᾳ ἔσον, ἔτι ἀγα ὑπὸ τίς, ἔτι ὑπὸ γείνεν τόπον for some placed it in the expanse of air; and thus Plutarch, de primo frigid. Others again, as Josephus, describing the Essenes, place it beyond the ocean. All which, and the idea of Tertullian, of its being beyond the burning zone, mean to imply no more than that it is invisible and inaccessible. Grotius.

V. 23.—seeth Abraham afar off;] Christ conforms to the popular idea of the Jews, that the two places in the last note were adjoining or opposite. Le Clerc.

V. 23.—and Lazarus in his bosom:] The Jews, after the empires of the Seleucidae and Lagidae, the successors of Alexander, prevailed in Asia and in Egypt, seem not only to have borrowed modes of speaking from the Greeks, but, in part, ideas of the state of the dead. Certainly the notion of feasting was not taken from the O. Test.; and the Heathens had these corporeal ideas very early, as Homer. II. Ω. Le Clerc.

V. 24.—Father Abraham,] This may allude to the Jewish tenet, that hell-fire had no power over their nation; for that God would send Abraham to take them thence. Pocock Misc. p. 172. 227. Whitby ad loc. et ad Rom. ii. 13.

V. 25.—he is comforted,] Of the different state of the good and the wicked before the resurrection, it may be truly said with St. Augustin, "Melius est
dubitare de occultis, quam litigare de incertis.” See this thought pursued in a note by Grotius ad loc. with much from Lactantius, lib. vi. &c. on the dreadful change of the prosperously wicked:

_Quam vellent nunquam sceptris fulisse superbii!_ Grotius.

V. 25.—*receivedst thy good things,*] Conformable to the Hebrews, who use the phrase, “receiveth his world,” for a course of secular felicity, they say, He who shall pass through forty days without chastisements, hath received his world; a full abundant reward for all the good that he hath done here. Hammond.

V. 26.—*a great gulf fixed:*] The Greeks held, that "Aδώνιε included the states of Elysium and Tartarus, with the river Cocytas, or Acheron, or some great gulf fixed between them. The Jews were not far removed from this apprehension of things. So Midras Choheleth. 103. 2, on Eccl. vii. 14. "God hath set one against the other, i.e. Hell and Paradise. How far are they distant? A hand-breadth." R. Johanan saith, a wall is between: but the Rabbins say, they are even with one another; that you may see out of the one into the other. Lightfoot. Grotius has a learned note on the affinity between the words χάσμα and χάος.

V. 31.—*Moses and the prophets,*] which were read in the synagogues every sabbath-day. The Jews had five books of Moses, and eight of the Prophets, namely, Joshua, Judges, Samuel, the Kings, Jeremiah, Ezekiel, Isaiah, and the twelve minor prophets as one book. Lightfoot.

V. 31.—*though one rose from the dead.*] It is obvious that the design of our Lord, in this parable, was
to point at the infidelity of the Jews on his own resurrecion. Lightfoot. The Jews stood on a different ground from the Gentiles, who, it is said, as Tyre and Sidon, would have been awakened from their gross ignorance, and have repented, on seeing the miracles of Christ. The Jews had so perfect a knowledge of their duty, and such strong obligations to practise it in their own Law, and in their Prophets sent from God, to which notwithstanding they lived in total disobedience, that it was evident their obstinacy arose from a perverseness of mind, over which no further miracles would prevail. Of this the clearest proof is in the raising of Lazarus from the dead, which then took place: and the very resurrection of Christ himself had, on the collective body of the nation, no effect, and proved insufficient to awaken them to repentance. See Lactantius and Salvian quoted in Grotius. So Whitby. See also Atterbury, Serm. on this text. The rich man and his brethren, it is said, were probably Sadducees, as most of the higher rank, to whom an apparition only, and not a real resurrection from the dead, would be a sufficient evidence that souls survived after death. Macknight. An apparition might be meant here: but the parable was addressed expressly to the Pharisees, who believed a future state, and whose principal errors were those of practice—avarice and luxury, with also a haughty persuasion of their own righteousness, and a contempt of repentance. To these the parable especially applies. See Sherlock, vol. ii. Disc. xv. Div. Leg. vol. i. Rider.
CHAP. XVII.

V. 1.—*It is impossible*] ἀντίδεκτον ἵστ, i. e. non convenit; as οὐκ ἰδέχεται, xiii. 33. supra. Grotius.

V. 2.—*a mill stone*] See the notes on the parallel passages of Matt. xviii. 7. 6. 15.

V. 4.—*seven times*] See note on Matt. xviii. 21, 22.

V. 5.—*And the Apostles said*] Upon another occasion from that in the preceding verses, probably on that in Matt. xvii. 20. Hammond Paraph. Or, they asked an increase of faith to enable them to perform the difficult duties stated in the preceding verses; inoffensive demeanour, fraternal correction, and forgiveness in its full extent. Whitby. In these discourses, as it were, heaped together, per saturam congeste, no great connexion seems required. Grotius.

V. 6.—*of mustard-seed,*] See note on Matt. xvii. 20. supra.

V. 6.—*this sycamine-tree,*] Note: This tree is the mulberry.—*The συκομωραίαν, Luke xix. 4. is a different tree, the Egyptian fig. Thus Beza. Dioscorides expressly says, this tree is the mulberry; though he allows that some apprehend it is the same as the sycomorus, lib. i. c. 181. 144. and thus Athe-
næus, lib. ii. and Galen. lib. ii. de alimentis. Galen has afterwards a separate chapter on the sycomorus, which he speaks of as rare, and describes as having seen in Alexandria in Egypt. Celsus names the same tree morosycun. The authority of Galen is very conclusive. Beza. To the same purpose Grotius, as follows:—Τῇ συκαμίνῃ. This word has no connexion with συκή, the fig-tree; but is entirely Syrian, יברץ. Hebr. מִשְׁר. It should seem to be very similar to the mulberry; as not only the Latin, but the Syr. and the Arab. render it by morus. Cels. de re medicâ, lib. iii. c. xviii. The Greeks name the morus the sycamine. Dioscorides also joins μορέαν et συκαμίναν. Grotius. The sycamine is the mulberry, Dioscor. lib. i. c. 181. And thus Coverdale’s, the Genevan, the Rheims, and Purver’s English translations render it by the mulberry. (Bishop Wilson’s Bible.) It has been confusedly thought to be the συκόμορος, or Egyptian fig. See Scapula, voc. Μόρος et Συκάμυνος and Gerard’s Herbal, lib. iii. c. cxxxi. p. 1508.—Note: Our English sycamore is only the greater maple.

In Luke xix. 4. the συκομωραῖαν is rendered in the Arabic version “giumus;” by which name the tree is described by Leo, lib. ix. of his Description of Africa, as having a fruit in taste like a fig, but which grows, not on the branches, but on the stem of the tree; which stem also is of an uncommon height, and consequently well adapted to the purpose of Zaccheus. So Celsus, lib. iii. c. xviii. “Arboris in Αἰγυπτῳ nascentis, quam ibi morosycun appellant.” Grotius ad c. xix. 4. This account perfectly suits that of the Egyptian fig in botanical authors: as Gerard’s Herbal, lib. iii. c. cxxxii. p. 1509. “The sycomore-tree is of no small height, and like the mulberry-tree in show and in leaf; the fruit as great as a fig, and in taste like the wild fig, but sweeter;
it groweth not forth of the tender boughs, but out of the body and great old armes very fruitfully,” &c.

V. 10.—*We are unprofitable servants;*] The unprofitable servant in St. Matt. xxv. 30. is also called the wicked and slothful, v. 26. as he had an express command to improve the talent entrusted to him, which he disobediently neglected. Here he performs all that is commanded, and is only not deserving of thanks or reward. In the present passage are two sorts of services; the one, the ploughing, feeding cattle, &c.; the other, the usual attendance in the house and at the table. He who neglects the latter of these is faulty: he who executes both only performs his duty, and is not entitled to commendation. Thus the Apostles tried to cast out the evil spirits by the name of Jesus; this was their allotted task. But they neglected to use fasting and prayer; and, instead of practising these means, came to Christ to increase their faith. If, as they ought, they had done the whole of this, they would have accomplished the miracle; but even then would have only been unprofitable servants—so far unprofitable that they would have made no voluntary exertions for their master's service, have only been ad legem boni—done what was commanded: *exiguum est ad legem bonum esse.* (Seneca.) Hammond.

That the promised reward for all the services that can be done in obedience to the commands of our great master, Job xxii. 2, 3. xxxv. 7. Ps. xvi. 2. is not of debt, or claim of right, but of grace, see Whitby ad loc.; and consult also, on this whole context, an elaborate dissertation in Grotius on ver. 7—10. which does not admit of abridgment. Christ, saith Whitby, appears to reason thus: “It is the duty of servants to minister to their lord; and when they have done all that is required, they do not merit
even thanks, ver. 9. having only done their duty. If, then, I treat you more liberally, rather as friends; minister unto you, Luke xii. 37. and place you over all that I have, ver. 44. do not fill your minds with the idea that I owe you such favours, but acknowledge that you are yet unprofitable servants, and have only performed your duty.” Whitby.

V. 11.—of Samaria and Galilee.] διὰ μικροῦ Σαμαρείας—for some part of the way, along the borders between those two countries. So the Hebr. עַלְבּ, in medio, is often μεσας between; and thus δια, as διὰ νησιων, inter insulas. So here the Arabic and Syriac, “between Samaria and Galilee.” He passed from Perea over the Jordan, then by Samaria into Judea. Whitby. Clarke Paraph. Perhaps this may be a refinement, and no exception need be taken that Galilee is mentioned the last. The text may mean no more than that he passed through part of Galilee and Samaria.

V. 12.—ten men—lepers, which stood afar off:] The lepers were excluded the cities by Lev. xiii. 45, 46. i. e. those cities which were walled in the time of Joshua, for they were esteemed as the camp of Israel; but they were admitted to come into villages, and to consort with each other; Pesachin. fol. 67. 1. Lightfoot. They were obliged to stand at a distance, and call out, נִנְנָה, נִנְנָה. Levit. ubi supra. Grotius.

V. 14.—show yourselves unto the priests.] Lev. xiv. 2. See note on Matt. viii. 4. It is noticed by Tertullian, that Christ here decided the question in favour of the sanctity of the Temple at Jerusalem, against the Samaritans and Mount Gerizim, by send-
ing this Samaritan to the Temple. Grotius. So Whitby.

V. 18.—are not found.] εὑρίσκεσθαι as Hebr. אִישׁ is apparere; Rom. vii. 10. Phil. ii. 8. Thus Hebr. Prov. x. Grotius.

V. 18.—save this stranger.] ἀλλογενής as Hebr. יג. Thus Josephus names the Samaritans ἀλλοσπαίεται. They were formed from a colony of Cuthæans, 2 Kings xvii. 24, &c. and are yet called by the Jews in reproach, Cuthim: yet they had the Pentateuch; and many Jews who had offended against the law of meats, or of the sabbath, fled to Sichem, says Josephus, and dwelt there. Hence partly the hatred expressed in Ecclus. i. 26. Grotius.

V. 20.—with observation.] μετὰ παρεπηρῆσως as the English margin gives it, "with outward show;" not with royal splendour and triumph, μετὰ πολλῆς φανεροῦς, so as to render it conspicuous in the eyes of the world, as the Pharisees then, and the Jews now, expect it. Grotius. Whitby.—Michaelis observes, that there is no classical example of this word; but Kypke, Obs. Sacrae, tom. i. p. 302. has produced no less than three from Plutarch, Antoninus, and Longinus; to which Bp. Marsh adds a fourth from Arrian. Epictet. lib. iii. c. 16. tom. i. p. 425. ed. Upton. It is to be wished that Bp. Marsh had mentioned the sense in which these authors used it. Michaelis, par. i. c. iv. §. xiv. vol. i. p. 197. etnot. ad loc.

V. 21.—the kingdom of God] The kingdom of God is supposed by Lightfoot to be his glory manifested in the destruction of the Jews: but is rather to be taken in the usual and general sense of the coming of the Messiah. So Matt. xii. 28. Grotius.
V. 21.—is within you.] is among you; Hebr. ἐν μετα υμῶν, in medio vestri: the same as ἐν υμῖν, when used, as frequently in the O. Test. for παρ' υμῖν, apud vos. That it imports "within you," however true in general that the kingdom of God is spiritual, and in the heart of Christians, cannot well be concluded here, for the exposition appears forced. It is harsh to say, the kingdom of God is ἐντὸς υμῶν, intra vos, and not in outward splendour. It is not expressed, as it might have been, generally, ἐντὸς ἰστίν, or ἐν τοῖς ἐντὸς ἰστίν, or ἐντὸς ἀνθρώπου ἰστίν—but ἐντὸς υμῶν: whereas the Pharisees, to whom he spake, were no examples of having within them the kingdom of God. Lastly; the passage relates not to Christ's reign in the Church, but to his coming, or advent, into the world. Beza. "Ἐντὸς υμῶν is "among you," in medio vestri. Grotius. Our Lord, observes Whitby, speaks not of its power on the hearts of the Pharisees, but that the kingdom of the Messiah, which they inquire after, as not having appeared, is already among you, and beginning to be preached. So Gen. xxiii. 9. ἐν ὑμῖν, among you. See ver. 6. Thus xxxiv. 10. Exod. xvii. 7. Josh. iii. 5. Mic. iii. 11. Hence Christ's kingdom cannot mean the destruction of Jerusalem; for the Jews did not expect that should suddenly appear. Neither could it be said to be "among you:" nor did it come without observation, or many splendid signs of the Roman armies. Whitby. (This last may be questioned; for it was to come, said Christ, suddenly and unexpectedly, as a thief in the night, in the style of Scripture.) Ἐντὸς αὐτῶν is used by Xenophon, lib. i. Cyropæd. p. 212. of things with them in the camp. Macknight.

V. 22.—one of the days of the Son of man.] when in persecution after my death, ye, who now do not much value conversing with the Son of man, and
only look towards his reign of temporal glory, shall anxiously wish that ye might be again favoured, as now, with his presence. Le Clerc.—Hammond applies it to the Pharisees, in the destruction of Jerusalem, wishing for the opportunity of mercy now rejected. Ham. Paraph.

V. 24.—as the lightning.] See note on Matt. xxiv. 27. supra. The son of man and his kingdom is now among you, but concealed. After a time it shall come, in his day, in the day of the Lord, as St. Matthew, with glorious brightness, and pass like lightning through the world, when the effusion of the Holy Spirit is fully bestowed on the disciples. Beza. Grotius. Whitby.

V. 25.—be rejected.] See note on Mark viii. 31. supra.

V. 26.—the days of Noe.] See note on Matt. xxiv. 39. supra.

V. 31.—upon the house-top, to take it away.] This shows it cannot refer to the final judgment, whence there can be no escape; but to the destruction of Jerusalem, from which many Christians were preserved by flight. Doddridge. See Matt. xxiv. 17.

V. 33.—to save his life] See note on Matt. xvi. 25. supra.

V. 33.—lose his life, shall preserve it.] ζυγόνωσεν signifies to preserve, LXX, Exod. i. 17, 18, 22. Hammond. Whosoever shall seek to save his life, by fleeing to or remaining in Jerusalem, shall lose it: and whoever is exposed apparently to lose it, by being exposed in the lesser towns, as in those at the head of Jordan (Grotius.), to which the Christians
resorted, shall preserve it. See Matt. xxiv. 16. Le Clerc.

V. 34.—In that night] See Matt. xxiv. 40. shall be taken by the enemy, the other left.

V. 37.—the body is,] σῶμα, the same as πτῶμα, the carcase, in St. Matthew. Thus Porphyry observes of Homer, that he calls the body of the living δίψας, but where the soul hath left it, always σῶμα: as,

Σῶματ' ἀκηδέα κεῖται ἐνι μεγάροις ὀδυσσός.

Grotius.

V. 37.—thither will the eagles] Compare note on Matt. xxiv. 28. supra: or, it may mean no more than that the like causes will always produce the like effects. The question is, Where Lord? Of what destruction do you speak? The answer is: I spoke first of the destruction of Jerusalem; afterwards, of that of the last great day; for wickedness shall always here and hereafter, produce misery. Clark's Sermons. Doddridge. I think this the best sense. Gilpin.

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CHAP. XVIII.

The parallel passages are:


V. 1.—always to pray,] πάντοτε. These and similar expressions, as ἀδιάλειπτος, imply "frequently,"

predicted by Google
John xviii. 20. or, 'with perseverance,' 'day after day;' as here, and 1 Tim. v. 5. Eph. vi. 18. 'Thus, the morning and evening sacrifice is named 'a continual sacrifice,' Dan. viii. 11. LXX, διαπανος' et Lev. vi. 20. Num. xxviii. 24. 31. And, in allusion to this, the author to the Hebrews saith of our High-priest, 'By him let us offer up the sacrifice of praise to God continually.' Here, 'to pray always,' is to pray, ἐν παντὶ καιρῷ, in every season," xxii. 36. Thus 1 Thess. v. 17. answers to Eph. vi. 18. So 1 Macc. xii. 11. Whitby, note on 1 Thess. v. 17.

V. 1.—and not to faint:] Μὴ ἐκκακάειν, as explained by Macknight, Hesychius, and Phavorinus, signifies negligence, or carelessness. 'Faint not' seems to be taken from an idea that the word should be ἐκκακάειν: but the MSS. agree in the present reading. It perfectly suits the import of the parable, to "pray at all times," and "the continual coming," ver. 5. This sense of the word takes place 2 Cor. iv. 1. Gal. vi. 9. 2 Thess. iii. 13.: but, as κακός in Greek is sometimes 'fearful,' or 'cowardly,' as well as 'idle' and 'slothful,' ἐκκακάειν is sometimes determined by the context to signify 'discouraged,' or 'timid,' under afflictions. So 2 Cor. iv. 16. Eph. iii. 13. These are all the places in which the word is used in the N. Test. Hammond.

The discourse is continued, as appears by the particle δὲ (Macknight,) from the last chapter, and still refers to the coming of Christ on the destruction of Jerusalem. Μὴ ἐκκακάειν here, therefore, is not to faint upon the prospect of the approaching afflictions. Lightfoot. So Whitby, and most commentators. Whitby observes, that ἐκκακάειν is not properly to be slothful, but malis succumbere, to faint or despond. So the Lexicons. And thus especially, when, as here, it relates totribulations. So Eph. iii. 13. 2 Cor. iv. 16. And thus also in Gal.
vi. 9. the word is explained by μὴ ἐκτάσει, not to faint. And these terms are joined Ἡβ. xii. 3. Thus also θ. Thess. iii. 13. spoken of those in affliction, as i. 6. and in danger of lapsing, iii. 2, 3, 5. has the same import. Whitby.

V. 2.—neither regarded man: So the Cyclops in Homer:

Οὐδ’ ἂν ἵγω ἑκτοκε ἵκσθος,—&c. Odyss. I. 277.

Grotius.

V. 3.—Avenge me of] ἐκδίκησον μοι, (so Acts vii. 24.) as the Latin vindicare is sometimes to revenge; sometimes, as here, by any proper means to restrain or remove an injury. Thus Cicero defines vindicatio to be the means by which any force or contumely is repelled. Grotius. Thus ἐκδίκεω, Luke xviii. 3. vindico te ab adversario tuo. (Scapula.) It is here, “do me justice against my adversary.” Whitby Paraph. This is the undoubted import; and the idea of revenge in the English version should not be suggested. Doddridge.

V. 4.—for a while:] ἐξ ἀρρένου, per multum tempus. Vulg. et Beza. A phrase familiar to St. Luke, expressive of any space of time, long or short; as Acts xv. 33. et xix. 22. Here it cannot be supposed very long, that the judge resisted the importunities. Grotius.

V. 5.—her continual coming] εἰς τίλος, rightly translated. It is the LXX phrase for τιλίθα, perpetua; as Ps. lxxiv. 1, 10, 19. xiii. 1. lxxix. 19. Thus St. Paul, 1 Thess. ii. 16. and St. John xiii. 1. Thus the Syr. et Arab. Grotius. So Lightfoot; instancing Job xiv. 20.
V. 5.—she weary me.] ὑπωπτοίζειν is an agonistic term, and derived from ὑπότισον, which properly signifies the part of the face under the eye; and a lividness or blueness on that part from a blow. It is properly expressed in Latin by suggilare, (Erasmus,) as in the Vet. Gloss. Hence it is used by a metaphor to express disgrace; and suggillare has the same figurative meaning. The sense here is, "lest her continual coming shame me;" or lest, by repeated and fruitless attendance, she be provoked to railing and contumely. But the former is the most proper sense, and agrees best with εἰς τὸ λογον, which the LXX put for νῦν in Ps. ciii. 9. and is ordinarily translated "for ever," so 1 Thess. ii. 16. a long continuance. "Consulatus Auli," says Cicero, "non tam consulatus, quam magni nostri hypopion:" his consulship is a mere reproach to Pompey, who made him consul. So Nilus, ἀνεκδοτ. Narr. c. 6. ὑπότισι δεξαμενον, receiving (these expressions) as upbraiding of his own conduct. Hammond. Le Clerc. Or thus; from 'to beat' on the face, ὑπωπτοίζειν imports 'to beat' in general; as 1 Cor. ix. 27. Hence the metaphorical meaning is, to give great pain; to raise feelings of uneasiness in the breast of the judge by her representations. This connects properly with ver. 6, 7. Macknight, from Beza. ὑπωβολός, a Latinism, saith Grotius, of which there are many in St. Luke. ὑπωπτοίζειν is strictly, obtundere: and the figurative sense of obtundere is, 'to repeat even to fastidiousness.' So Ter. "obtundis, tametsi intelligo." And Cicero, "si meministis, obtundam." Therefore the Syr. renders it well, "molestia sit mihi;" and the Arab. "vexet me."

V. 7.—his own elect.] the Christians as well as the Jews; Grotius: also those whom God elects
or approves of, those who profess Christianity, Matt. xx. 16. Le Clerc.

V. 7.—though he bear long with them?] And is he slack towards them? Compare LXX, Ecclus. xxxv. 17, 18, 19. Μακροθυμία, patience, or long sufferance, signifies slackness of punishment, or the deferring of it. Here μακροθυμῶν is in the participle; and to be supplied with the verb ἐσται, which is ordinarily understood. In very ancient copies, as the Alex. and those used by S. Chrysostom, by Antiochus, (λογ. κτ. p. 1075. C.) and by the Vulgate, Syr. and Arab. translators, it is read μακροθυμεῖ. Thus the sense is complete: “Doth he delay?” or, “Is he slack toward them?” in doing justice to them. Certainly he shall not. See Theophylact. This Grotius approves. The occasion of this saying here is probably to remove the objection and stumbling block in the way of the Christians or converted Jews, that constant afflictions awaited them; whilst the Jews, their opponents, continued in prosperity. Christ here assures them of the impending destruction that should soon overwhelm the Jewish worship and nation, and that the persecuted believers should be speedily delivered. xxii. 28. also Matt. xvi. 28. xxvi. 64. John xxi. 22. To the same purpose the Apostles, in their Epistles, often mention the suddenness and certainty of this vengeance, to comfort the converts dispersed by the persecution in Judea. So Rom. xiii. 11. as Matt. x. 22. So Jan. v. 1, 4, 7, 8. So 1 Pet. iv. 7. who, as St. James, wrote to the dispersed converts. So 1 John ii. 18. Thus Heb. x. 25. Luke xxi. 22. And, as this day of vengeance was near at hand, or at the door, it could not be the day of judgment, before which so many centuries have already intervened. See Matt. xxiv. 34. Hammond.—Whitby agrees that μακροθυμεῖ, with an interrogation as above, suits well with the succeeding
words: "I tell you, he will avenge them speedily:" and also with ἐν αὐτοῖς, which has no other substantive to refer to but the elect; and with the corresponding passage in Ecclus. ut supra. Yet, as the usual reading is μακροθυμῶν, and because sinners, as the unbelieving Jews, and not the elect, are reckoned as objects of God's long-suffering, as Rom. ii. 4. ix. 22. 2 Pet. iii. 9. others expound it thus: "Shall not God avenge his elect, though he bear long with those who afflict them, and thus seemeth for a time not to hear them?" Whitby.

V. 8.—avenge them speedily.] ἐν ταχείᾳ. Rather, "suddenly, when he doth come;" which renders the conclusion of the preceding verse, in the usual translation of it, perfectly consistent, and reconciles the sense. Macknight, from Beza.

V. 8.—shall he find faith on the earth?] Shall he find a belief that he will thus come to execute vengeance on the Jews? The converted, or Christian Jews, pressed with continual sufferings, began to grow weary and faint in their minds, and to ask when is the promise of his coming; and even to forsake the assemblies of the saints, Heb. x. 25. inso-much that all the Epistles addressed to them are manifestly designed to keep them stedfast in the faith. Whitby. Hence Doddridge would restrain ἐν τῇ γῇ γῆς, to "faith in the land," as Acts vii. 3, 4, 11. &c. i.e. of Judea. That the Hebrews were in danger of being wearied by persecution, and of lapsing from the faith, compare Heb. iii. 12—14. x. 23—39. xii. 1—4. Jam. i. 1—4. ii. 6. v. 10. 1 Pet. ii. 20—25. iii. 14—17. iv. 1, 2, 12—19. v. 9, 10. Doddridge.

V. 9.—were righteous.] x. 29. xvi. 15. Chilo being asked what was the most difficult thing? an-
swered, "To know one's self;" τολλα γὰρ ὑπὸ φιλανθρωπίας ἐκαστον ἑαυτῷ προστίθεναι. Grotius; where see the quotations from Chrysostom and Macarius.

V. 11.—stood—with himself:] σταθεὶς πρὸς εαυτὸν: "The Pharisee, standing by himself, prayed thus." Beza, supported by Camerarius, and followed by Whitby, and Doddridge, who refers to Isa. lxv. 5. concludes, that he separated himself, or stood apart from the Publican, as impure, Luke vii. 39. and hence their washings when they returned from the market, Mark vii. 4. But Grotius apprehends it was no more than the constant usage; the Pharisee standing in the court of the Israelites, the Publican in that of the Gentiles. The Pharisee is said to stand apart, to imply that he poured forth his secret thoughts. Ἰπ] is used in this sense, of "with themselves," Mark ix. 10, 33. x. 26. xiv. 4. xvi. 3. Add 1 Cor. xi. 3. Grotius.

To prevent misapprehension, it may be noticed, that the court of the Israelites, as given by Lamy and Calmet, is named the court of the Women by Lightfoot and Prideaux, who place the court of the Israelites in that part of the court of the Priests where the Israelites stood when their own sacrifice was respectively offered; but bold, that usually the men were in the area, and the women in the galleries of the court of the women: whereas Lamy and Calmet call the whole second court, the court, not of the women, but of the Israelites; assigning the east side of it to the women, and the three remaining sides to the men. Compare their different plans of the Temple.

V. 11.—God, I thank thee] That thanksgiving, with the Jews, was also deemed prayer, see notes on ch. xi. ver. 1, 4. supra. See Grotius.
V. 12.—*I fast twice in the week,*] The Jewish fasts were on the second and fifth days of the week. Maimon. Taanith. c. 1. (So Epiphanius, Theophylact, and Const. Clementis. Grotius.) It was very usual for ἕν, “the single person,” i.e. a private person, to devote himself to stated and repeated fasts for religion’s sake; and these also were on the customary days; Taanith. fol. 12. 1. Lightfoot. The Christians, when they seceded from the Jews, changed the days to Wednesday and Friday: “Stationibus quartam et sextam sabbati dicimus.” Tertullian. The Constit. Clem. give the reason: “Let not your fasts be held on the same days as those of the hypocrites, μετὰ τῶν ὑποκριτῶν, i.e. of the Jews, for they fast on the δευτέρα σαββάτων, καὶ πέμπτη.” So Clemens περί τοῦ ἁλιθως γνωστικοῦ loquens. Epiph. contr. Aetium. Ambros. Socrates. August. Hierom. Grotius, Add. Can. Apost. 61. Const. Apost. lib. v. c. 15. c. 20. and other references in Whitby.

V. 12.—*tithes of all*] Matt. xxiii. 23.

V. 13.—*lift up so much as his eyes unto heaven,*] Grotius is very full in the proof that the ancient nations, including the Jews and Christians, were accustomed to raise their eyes and hands to heaven when they prayed. Thus of the Jews, Philo is express. So Lam. iii. 41. 1 Kings viii. 54. Philo de Jud. Alex. Scriptor. lib. De mundo. Of the Christians, see Clemens. Strom. vii. Salvian. lib. i. De gub. Dei. Thus Tertullian, “in cœlum suspicientes Christiani manibus expansis—capite nudo;” and Chrysostom. So St. Paul, 1 Tim. ii. 8. “lifting up holy hands,” a sign of innocence. Of the Heathens, see Homer:

Θεοὶ δὲ χύραι ἀνασχών.

*Ad cœlum tendens ardentia lumina frustra—* Virgil.
Arrecto vultu solum hoc, et pallidus, oras—

Juvenal.

and a hundred other passages of the historians and poets. Yet the humility, he adds, of the publican in this parable made that submissive manner be imitated and recommended amongst Christians; as by Tertullian, and Cyprian. de Orat. Dominic. Grotius. In truth, it is contended by Lightfoot, that the Talmudists directed the more devout Jews at least, and the disciples of the wise, to pray with their eyes downward. Maimon. in Tephillah. Ibid. Peah. c. 5. And this manner, it should seem from Lucian, might have prevailed also with the Christians. Lightfoot.

V. 14.—rather than the other:] ἡ Ἰκευνος, potius quam ille; with µᾶλλον understood. (See note on xv. 7. supra.) Two MSS. with the Syr. read παρ’ Ἰκευνον in the same sense. Several Greek MSS. have ἡ γὰρ Ἰκευνος, where it can only be that γὰρ is redundant. Beza.—Grotius approves of παρ’ Ἰκευνον from the Syr. Vulg. Tertullian, and Cyprian; but Mill insists, that the Alex. almost all the MSS. of Stephens, and all the most valuable MSS. have ἡ γὰρ Ἰκευνος, where γὰρ is redundant; and that it has been rejected, from its import not being rightly understood. Mill ad loc. et Prol. N. 1563. Whitby inclines, with Beza, to the present text, as very agreeable to the Hellenistic idiom to omit µᾶλλον. So Hos. ii. 7. Jon. iv. 3, 8. Whitby ad loc. et Exam. Millii.


V. 15.—they brought—also infants,] See note on Matt. xix. 13. supra.
V. 18.—*A certain ruler*] See the notes on Matt. xix. 16, &c. supra.

V. 34.—*they understood none of these things:*] They understood not how they corresponded with their own expectations of a temporal kingdom, raised on the partial Jewish interpretation of the prophecies relative to the Messiah; and also with their traditions, that the Messiah should not die; John xii. 34. Whitby, Paraph. Hence they might doubt if there were not some allegory hidden in these sayings. Grotius.

V. 35.—*as he was come nigh unto Jericho,*] In Matt. xx. 29. and Mark x. 46. Christ is said to have come out of the town of Jericho. These trifling differences do not affect the credit of historians. In such concise relations they must necessarily happen. Christ might abide in or near that city some time. Le Clerc. See the notes on Matt. xx. 29, &c.

CHAP. XIX.

The parallel passages are:


V. 4.—*a sycamore tree*] See note on xvii. 6. supra.
V. 7.—*to be guest with,*] καταλυσαι, to rest as on a journey; to unbind the burdens from the beasts, or lay down what the travellers themselves might carry. Doddridge.

V. 8.—*the half of my goods I give,*] δίδωμι, I now purpose to give—moved by Christ’s precepts, and to show the sincerity of his conversion. This is confirmed by σημερον, which follows. Grotius. Whitby. Zaccheus said, he was from that time prepared to give half of his goods to the poor, and to restore four-fold to those he had injured. See Exod. xxii. 1. He invites them to make their claims; and if they decline making them, he compensates it by his liberality. He declares this to silence those who murmured at our Lord’s sitting at his table. Le Clerc. Or, δίδωμι may import, ‘I give,’ in the present tense indefinite; i. e. “I am always accustomed to give.” Macknight.

V. 8.—*by false accusation,*] Ἐσύκοφάντασα is properly, to accuse falsely; then also, any kind of oppression. Heinsius. Doddridge. When a tax was levied, the publicans are supposed to have fixed the proportion according to each one’s estate; hence many frauds and exactions. Lightfoot.

V. 8.—*four-fold.*] Not by adding a fifth part, as the Law required when the thing taken was voluntarily restored, Num. v. 7. nor by restoring double, as when a thing taken away was found in their hands, Exod. xxii. 4. but by restoring the highest penalty, what the law only required in strictness when an ox or a sheep was killed after it had been stolen, Exod. xxii. 1. Whitby from Grotius. However all goods dishonestly obtained were to be restored, or given to the poor. The form, for instance, was: “I. N. the son of N. having scraped or ga-
thered up such a sum by the fruits of the seventh year; behold, I give it all to the poor!" Lightfoot.

By the Roman law, an oppressive publican was obliged to restore four-fold, but that was only after conviction, Salmes de Fen. p. 242. otherwise a simple restitution was sufficient, and in all common legal cases, restoring twice as much. Digest. de Publicanis. Doddridge.

It is observed, that Zaccheus, to have a competency, after giving half his goods to the poor, and restoring four-fold, could not have been guilty of many acts of injustice (Macknight.), much less than an eighth part could only have been so acquired. Tillotson, Serm. Doddridge.

V. 9.—said unto him,] πρὸς αὐτὸν, rather "of him;" as Rom. x. 21. et Ps. iii. 2. and ch. xx. 41. infra. Grotius.

V. 9.—to this house,] τῷ οἶκῳ τοῦ θεοῦ. Synecdoche. It imports, the master of the house; as x. 5. supra. Grotius. This appears from the αὑτός, ipse, afterwards. Theophylact. But it may be reasonably and charitably extended to the family; as was the case with others converted in the N. Test. Acts x. 2. xvi. 14, 15, 33, 34. xviii. 8. John iv. 46, 53. Whitby. Yet Le Clerc thinks the term οἶκος may be well meant of the family.

V. 9.—is the son of Abraham.] Not a son of Abraham by faith, as Beza would explain it, for that was an idea of which the Jews were then ignorant; but a real son of Abraham by birth or descent. Zaccheus was a Jew, and not a Gentile; and the meaning is, "For this man also, though deemed unworthy by his profession, is so just as to be rightly esteemed a true son of Abraham." Many of the Jews were publicans, especially those who had obtained the freedom of Rome: and the murmuring of the Pharisees
was not that Christ abode with a Gentile, but with a Sinner. Josephus acquaints us, B. J. lib. ii. c. 25. that some of the Jews were even Roman knights in Judea; and the knights presided over the tribute. The name of Zaccheus is purely Hebrew, Ezr. ii. 9. viii. 14. and his restoring four-fold showed his respect to the law of Moses. Grotius. Thus Christ, in the next verse, came "to seek and to save that which was lost;" i. e. as explained Matt. x. 6. "the lost sheep of the house of Israel," (of which Zaccheus was one.) Also it is expressed, this man, ἵστατι, is a son of Abraham. If it had been meant of faith, it more probably would have been αὐτὸς ὁ Ἰσραήλ ἤγενετο he is made, or is become, the son of Abraham. Lightfoot.

V. 11.—as they heard] They thought that the kingdom of God should immediately appear, when they had just heard that Christ was come to seek and to save that which was lost, or to bring salvation to the sons of Abraham. Grotius.

V. 12.—A certain nobleman, &c.] This parable is plainly formed from the tributary kings of that age, who received their crowns from the Roman emperor. Thus Herod went to Rome to obtain the kingdom of Judea from Anthony, Jos. Ant. xiv. 25, 26. and again, to have it confirmed to him by Augustus, Id. lib. xv. 10. Sometimes, as in the case of Archelaus, the Jews sent an embassy to petition the emperor against the candidate; Ant. xvii. c. 11, 15. The parable is raised on these usages. Thus Archelaus, for instance, was a man of birth or rank, εὖγενῆς—the son of Herod. He went into a far country, into Italy; to take unto him a kingdom, that of Judea; and to return. But his citizens hated him, and sent
an embassy after him, saying, before Cæsar, We will not have this man to reign over us: which petition, however, they were not able to obtain. Therefore he returned, having received the kingdom, ἔθναρχίαν παραλαβὼν, says Josephus, and took a severe vengeance on those, ver. 27. who would not that he should reign over them. The application is to Christ, who foretells that he shall go, on his ascension, into a distant country, to receive the kingdom from his Father; and that he will return, to take vengeance on those who reject him, at the destruction of Jerusalem. Le Clerc. Hammond, Paraph.—Or, going into a far country to receive a kingdom, may be, Christ going forth by his Apostles to preach the Gospel to the Gentiles for a testimony to all nations, and call them to his obedience; and then, “shall the end come,” Matt. xxiv. 14. then shall he return to take vengeance on the Jews. Lightfoot. Whitby.

V. 13.—his ten servants.] That this parable does not relate to the same point as that of the talents, Matt. xxv. 14. see the notes there, supra.

V. 13.—ten pounds,] or minas: to each servant one. The μνᾶ, or mina, here mentioned, being sixty shekels, is, according to the usual estimation, of about 2s. 6d. to a shekel, seven pounds ten shillings. According to Prideaux, who estimates a shekel at three shillings, each mina is in value nine pounds sterling. Doddridge.

V. 20.—in a napkin:] ἐν σουδασίᾳ any linen cloth, as Grotius and most other commentators explain it. See note on John xi. 44. infra. Le Clerc thinks it may mean, in the stricter sense of the word, the sudarium, or handkerchief, which the Ancients used, to wipe the face in perspiration. Le Clerc.
V. 21.—*takest up that thou layedst not down.*] In St. Matt. xxv. 24. it runs, "who gatherest what thou hast not strewed," to the same purport. But St. Luke seems to have expressed the proverb more exactly. It is taken from the law or precept of the Hebrews and other nations. Take not up what thou hast not laid down. For instance; it was a law of Solon, Diog. Laert. in vit. Sol. § 57. praised by Plato de Leg. lib. xi. ἀ μὴ ἐδου, μὴ ἄνεληγ. See Le Clerc on Lev. vi. 3. The meaning is, Remove not what you may see laid or left, as money, garments, or other valuable things, on the road as you journey. Yet, as the finders had it usually in their power to conceal the detention, the restorers of these goods were esteemed just and honourable, and men who acted from regard to God, and not solely on the fear of the laws. On the contrary, an avaricious temper would be inclined to suppress and keep what he had casually found. A man of this disposition, who is accustomed to bend all opportunities to his own advantage, without a due regard to equity, is called, σκληρὸς in St. Matthew, αὐστηρὸς in St. Luke—hard, severe, impracticable, tenacious, selfish; as Price rightly observes on Matt. xxv. 24. Αὐστηρὸς is taken indifferently in a good or bad sense. Suidas. So to express, rough, and harsh, and savage. Thus Diodor. Sic. lib. iii. p. 168. of the Cynocephalis: "It has a fierce untameable aspect, πρόσοψιν αὐστηροτέραν." Le Clerc.

V. 22.—*an austere man.*] This is far from an acknowledgment that God demands of men more difficult services than he has furnished them for, or would assist them in; which is a most unrighteous thought of God. But his lord argues with the servant on his own narrow and base principles, and
shows that even upon them he would be justly condemned for his negligence. Doddrige.

V. 40.—_the stones would—cry out._] A proverbial expression, to show that it was impossible but the kingdom of the Messiah would be glorified. A miracle should rather be wrought; as Matt. iii. 9. Grotius. That is, says Whitby, rather hypercritically perhaps—would be glorified even by the Gentiles, held by the Jews to be an insensate and stupid people. So “lapidi loqueris,” Prov, ἵλιθαξίν, to be as stupid as a stone. Aristoph. p. 352. G. Whitby.

V. 41.—_and wept over it._] ἐκλαυσσάντος. Grotius observes, that Epiphanius in Anchorato, §. 31. mentions the omission of this clause in some copies. But Mill, Proleg. No. 797. p. 76. ed Küster, shows that it was the two verses 43, 44. of Luke xxii. that Epiphanius referred to. Yet there is some obscurity; for Whitby ad loc. and on xxii. 43. insists that Epiphanius also speaks, in the above place, of John xi. 35.; and that in another passage, Hær. 69. §. 66. he acknowledges ver. 43, 44. of xxii. were written by St. Luke, making no mention of variation in the copies.

V. 42.—_If thou hadst known._] Et is, here, utinam; “O that thou hadst known!” Grotius. See note on xii. 49. supra. The particle οὖ, that, prevents in some degree the above rendering here. Rather, “Happy hadst thou been if thou hadst known,” &c. This compassionate wish, as Deut. xxxii. 29. (Grotius.) shows that the Jews were not under any irreversible decree of destruction from the Almighty. Whitby. “O here, and ver. 43. is “because,” expressing that Christ here gives the cause of his tears.
ST. LUKE. CHAP. XIX.

Grotius. Καὶ σὺ, "Even thou," to whom I was peculiarly destined as a redeemer. Beza. Even thou, the beloved of God, the royal and holy city of David, Grotius.

V. 42.—in this thy day,[ the day of Christ's appearance, Zech. ix. 9. Isa. lx. 1. but chiefly of this visitation, Dan. ix. 26, 27. Grotius.

V. 42.—but now they are hid from thine eyes.] not by any of the signs of this event being suppressed by God, (on the contrary, every proof of Jesus being the Messiah was given), but by the wilful blindness of the Jews. So it is said, xviii. 34. that the death and resurrection of Christ were hid from the Apostles; yet Christ often foretold them. It was their own prejudices that prevented them from seeing the force of his words. Le Clerc. Thus Grotius.

V. 43.—a trench] χάρακα, castrum, a camp surrounding the place; for χάρακα, in Polybius, is translated by Cicero, castrum. So Tacit. lib. v. of Titus, at this siege of Jerusalem: "castris ante moenia positis." So Isa. xxix. 3. of the Assyrians. Josephus says of Titus, ἵκλευσε περιβάλλοντα στρατόπεδον. Thus St. Luke xxii. 20. "when ye shall see Jerusalem encircled ὑπὸ στρατόπεδων." It is the same idea. Grotius.—Titus, to reduce the city, surrounded it with a trench or rampart of thirty-nine furlongs, or stadia, with thirteen castles or forts without the wall, whose circumferences together amounted to three furlongs. J. B. liv. v. 31. This whole work was completed in three days. The utmost distress and misery followed amongst the Jews, J. B. lib. vi. 20.—the eating of their belts and shoes, the coverings of their shields; at length of hay, refuse dirt, and even of human flesh. Josephus relates many dreadful circumstances of this calamity. Hammond.

The parallel passages are:

Mark xi. 27. to xii. 40.

V. 6.—the people will stone us:] They had themselves accustomed the people to that violence. When they could not legally convict their enemies, they incited the populace to stone them. It was called the judicium zeli. See John x. 31. Acts xiv. 19. Grotius.

V. 9.—a long time.] ἴκανὸς, properly idoneus, then sufficiently long or great. So Plato, ἴκανὼ ὁδὸς, longa via, multa via. So viii. 27. Acts viii. 11. xiv. 3. xxviii. 9. Lex. Scapul. Grotius.
V. 16.—*He shall come and destroy*] This is the answer of the Jews, the chief priests, and elders. Compare Matt. xxi. 23, 41, 45. and here ver. 19. Hammond Paraph.

They said apart, or within themselves, "*God forbid!*" They did not openly apply the parable to their own destruction. The omission of slight circumstances often causes the appearance of disagreement in the Evangelists where none really exists. Le Clerc.

—The Sanhedrim do not deny that he would destroy such husbandmen; but, finding the parable was levelled at them, say, "*God forbid that we should be such!*" They could not speak the words "*God forbid!*" apart; for Christ replies to these words, when he looks stedfastly on them, and asks them, "*Is not the parable applicable to you?*" What is then the import of this scripture, "*The stone whom the builders rejected,*" &c. which you yourselves interpret of the Messiah? Whitby. Grotius.

V. 20.—*And they watched him,*] Παρατηρεῖν is rightly interpreted, the seizing the opportunity to injure. So xiv. 1. So especially of servants—observare. Le Clerc.

V. 20.—*spies,*] ἵγκαθίζουσι, subsessores, liers in wait; as those who καθήνουσιν ἐν ὑπαίσ ἴδειφόντες. It answers to the Hebr. אֲדֹנָי and תַּחְצָא. Grotius.


V. 20.—*of the governor.*] They had failed in their attempts to convict him with respect to the Law. They now attempt to betray him to, or accuse him before the Roman governor.

V. 27.—which deny that there is any] which contend there is no resurrection, ἀντιλέγοντες—MH εἶναι. The Hebr. בֵּית signifies μακέσθαι, to contend, and also to contradict. Hence the Greek ἀντιλέγειν, to contradict, is taken to express the other sense of the Hebrew word, to contend. Hammond. Ἀντιλέγοντες μὴ εἶναι. So Thucydides: οὐκ ἀντιλέγω, ὡς οὐ πονηρὰ εἶναι. Grotius.


V. 34.—of this world] of this present life. See Theodoret and Athenagoras apud Grotium.

V. 46.—to walk in long robes,] ἐν σταλαῖς. This appears to be in the Latin sense of stola, a woman's robe, which was long; for, in Greek, στολὴ signifies either a woman's or a man's garment. But the men's were shorter, and also called χιτώνες, or tunics. Thus Epiphanius understands this passage of a woman's garment, γυναικικῶν ἵματων, Hæres. xvi. to mark the length. All the Jews seem to have worn their garments long; hence, as in other nations, the term accingere, to gird themselves, when preparing to do any thing; but the Pharisees uncommonly so. Lamy, App. Bibl. p. 239. The garments were worn to touch or sweep the ground, that no part of the feet might be seen:—the Talith. Bava Bathra. fol. 57. 2. Lightfoot.
CHAP. XXI.

The parallel passages are:


V. 1.—*into the treasury,*] Into one of the chests, of which there were several placed to receive the free gifts for the use of the Temple. See note on Mark xii. 41. supra.

V. 6.—*these things which ye behold, the days,* &c.] There is an irregularity of construction here, to be found in the best writers, where the conclusion of the sentence does not exactly answer to the beginning. It should be either, "These things which ye behold shall be totally thrown down, for the days shall come," &c. ; or, τούτων ἄ τιθεωρεῖτε, "of these things which ye behold, the days shall come in which one stone shall not be left," &c. So Ter. Phorm. Act iii. sc. 2. Phrases of this kind seem colloquial inaccuracies. Le Clerc.

V. 6.—*these things which*] Ταῦτα ἄ τιθεωρεῖτε not with an interrogation, but instead of τούτων ἄ τιθεωρεῖτε. It is a mode of construction very frequent in the sacred writings. Whitby gives examples from the LXX, Ps. xviii. 30. civ. 17. Hos. ii. 11. xii. 7. Nah. i. 3.: from the N. Test. Acts vii. 40. x. 36. 1 John ii. 27. Rev. ii. 26. vi. 8. where "as for" is understood. Thus the Latins: Urbem quam statuo, ves-

Vol. II. Y
trans. And Plautus, Capt. Prol. Act. 1. sc. 2. Amph. Act. 4. sc. 1. Grotius. Whitby. It cannot be interro-gatively, as has been supposed, for then α, which, would be redundant. Le Clerc.

V. 11.—fearful sights and great signs] See Jos. B. J. lib. vi. 31. The signs from heaven were, a flaming sword in the air, a comet, a great light between the temple and altar, &c. Although these of themselves had no connexion with futurity, yet Christ having foretold that they should appear, they became, by the appointment of God, signs of the approaching destruction. Le Clerc.

V. 15.—a mouth and wisdom.] Thus of Stephen, Acts vi. 10. where St. Luke has the same expressions. The Apostles and Martyrs needed no affected and laboured eloquence, no eloquium calamistratum:

"Ἀφλοὺς ὁ μῦθος τῆς ἀληθείας ἐφ.
Grotius.

V. 18.—hair of your head] This is a proverbial expression, as Grotius truly observes, referring to 1 Sam. xiv. 45. 2 Sam. xiv. 11. 1 Kings i. 52. Acts xxvii. 34. but is not here to be explained by saying, with him, that God will compensate the evil they suffer, or produce good to them on the whole; but, as in the above passages, that God will preserve the Christians in the present impending danger of the siege of Jerusalem. This he conspicuously performed. The Pseud. Clem. Recogn. lib. i. § 39. and Theodoret in Zech. xiv; 2. speak of this singular preservation. Whitby. See note on Matt. xxiv. 22.

V. 19.—possess] Κραυθα is here rather, to ac-
quire or gain, ἔποι, Syr.; as Matt. x. 9. Acts i. 18. viii. 20. xxii. 28. and often in the LXX. Per tolerantiam salvos facietis vosmet ipsoes. Tertul. Grotius. Thus rendered by Whitby: "You shall have your lives preserved as the reward of your Christian patience." Compare the Greek text. It is the same as ἑρϊσκεῖν, Matt. x. 39. xvi. 25. explained in St. Luke by σῴζειν, οἰογενεῖν. Grotius.

V. 23.—distress] ἀνάγκη, similar to βίανος, Gr. violent and severe evils. So Tobit. iii. 6. Baruch vi. 37. The paraphrasts give the word from the Greek in the Chaldee πάνη. Chrysostom, in 1 Cor. vi. 5. explains it by ἀφωντὶ κακά. Grotius.

V. 24.—captive unto all nations:] There perished by sword and famine, in the siege of Jerusalem by Titus, as Eusebius, Eccl. Hist. lib. iii. c. 7. states from Josephus, a hundred and ten myriads, or 1,100,000 Jews. In the course of the whole war 97,000 were made captive. Joseph. J. B. lib. vi. c. 44, 45. Except those reserved for the triumph, the rest were sent as slaves into Egypt, or dispersed over the provinces, to be cast to the wild beasts in the amphitheatre. The children were sold. Hammond. Le Clerc.

V. 24.—the times of the Gentiles be fulfilled.] Hammond supposes this to take place after the banishment of the Jews by the emperor Adrian, when he changed the name of Jerusalem to Αἰλια; and the Gentile Christians had a church there, of which the first bishop was named Marcus. Euseb. Eccl. Hist. lib. iv. c. 5, 6. Le Clerc refers it to the time of Constantine, when he destroyed the Idol temples of the Gentiles at Jerusalem, and erected Christian churches. Euseb. Vit. Constan. lib. iii. c. 26. Le Clerc.—Gro-
tius apprehends that the time, καὶ ῥοç, of the Gentiles may imply the time of God's patience with them, when converted, yet falling from the discipline and practice of goodness, till he by them provoke the Jews to return to him, and to be also converted and restored to his favour before the end of the world; Isa. lxv. lxvi. Jer. xvi. xxxi. Ezek. xx. xxxvi. xxxvii. Hos. iii. 3, 4, 5. See Grotius ad loc. Some interpreters say—till the full number of the Gentiles, whom God shall call, be completed. Whitby, however, amply refutes the surmises of Hammond and Le Clerc, and proves, that it is the season of the full conversion of the Heathen Gentiles, when the Jews also shall be converted and received into grace, and all nations shall flow in to them, Rom. xi. 12, 13, 14. See his Appendix on the 11th chapter of the Romans subjoined to that epistle. Thus also Bishop Newton on the Prophecies, lib. ii. Thus Lightfoot is of opinion, that the fulfilling of the Gentiles shall not be before the end of the world.

V. 25.—distress of nations.] ἰβον. The nations here are the tetrarchies of Palestine, so divided by the Romans, Luke iii. 1. See note on Matt. xxiv. 7. Hammond. The nations may rather be extended to all the Jews in every part of the earth, who all concluded that the Mosaical law would continue to the end of the world, and thought the end was approaching on the destruction of Jerusalem. Le Clerc.

V. 25.—the sea and the waves] The sea, Hammond conjectures to mean possibly Galilee, as seated on the lake of Galilee. See his note on Rev. vii. 1. And Vespasian destroyed the Galileans, the most valiant nation, ἰβον, of Palestine. (Josephus.) But, he reasonably concludes that these terms of heaven, earth, sea, only describe the universal destruction of the Jews. See Hammond, note on 2 Pet. iii. 7, 10.
The Prophets paint the heavens, earth, and sea, in dreadful commotion, and the nations in immediate expectation of a final dissolution, when they wish to describe any uncommon change that is impending; as see in Isa. xiii. on the destruction of Babylon. Le Clerc. The sea, in prophetic language, is the world in a fluctuating and tumultuous state. Grotius. It may refer to two remarkable storms at sea at that period. Joseph. J. B. lib. iv. 17. lib. iii. 29. Whitby. But this is not so probable.

V. 34.—unawares.] αἰφνίδιος. So also St. Paul, 1 Thess. v. 3. St. Paul frequently uses the same expressions with St. Luke. Thus ver. 36. and 2 Thess. i. 5. So that it may reasonably be supposed that he wrote in Greek some of the discourses of our Lord, inserted in St. Luke. Grotius. So the account of the institution of the Holy Supper, Luke xxii. 1 Cor. xi. where Matthew and Mark agree also nearly verbatim; a sign that Mark might have abridged St. Matthew. Wall ad Luc. xxii. 19.

V. 35.—a snare] from Isa. xxiv. 17.

V. 36. Watch—and pray] These are admonitions expressive of human diligence and exertion, connected with the divine grace. Grotius.

V. 36.—to stand before] Ps. i. 5. So Nah. i. 6. Ezr. ix. 15. Grotius.

V. 37.—abode] See note on Matt. xxi. 17. Probably he continued in prayer throughout the night. Grotius.

V. 38.—came early] בָּרֹחֵי Hebr.; as Exod. xxxiv. 4. et alibi. Grotius.
CHAP. XXII.

The parallel passages are:

Matt. xxvi. and Mark xiv. in many parts of those chapters.
Also see John xiii.

V. 3.—*Then entered*] That is, two days before the passover. So John xiii. 1, and 29. This supper was before the feast. Here the consultation with the chief-priests to betray him was before the days of unleavened bread, ver. 7. Whitby. See note on Matt. xxvi. 6. supra.


V. 6.—*absence of the multitude.*] ἀνεὼ γὰχλου, without a tumult. The Hebrews use יבּם, literally
a multitude, for a tumult, or noise, also. See [Fore- 
rius on Isaiah, p. 197. Hammond.

V. 8.—And he sent Peter and John.] Here is a 
slight inversion. Christ did not send Peter and John 
till after his disciples had inquired of him where he 
chose to eat the passover. Compare Matt. xxvi. 17. 
and Mark xiv. 12. Le Clerc.

V. 15.—With desire] So Gen. xxxi. 30. and LXX; 
Num. xi. 4. The reason of his anxiety was probably 
his wish to institute the Lord's Supper. Grotius.

V. 16.—until it be fulfilled] Till the paschal type 
be changed into the reality in the kingdom of the 
gospel. The passover was held as a sign, not so 
much of the deliverance from the destroying angel, 
as from the Egyptian bondage. And by this re-
demption, μετὰ βασιλέως, or escape, or going out from 
bondage, Philo, διὰ βασιλείας, Josephus and Symmachus, 
υπηρβασίας, was typified the deliverance from sin, and 
its wages, death, 1 Cor. v. 7. Origen adv. Cels. viii. 
John v. 24. John vi. The real passover, or passage 
from corruptible to incorruptible in heaven, com-
mencing by a transit from natural to spiritual, τοῦ 
ψυχικοῦ εἰς τὸ πνευματικόν, here on earth. Grotius. 
So Whitby.

V. 17.—And he took] These two verses are not 
found in the Syriac, but in all the Greek MSS. and 
in the Latin, Arab. and other versions. St. Matthew 
is more likely not to have observed the order of time, 
than these to have been interpolated. Grotius. See 
note on Matt. xxvi. 27. supra.

V. 19.—this do] The Romanists absurdly say, 
that it imports "sacrifice this." But σῶμα που ἢν is
not Greek for 'sacrifice a body.' The Latins do not say facere victimam, but victimá, understanding sacra. And you have "do this," of the cup. 1 Cor. xi. 25. Whitby.

V. 19.—of me.] chiefly, of my death, and all its benefits. Grotius.


V. 20.—in my blood.] Not in the blood of bulls and of goats, as the old covenant, but the "new covenant in my blood." The frequent or daily communion of the Lord's supper in the first ages seems to have been partly designed, that the converts from Judaism might be confirmed against their old covenant, by this solemn mark of its abolition. Lightfoot.


V. 22.—goeth, as it was determined;] κατὰ τὸ ὑποστήφιον. Thus Acts ii. 23. In these passages ὑποστήφιον is the same as προσφήνοι, Acts ii. 23. x. 42. xvii. 26, 31. that is, it is connected with, and arises from, prescience. God foresees and permits wickedness, as the treason of Judas; he does not cause it. All the Ancients held this rational and consistent opinion. So Acts xiv. 16. See Clem. Alex. Strom. lib. viii. Origen adv. Cels. vii. Cyprian. Cum sit mundi Dominus—haud quicquam fieri pos- sit, nisi quod fecerit, aut fieri ipse permiserit: "Neither is the divine prescience the cause of wickedness, nor does it induce a necessity of doing it." Chrysostom. See Whitby and Grotius ad loc. whose authorities from the Fathers are too long and numerous to
abridge.—N. B. Augustin was the first who inclined to the contrary opinion.

V. 24.—And there was also] ἵνα ἦν “there was,” not, with Grotius, fuerat, “there had been;” for this contention is not misplaced, it being related by Matt. xx. 25. and by Mark x. 42. after Christ’s admonition relative to his passion—“should be the greatest:” δοκίω is oftentimes an expletive, as 1 Cor. vii. 40. Whitby¹.

V. 25.—are called benefactors.] The Hebr. בּוּנָא, a prince, in LXX βασιλεύς, ἀρχων, τύραννος, primarily imports, liberal, benefactor. So Aristotle, Pol. lib. iii. “They made them kings ἀπὸ εὐργεσίας, who had been benefactors.” So Job xxi. 28. Hebr. בּוּנָא, beneficent; the LXX rendering it ἀρχων, the Targum also gives it, a prince. Hammoned.

It was the vanity of the princes of this age, though otherwise tyrants, to affect the title of benefactors, or εὐργέται. To attain it, they laid out immense sums on public buildings, or donations to the populace; and this not only in their own, but in the adjacent countries. Herod the Great expended great sums on Athens, Lacedæmon, Olympia, and other cities in Greece. Joseph. B. J. lib. i. c. 16. Spon, in his Itinerar. Græc. vol. iii. p. 35. gives an inscription, yet existing at Athens, in honour of Berenice, who is mentioned Acts xxv. in which the Athenians call her “The great queen Julia Berenice, daughter of king Julius Agrippa, and descendant of the great kings, benefactors, εὐργέτων, to this city.” (Note: Hyrcanus her ancestor had a statue at Athens, Jos. Ant. lib. xiv. c. 16.) The same title often appears on medals; see Spanheim, Dissert. vii. on the use of medals. We find from Josephus and Philo, that this was a name frequently and more particularly

¹ See the Annotations in loc.
given to the Roman emperors; see Grotius on Matt. xx. 25. These princes, whilst generous abroad, pillaged and oppressed their own subjects. Christ warns his disciples not to imitate this unjust and unreasonable liberality. Le Clerc. So Grotius. The construction of this sentence is parallel to that of Matt. xx. 25. "the great ones have authority over them." So here, "the princes, called benefactors, exercise authority over them." Hammond.

V. 26.—greatest—as the younger:] μείζων: he who holds an office or station in my kingdom; such were named πρεσβυτέροι. See Acts v. 6. I Tim. v. 1. Grotius. So Beza. Meίζων properly refers to seniority of age, when opposed to νεώτερος: but here νεώτερος is rather minimus, an inferior. Beza.—Lightfoot would insist, that it here also only refers to age; and that St. Peter was probably the eldest, which was the cause of the distinction which Christ showed him; and that he had joined in a dispute of precedence with James and John. Lightfoot.

V. 26.—he that is chief:] ο ἡγούμενος, "of the first rank;" the apostles, then the bishops; for thus the Ancients unite in interpreting Heb. xiii. 17. πείθοντες τοῖς ἡγούμενοις. Grotius.


V. 29.—I appoint unto you a kingdom:] As my Father has appointed or bestowed on me a kingdom as the reward of my sufferings, so will I on you as the reward of yours; 2 Cor. i. 7. 2 Tim. ii. 12. This kingdom is in a future world: therefore meekness and unambitious humility, as I have just now inculcated, become you here. Grotius.—Whitby would refer it to the government of the Apostles in Christ's kingdom on earth. Whitby.
V. 31.—*have you,*] as Job. i. 12. Hence it is plain that Satan cannot tempt without the divine permission. Whitby. The earnest address to Peter is so far from an argument in favour of his superiority or primacy in the Church, that it is obviously a reproof, and foreboding of his want of faith. Lightfoot.

V. 31.—*may sift you*] σινάσαω. Hebr. יָּטָב; as Amos ix. 9. in the LXX λυκμάν, to which this place may refer. Grotius.

V. 32.—*thy faith fail not.*] Thy faith, which will be soon so near shipwreck. Lightfoot. See Grotius ad loc. on the efficacy of the prayer of Christ for Peter, and how far his faith failed on his denial.

V. 32.—*converted,*] This may be only a Hebraism, as Ps. lxxxiv. 6. in the LXX, (Ps. lxxv. 6. in the Engl. version.) for πάλιν, i. e. σω πότε πάλιν σπαζον, “I have prayed that thy faith fail not; and do thou again strengthen thy brethren.” The foregoing words speak of danger, rather than a total lapse, which is implied in conversion. Grotius.—'Επιστρέφας is “returned from thy fall.” Whitby Paraph.

V. 36.—*hath no sword,*] Not that they should buy a sword to repel force by force; for Christ says here negatively, “two swords are enough;” and, Matt. xxvi. 52. reproves Peter for using one: But the command is meant to show the apostles that perilous times were approaching (thus Theophylact ad loc.); and strongly contrasted with those when no purse or scrip was needful. Now, the purse and scrip, and especially the sword, the sign of defence against impending danger, like the symbols of the prophets, 1 Kings xxii. 11. Isa. xx. 2, &c. are ordered, to remind you
of patience and fortitude against these evils. Grotius.

Whitby. Lightfoot.


V. 37.—for the things concerning me have an end.] For all that is foretold of me, Isa. liii. 12. shall now suddenly be accomplished. Hammond Paraph. Τὸ λος ἰχνε, the present for the paulò post futurum. So ver. 19. and 20. δὲ δὲμὲν and ἵναν ὅμεν, given and poured out, for “soon to be given and poured out for you.” This is nearly the same expression as τελεσθήνατι in this verse, and John xix. 30. Le Clerc.

V. 38.—here are two swords.] Judea and the roads from Galilee were infested with robbers, and many went armed, the Essenes and others, as appears from Josephus; and even on account of the wild beasts, as mentioned by Cyril. Thus two of the apostles. Grotius.

V. 38.—It is enough.] Enough for a sign; not certainly for resistance. Grotius. Christ, knowing that the apostles would feel in time the truth of his admonition, might not choose further to explain himself. He might be content also that Peter’s sword should give occasion to the miracle on Malchus. Le Clerc.

V. 40.—that ye enter not into temptation.] That the afflictions and temptations now approaching do not overcome you. See note on Matt. vi. 13. Hammond Paraph.

V. 41.—was withdrawn from them] Ἀπεστάθη, among the Hellenists, signifies no more than to de- part, 2 Macc. xii. 10. Acts xxi. 1. The king’s MS.
i. e. Alex. reads ἀκροτάθη in the same sense. Hammond.

V. 41.—kneeled down.] This marked more earnestness; the usual posture was standing up to pray. Grotius.

V. 42.—if thou be willing.] “O that thou wouldest!” or, “I pray thee, remove—!” See note on xii. 49. Grotius. Hamn. Paraph.

V. 44.—prayed more earnestly:] יִדוּשְׁנִי, to pray kneeling, differs from מַרְדַּשִׁי, to pray prostrate on the ground, as in Matthew and Mark, which is here expressed by praying more earnestly. Grotius.

V. 44.—as it were great drops] It is not affirmed that Christ sweat drops of blood; but that the drops of sweat were of an uncommon thickness or viscousness, and as large as those of blood. So says Justin Martyr, Theophylact, and Euthymius.—Aristotle observes of men in agony, that they sweat extremely. (Prob. §. 2. πετ ιδρ.) The uncommon thickness of the drops marks the heaviness of the agony. See Photius, Epist. 138. Of the similar use of ὑστ, “as,” see Matt. iii. 16. Hammond from Grotius. Yet Aristotle, Hist. Animal. lib. iii. c. 19. speaks of αἰμα-τωδη ἰδροῖτα, “some have sweat a bloody sweat;” and Diodorus Siculus, lib. xvii. p. 560. of Indian serpents, the agony of whose bite causes a bloody sweat. So that it is possible the blood from the capillary veins might mix with the drops. Whitby. Lightfoot.

V. 51.—Suffer ye thus far.] He is speaking to his disciples, and repressing their zeal. So the Syriac. Grotius. Rather, addressing himself to the soldiers: “Excuse thus far the intemperate rashness of the disciples, which I will repair.” And immediately he
repaired the injury, and healed the wounded man; thus securing his disciples from their assaults, and demonstrating by the miracle, that he had the power to preserve himself, and resigned himself voluntarily to them (Whitby.); also proving that he did not encourage his disciples to resist the civil power. Doddridge.

V. 52.—and captains of the temple.] It was customary for the Roman garrison in the fort Antonia, adjoining the Temple, to station, on the feast days, bands of their soldiers in the courts of the Temple; as we learn from Josephus, Ant. lib. xx. c. 4. And the Roman military terms, σπείρα and χίλιαρχος, John xviii. 3, 12. make it probable that part of a Roman cohort was employed with the Jews, through fear of tumult, on the present occasion. But the Jews had a regular guard of their own constantly in the Temple, where we are told that the Priests kept watch in three places, and the Levites in twenty-one. The στρατηγὸς, or captain of this guard, was named Ἱονᾶς, the ruler of the mount of the house. Middoth. c. i. hal. 2. Lightfoot. He acted under the Sanhedrim, and was next in rank to the president; as appears from Josephus, Ant. lib. xx. c. 5. who speaks of those attending the high-priest Ananias, and the στρατηγὸς, Ananus; and c. 8. mentions the assistant, γραμματία, of Eleazar the στρατηγὸς, who was the son of Ananus the high-priest. By γραμματία, Josephus expresses the Hebr. רופש, which is a general term for assistant, or coadjutor; as he does also in speaking of the assistant of the treasurer. The plural term, "captains," in the text, either includes this assistant, or the heads of the separate watches. Compare Grotius on Matt. xxvi. 45. Lightfoot on Luke xxii. 4. and Whitby ad loc.

The ministry of the Levites is termed by Moses
V. 56.—a certain maid beheld him] The three charges and denials of St. Peter are clearly distinguished by Wall, with whom Macknight agrees, in the following scheme:

The first mentioned to charge Peter—
Matt. xxvi. 69. μία παιδίσκη, as he sat without, 
εν τῷ αὐλῇ.
Mark xiv. 66. μία τῶν παιδισκῶν τοῦ ἀρχιερέως, as below, εν τῷ αὐλῇ.
Luke, here, παιδίσκη τις, as he sat by the fire.
John xviii. 17. ἡ παιδίσκη θυρωφός, the maid that kept the door.

V. 58. The second that charged him—
Matt. xxvi. 71. ἀλλὰ, when he was gone out into the porch.
Mark xiv. 69. ἡ παιδίσκη ἴδιοῦσα αὐτῶν.
John xviii. 25. they, as he stood and warmed himself by the fire.

V. 59. The third that charged him—
Matt. xxvi. 73. οἱ ἑστώτες.
Mark xiv. 70. οἱ παρεστώτες—thou art a Galilean.
Luke, here, ἄλλος τις διεξερήθη, about one hour after.
John xviii. 26. a kinsman of Malchus—Did not I see thee in the garden?
Others might also interrogate him. He denied but thrice; but might be asked oftener. Wall, Crit.
Notes.
V. 59.—about the space] ὑστὶ ὕφας μᾶς. 'Oστὶ implies here rather more than less, as the time in Mark is nearly the space between the first and second cock-crowing. See note on iii. 23. Grotius ad loc. et ad Matt. xxvi. 73. But this was a real crowing of the cock, which might happen sooner or later; not a nominal measure of time.

V. 63.—that held Jesus] οἱ συνεχοντες, Hebr. יָשָׁע; as Isa. liii. 8. the prophetical account of this event. Grotius. 'To preserve the order of the history in this Evangelist, this and the two next verses should follow the seventy-first. Le Clerc.

V. 66.—as it was day,] ὡς ἤγενε, aorist, cum dies adventaret, at the dawn of day. Grotius. This in Judea, towards the end of April, might be soon after three in the morning. Macknight.

V. 68.—And if I also ask you,] "If I advance any arguments to prove my being the Messiah." To interrogate was a usual mode of argumentation with the Hebrews, and also with the Greeks. Hence, in Aristotle, the fallacy of many interrogations, or argumentative questions, is stated. Thus frequently in Sextus Philosophus. Thus also Cicero de fato: Sī interrogant, Sī fatum—&c. i. e. they thus urge the argument. Christ said truly, that the Sanhedrim would not answer: they had before been silent on similar occasions, xx. 7, 17, 44. Grotius.
CHAP. XXIII.

The parallel passages are:


V. 2.—*perverting the nation,* [διαστρέφοντα.] So the LXX., of Elijah accused by Ahab, διαστρέφων τὸν Ἰσραήλ. Hebr. יִרְשָׁי; 1 Kings xviii. 17. Grotius.

V. 2.—*forbidden to give tribute*] directly contrary to the declaration of Christ, Matt. xxii. 21. But the author of this popular tenet was of Galilee. See note on Matt. ut supra. And Christ's being a king, though a usual Jewish title of the Messiah, and unconnected with the tribute, tended to render the Romans adverse to him. Grotius. Whitby.

V. 4.—*I find no fault*] *αιρία,* crimen. See note on John xviii. 38. Pilate probably examined Christ more fully, and had convinced himself that the accusations were only inferences of his calling himself the Son of God, as should seem from John xviii. 33. or understood that he had raised no seditions, nor attempted to set himself on the throne, otherwise he would hardly on so slight grounds proclaim him innocent. Le Clerc.

V. 7.—*sent him to Herod,*] to Herod Antipas, the tetrarch of Galilee, by whom John had been beheaded. Thus Vespasian remitted the trial and judgment of the Taricæans to king Agrippa, Jos. B. J. lib. iii. c. ult. It was the regular practice of
the Roman law to remit the prisoner to the governor of the province or district to which he belonged, though they had a right of trying all offences within their province. So Theophylact. Grotius. It was done by Pilate apparently to lead to a reconciliation with Herod.

V. 10.—vehemently] εἰράνως—to alarm Herod, with the pretended kingdom's extending also over his jurisdiction, who had plainly the disposal of Jesus, and might have acquitted him, or sent him for trial to Galilee. Theophylact. Grotius.

V. 11.—with his men of war] στρατεύμαται with his courtiers, as the Syriac; for the Hellenists use στρατος and στράτωμα, as the Hebr. צַמק, for any attendants or servants. Grotius.
V. 11.—set him at nought.] ἴλη, Isa. liii. 3, Grotius.

V. 11.—gorgeous robe,] λαμπράω shining, Arab. white, Vulg. purple, Syriac. Grotius. It was plainly a robe, expressive of royalty. If the kings of Judea usually wore white robes, this might be such. Thus Herod Agrippa, when he appeared in state to the people, Acts xii. 21. Jos. Ant. xix. 7. also, Ps. lxvii. 14. David describes a field of battle, as being white as snow on Salmon, with the many white garments which the vanquished kings and leaders threw from them in their flight. Doughtæus in Analectis, p. 56. Macknight. That all heavenly appearances are white and shining, as of the Angel, Acts x. 30. and at the sepulchre, and of Christ in the transfiguration, and even of the Deity on his throne, with robes white as snow, seems to connect much with the surrounding light, and not to apply perfectly here.
V. 12.—at enmity] Perhaps on account of the Galileans slain, as mentioned Matt. xviii. 1. But the dissensions were frequent between the kings and Roman governors. Of which see Philo adv. Flaccum. Grotius.

V. 15.—nor yet Herod:] Who was a Jew, and acquainted with the customs of the nation. Grotius.

V. 16.—chastise him, and release him.] It was a part of the Roman punishment of crucifixion, first to scourge the criminal. Of this Hammond brings various proofs. Livy. lib. xxxiv. of the slaves: alii yerberati crucibus affixi, they were scourged and crucified. Valer. Max. lib. i. c. 7. So Dio. lib. 49: Quint. Curtius, lib. viii. Joseph. J. B. lib. v. c. 28. Philo, of the Jews in Alexandria. And thus the Roman law; Verbera intra aut extra pomerium, arbore infelici suspendito: "Scourge him, and suspend him on the accursed tree." But it is evident this could not be the scourging proposed to be inflicted on Christ, as Pilate offered to release him. Grotius has conjectured, that this scourging was meant, as very usual, for examination. Such as Acts xxii. 24, "examined with stripes;" and Cicero, Verina de supplicis, "the rod is for torture rather than punishment;"—but yet under a notion of appeasing the people: and it was apparently rather meant by Pilate as a lighter punishment to appease the Jews in some measure before he acquitted Christ. So Luther, Colloquia mensalia. Matthew and Mark do not disagree with this account. Hammond. Compare Grotius ad loc. and note on Matt. xxvii. 19. and on John xix. 1.

V. 29.—Blessed are the barren,] This expression
had certainly its completion in the distress at the siege of Jerusalem. Grotius. Hammond.

V. 30.—to the mountains, Fall on us;] From Hos. x. 8. It expresses an extreme dread of the enemy. In Judea, the usual place of refuge was amongst the caves and fastnesses of the rocks or mountains, Isa. ii. 19. Towards the end of the siege, numbers of the Jews endeavoured to escape in the cavities under the mount of the Temple, and to open to themselves a passage through the rock. Jos. B.J. lib. vii. c. 7. Le Clerc from Grotius.

V. 31.—these things in a green tree,] The green tree marks the good; the dry, the wicked; Ezek. xx. 47. xxi. 2, 3. It was a usual proverbial adage, that two pieces of dry wood will burn a green one: implying, that the good, who are fewer in number, will be oppressed, and fall under judgments by their association with the wicked. Thus St. Peter, 1 Ep. iv. 18. in a general sense; which may be as just here, as applying it to the Romans only. Grotius. So Whitby. "If my portion, who am the Son of God, and innocent, be so sad and lamentable, under this Roman judge and soldiers, what will become of the professed enemies of God, who, as a dry trunk of a tree, are fitted for the fire, and shall fall into the hands of whole armies of Romans?" Hammond, Paraph. Or: the condition of the Jews is bad at present; it will be much worse when they take up arms. Le Clerc.

V. 32.—two other malefactors,] These malefactors were thieves and murderers, and authors of a commotion in the city: which is an additional proof that Christ was put to death by the Roman law; for
the Jews never executed two criminals, unless for the same offence, in one day. Maimon. Sanhedr. c. xiv. Hammond.

V. 34.—forgive them:] Give them time for, and a permission of, repentance; Acts vii. 60. St. Paul 1 Tim. i. 13. Justin Dial. cum Tryphone. Grotius.

V. 34.—they know not] i.e. the Jews, plainly; for the Roman soldiers, the immediate instruments, certainly knew not: and the Jews indeed knew not that they crucified "the Lord of glory." Yet their sin of blindness and ignorance, arising from much wilful and hardened error and vice, was very great. Grotius.

V. 36.—the soldiers—offering him vinegar,] Vinegar was the common drink of the Roman soldiers. Æl. Spartan in Pescen. Niger. Capitolin. in Gordian. iii. Trebellius Poll. in Claudio. Two cups, therefore, were offered to Christ: the one, of wine and myrrh, as usual, to abate the sense of pain, before he was nailed to the cross; the other, of vinegar, in mockery whilst he hung there. Sanhedr. fol. 43. Lightfoot ad loc. and on John xix. 24. So Whitby.

V. 39.—one of the malefactors] Matthew and Mark use the plural number, speaking succinctly, and omitting each particular circumstance. This difference in the minutiae often happens, without any real objection to the truth of the narrations. See note on Matt. ii. 20. Le Clerc. Also note on Matt. xxvii. 44. supra.

V. 40.—the other answering, rebuked him,] From the hasty position, that the thief repented on the cross, the conclusion is too frequently drawn, that any precarious repentance on a death-bed may suc-
seed and be accepted. But, 1. probably he knew the principles of Christ's religion before, and had repented whilst in prison. 2. If he had not, and if Christ was new to him, he had known and rejected no day of grace, nor prior call, no light and strong conviction, as Christians. 3. This thief improved his time at last, by the exertion of a belief and confidence in Christ, when all the world, Gentiles, Jews, disciples and apostles, condemned, derided, or had forsaken him. He even then charitably reprehended his fellow-sufferer, and seemed anxious for his salvation; thus gave he glory to God and Christ, equal to a life of piety. Whitby.

V. 41.—this man hath done nothing amiss.] Hence it appears probable that this malefactor had known Christ, and had repeated before the present crucifixion; yet after the commission of the crimes for which he suffered. Le Clerc.

V. 42.—remember me when thou, &c.] The mention of Christ's kingdom, now upon the cross, shows that the man had a true idea of the sense in which he was king of Israel. Lightfoot. He might indeed hope that, if it was in this world, Christ would rescue himself, and descend from the cross to assume it; but probably he had a just notion of it. Le Clerc.

V. 43.—To-day—in paradise.] Certainly a strong emphatic expression, to assure the penitent malefactor in the sense that he, a Jew, must understand it, that he should not only partake of his eternal kingdom, but should be with him in the state of bliss for departed souls. This was the constant idea of paradise amongst the Jews. It is a Persian word. So Pollux, voc. Παράδεισος, explained by Cicero from Xenophon in Οἰκονομ. to be an enclosure of trees care-
fully fenced and planted. Vivarium. Gellius, lib. ii. c. 20. The word is applied first by the LXX, and the Talmudists, to express, Gen. ii. 8. ἡ παράδεισος ἕδειν. Then, as the Talmudists and Rabbins denoted the state of the departed pious souls waiting for the resurrection, by παράδεισος, "the garden of Eden," so they adopted ἡ παράδεισος, paradise, as a synonymous term. Chagigah, fol. 14. 2. Aruch. ad loc. Gloss. Talmud. (Lightfoot.) And thus the solemn prayer or wish of the Jews, "May his soul be gathered into Paradise!" or the garden of Eden. Wisd. iii. 1, 3, 4. So Philo de Plant. Noe, p. 171. Paradise, or Eden, is σῶματος, the representation of a soul full of felicity. Grotius. So Whitby. Αἰδης is the state of departed souls, (not of dead bodies, or the grave only,) whether in Γέννα or Παράδεισος. Therefore Christ, who was in Paradise between his death and resurrection, was of course most consistently in Hades. See the proofs in Grotius ad loc. Vide Scapul. Lex. voc. Παράδεισος.

V. 45.—the veil of the temple was rent] There were two veils of the Temple; the one before the sanctuary, the other between the sanctuary and the holy of holies. It does not appear from any of the Gospels, which veil this was. But, from Heb. x. 19, 20. compare Heb. ix. 8, 12. it is most probable that it was the second, and a type of the approaching destruction of the Jewish rites, and of Christ's entering once for all into the holy of holies, on the right hand of God. Hammond.—Lamy is of opinion, that it was the first veil, or that at the entrance of the sanctuary, or Temple itself. He gives no reasons. Matt. xxvii. 51. Lamy, App. Bibl. b. i. c. iv. p. 92.

V. 46.—commend my spirit;) Thus no man took
his life: he had power to lay it down, and power to resume it. He cried with a loud voice, showing that nature was not exhausted; and resigned his spirit into the hands of God.

V. 47.—*he glorified God,* i.e. confessed that Jesus was truly the Messiah, as appears by the remainder of his speech. See the same phrase, v. 26. and Josh. vii. 19. Le Clerc.

V. 48.—*all the people*] i.e. great multitudes. The conviction produced by these prodigies prepared numbers for conversion on the descent of the Holy Ghost a few weeks after, whilst these events were fresh in their minds. Doddridge.

V. 49.—*as far off,*] alluding to Ps. xxxviii. 11. in the LXX, ἀπὸ μακράς. Grotius.

V. 54.—*and the sabbath drew on,*] ἐπῖφωςκε, illucescebat, Vulg. As the sabbath commenced in the evening of the preceding day, this expression gives rise to a difficulty. 'Ἐπὶ may be 'post,' the sabbath afterwards commenced; succedebat. Beza. Or, ἐπὶ-φαίνειν is applied to the moon and stars, as well as to the sun; so also Ὀρ, the Syr. word here—the stars of evening began to shine. Grotius. It appears from the Syriac version of John xix. 31.—“non pernocta-bunt corpora hac in cruce, quia sabbatum illucescebat,”—that the Syrians used a similar term, yet not the word in this text, to express the commencement of the Jewish sabbath, though it began in the evening; so that this ἐπῖφωςκε appears to be a Syriasm. See Michaelis, par. i. c. iv. §. v. vol. i. p. 136. and Bp. Marsh's judicious criticism in his notes ad loc. Lastly: Lightfoot states, that the Jews used the same mode of expression, deduced from their
lighting their lamps on the evening of the sabbath, (whence the Chaldee or Syriac might borrow it.) The Jews are bound to light candles or lamps on the sabbath evening. Maimon. in Schab. cap. v. Yet more; the sabbath evening was hence called light, ἡμέρα, by their authors; as, "by the light of the fourteenth day they search for leaven," meaning, on the evening, or in the night, at which that day commences. With some allusion, say the Gemarists, to Ps. cxiviii. 3. "Praise him, all ye stars of light!" So that, to the Jews, ἐπέφωσκε was a way of expression very usual: for, "the night of the sabbath drew on," St. Luke says, "the light of the sabbath began to shine." Lightfoot. It must be observed, that the phrase, whether taken from these lamps, or from the rising of the stars, must be supposed at length to have been extended to any evening or commencement of a Jewish day, though not the sabbath. Or it will not equally apply to Matt. xxviii. 1. τῆς ἐπέφωσκοῦσαν—of which passage Michaelis and Bp. Marsh think it may be sufficiently explanatory.

V. 36.—[prepared spices—and rested] If our Lord was taken from the cross at sun-set, Deut. xxi. 23. Josh. viii. 29. the women had to the time of the appearance of any star to buy and prepare the spices. Hieros. Beracoth. fol. 2. 2. The Jews were allowed even to wash and anoint the dead on the sabbath. Schab. fol. 15. 1.: but this would have given offence in this instance. Lightfoot.
CHAP. XXIV.

The parallel passages are:


V. 1.—very early] ἐνθρεφον βαβίας. Ναζαρησιν, the time that Darius went to free Daniel, vi. 19. Grotius.

V. 1.—others with them] other women of Jerusalem; Grotius: not the Galileans alone. Observe in this respect the connexion of this verse with ver. 55, 56. of the last chapter.

V. 10.—Mary the mother of James.] See note on John xix. 25. and on Matt. xxviii. 1.

V. 13.—two of them] the one Cleopas, ver. 18.: the other, from not being named, surmised to have been Luke himself; but he acquaints us, i. e. that he was not an eye-witness. Epiphanius conjectured it might be Nathanael, i. e. patronymic, Bartholomew the apostle. Origen adv. Cels. And hence others thought that it was Simeon, or Simon, induced (probably by 1 Cor. xv. 5. and) perhaps by reading λέγουσιν instead of λέγοντας, ver. 34. and hence concluding, that the two disciples who returned, related our Lord’s appearance, which they had seen, to the apostles; not that the eleven spoke of one to them. Grotius. Nay, Lightfoot, willing to reconcile this λέγοντας with the tradition of Simon Peter’s going to Emmaus, 1 Cor. xv. 5. supposes that
he set out on our Lord's promise to go to Galilee; and the eleven, seeing him return, said hastily, "The Lord doubtless is risen, and must have appeared to Peter, as he comes back to us:" yet, on hearing the whole matter, they did not give it credence. Lightfoot ad loc. and on Mark xvi. 13. As St. Paul informs us that Christ appeared to Cephas or Peter, other commentators have concluded, that he either appeared to him with Mary Magdalen (Le Clerc.), or rather, from ver. 12. of this chapter, that he went afterwards alone to the sepulchre, and saw him on his return, whilst the two disciples were on their road to Emmaus. It seems probable from the expressions, v. 34. that Peter was not one of the disciples who went to Emmaus.

V. 13.—went that same day] Mark xvi. 12. They went from Jerusalem, after Mary and Peter had returned from the sepulchre, but before Christ had been seen by them; as appears by ver. 22, &c. Le Clerc.

V. 13.—a village] κῶμον. χυμπλων, Josephus; toparchia. Pliny.

V. 16.—But their eyes were holden] They were so oppressed by grief, and looked so inattentively on the stranger, that they did not perceive it was Jesus; but, on a more attentive view, they knew him again, ver. 31. So Hagar, Gen. xxi. 19. Le Clerc. Rather; God withheld their eyes from perceiving him, Num. xxi. 31. 2 Kings iv. 17, 18, 20. Whitby and Grotius.

V. 18.—whose name was Cleopas,) abridged from Κλεόπαρτος, a name in frequent use in the East after the Macedonian empire. Thus Cleopatra. Grotius.—This Cleopas was the brother of Joseph,
and thus the reputed uncle of Christ. His son Si-
meon, says Eusebius; was, by the joint consent of the 
surviving apostles, made bishop of Jerusalem after 
James, as the nearest relation of our Lord. Euseb.
lib. iii. c. xi. Hammond.

V. 18.—a stranger] πάροικος, one of another 
country. So the seed of Abraham, Acts vii. 6.
Moses, ver. 29. the Gentiles, Eph. ii. 19. the pa-
triarchs, Heb. xi. 9. the Christians, 1 Pet. ii. 11.
and i. 17. Thus Marc. Antonin. lib. iii. 11. iv. 29.
Whitby. See Grotius ad loc. Or, πάροικος might 
bear the sense of one of the territory round Jerus-
alem. Grotius.

V. 20.—condemned to death.] εἰς κρίμα θανάτου.
The same phrase, 1 Kings iii. 28. Jer. xlviii. 47. li. 9.
Ps. xlvii. 2. Whitby.

V. 21.—redeemed Israel:] i.e. from temporal 
bondage: not, perhaps, by force of arms, which they 
surely could not reasonably hope; but miraculously, 
it might be, like their first redemption in Egypt.
Lightfoot. Grotius.

V. 21.—the third day] When he promised to re-
"Aγα, activum impersonalitēr pro passivo, ut sēpē.
Grotius.

V. 23.—seen a vision of angels,] These two disci-
iples seem not to have had the account from the wo-
men themselves, as they had seen Christ. Le Clerc.
Apparently the two disciples had left Jerusalem soon 
after the first report, ver. 21.

V. 25.—to believe all that the prophets] τῶν 
προφητῶν εἰς πάσαν—a Hebraism. The Hebrews add 
a negative to the word ἦν, all, to signify 'nothing,'
or, 'no one.' So Ps. cxliii. 2. Matt. xxiv. 22. Luke i. 37. Christ reproaches them, who did not believe that the prophecies applied to him, by saying, that it was the same as if they had no faith in the prophecies whatever. Le Clerc.

V. 27.—beginning at Moses] The written prophecies in Isaiah and Daniel, and the symbolical types also; as the brazen serpent erected by Moses, the solemn annual expiation in the Law, the sacrifice of Isaac. Grotius. Whitby. But these types have been multiplied beyond any rational probability. Adeò magna atque ardua res est, φρονεῖν εἰς τὸ σωφρονεῖν. Grotius.


V. 31.—their eyes were opened,] as of Hagar, Gen. xxi. 19. Grotius.

V. 31.—vanished out of their sight.] ἄφαντος ἐγέρετο: by what means they knew not. It is not necessary that he should be supposed to vanish farther than that they could not perceive where he went after he withdrew from them. So Pindar of Pelops, Olymp. i. 73. ἄφαντος ἀπέλευ, "thou didst not appear." So below, ἵστη ἐν μίαν αὐτῶν is, "was suddenly present with them." Le Clerc.

V. 31.—vanished] not as Pelops, who only could not be found on future inquiry; but withdrew immediately from their presence, as John viii. 59. No occasion for the aërial angelic body of Origen adv. Cels. yet probably supernatural. Whitby. See also Grotius.

V. 32.—our heart burn] Thus Ps. xxxix. 3.
V. 34. — hath appeared to Simon.] See 1 Cor. xv. 5. Hammond.


V. 37. — a spirit.] They thought it was his own apparition; (with the idea of such appearances of departed ghosts the nation was fully impressed, Lightfoot,) or a spirit assuming his shape, άναμένας Δαυίδιαν (Ignatius. Grotius. Whitby,) probably his apparition. The apostles allowed that "he was risen indeed, and had appeared;" but did not believe, Mark xvi. or doubted the existence of his real body; Sherlock, Trial of Witnesses. Doddridge. West on the Resurrection. Thus Grotius on John xx. 20. they were glad when they saw the Lord—non imaginem, sed planè ipsum—being at length convinced. In either case, the appeal of our Lord to the flesh and bones was conclusive. So Homer, of the departed shades:

Οὐ γὰρ ἐστὶ σαρκάς τε καὶ σαρκαί ἕνες ἐκοιμήσαν.

See Tertullian, Epiphanius, and others, against Marcion. Grotius. Thus the Apostles, 1 John i. 2. the Romanists' idea of the sacramental bread would render all these arguments of Christ and the Apostles infirm! Whitby.

V. 43. — eat before them.] The Vulgate adds, Samens reliquis dedit eis. So Arab. Thus Peter, Acts x. 41. Grotius. But he referred probably to the sea-coast in Galilee.

V. 44. And he said unto them.] The following
words contain a summary of his discourses since his resurrection. Grotius.

V. 44.—*which I spake*] As in Matt. xvi. 21. xvii. 23. xx. 19. Mark ix. 31. x. 34. Luke ix. 44. xviii. 33. xxiv. 7. Grotius.

V. 44.—*in the law of Moses,*] Christ is here supposed to mark the whole O. Test. in its three usual divisions; but he probably only meant the books which he mentions, as they contain the chief prophecies concerning him. Le Clerc. The threefold division of the sacred books by the Jews, in the time of our Saviour, appears by Josephus to have been, first, the Pentateuch; secondly, the other histories and the Prophets; lastly, the four books of the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. Joseph. contr. Appion. lib. i. p. 1036. Grotius. Whitby. Of the division by the Rabbis, see Lightfoot ad loc.

V. 45.—*Then opened he their understanding,*] By his spirit he gave them the understanding of the Scriptures relating to the Messiah, (Hammond, Paraph.) imparting in some degree, by the Holy Spirit, the gift, *εκπλήρωσις* aut *ἐπίληψις*, of interpretation of prophecy, which last term has entirely the import of this text in Acts xix. 6. (Lightfoot.), to enable them to understand the Scriptures. The same expression, *ἐννοεῖν*, prevails in Justin. Dial. cum Tryphon. Clem. Constit. Orig. iv. τοίχος ἀρχῶν, et Epist. ad Gregor. And the phrase is used in a similar sense for the faith of converts, Acts xvi. 14. which Justin expresses by *φωτίων άνοιχτοι διάκονοι*. Grotius. So Whitby.

V. 46. *And said unto them,*] This was spoken after the apostles had returned from Galilee. So Grotius ad ver. 49. The preceding words on the
day of his resurrection. Compare the other Evangelists. Le Clerc.

V. 46.—the third day:] As the prophet Jonah. See also Acts ii. 25. xiii. 35. Grotius.


V. 47.—preached in his name] By his deputies or ministers, 2 Cor. v. 20. Thus Christ is preached, Eph. ii. 17. Grotius. Rather; that all men should be called to repent, Acts xvii. 30. and to believe in him, for the remission of their sins. Whitby, Paraph.


V. 47.—beginning at Jerusalem.] at the city of David, the promised throne of the Messiah, Ps. cxxxii. Thus also Ps. ii. 6. cx. 2. Isa. ii. 3. xxviii. 16. xl. 9. lx. 1. "Arise, shine!" i. e. O Jerusalem! as added by the LXX. Grotius. The commencement of the gospel at Jerusalem was graciously appointed by our Lord as an encouragement to all penitents, on seeing offers of pardon made to the murderers of Christ; and wisely, as Christianity was more abundantly attested by the facts happening on the spot, and by the vast concourse of people at the pentecost. Doddridge.

V. 48.—witnesses of these things,] chiefly of the resurrection; as Acts i. 21, 22. Not only eye-witnesses, men of probity, and bearing this testimony in opposition strongly to their own temporal advantage; but confirming it by signs and miracles, and wondrous powers shown by themselves, and by others on their believing it. Whitby.

V. 49.—*endued with power*] Hebr. ישיב, LXX, Δίδωμι, Judg. vi. 34. ἑλέον ἀναφέρειν so clothed and endued with it as that it will always remain; as John xiv. 16. Grotius.

V. 50.—*as to Bethany;*] to that part of its district which was upon the Mount of Olives, Acts i. 12. (Grotius.) on that part of the mount where the district of Bethphage nearest Jerusalem ended, and that of Bethany began; distant from the city about a mile, or a sabbath-day's journey.

The village of Bethphage was part of the suburbs of Jerusalem; and the foot of the Mount of Olives was from the city five furlongs. Jos. Ant. lib. xx. c. 6. The district of Bethphage extended on the mount a mile on the whole, or a sabbath-day's journey, to where the district of Bethany commenced. Compare this text with Acts i. 12. The village of Bethany was on the far side of the mountain, at the distance of about two miles, or fifteen furlongs, John xi. 18. Our Lord's ascension took place "as far as Bethany," i.e. as far as the district; at the junction where it commenced on the top of the mount; on which top, Hebr. גם, David looked back on the city in his flight, 2 Sam. xv. 32. A sabbath-day's journey of two thousand cubits, or about a mile, had its limit, say the Jews, from the distance of the camp to the tabernacle, Josh. iii. 4. where they went to worship on the sabbath; otherwise, from the bounds of the Levitical cities, Num. xxxv. 5. See Lightfoot ad loc.

V. 50.—*lifted up his hands, and blessed*] the
usual mode of conveying and distributing a blessing in the O. Test.; as of Aaron blessing the people of Israel. Compare Lev. ix. 22. LXX. So Gen. xxvii. 4.—xlviii. 9 &c. The Christian bishops retained the practice in the earlier ages. Optatus Milevit. adv. Parmen. vii. Thus Clemen. Consti. "We do not allow the laity to perform any sacred functions," as either χειροσίαιαν, ἡ εὐλογίαν μικρὰν ἡ μεγαλὴν. Grotius.

V. 51.—parted from them, and carried up] as Acts i. 9.

V. 52.—And they worshipped him,] by prostration, which in the days τῆς σαφκὸς αὐτοῦ, as Heb. v. 7. they had not done. They now acknowledged his superior majesty, 2 Cor. v. 16. Grotius. See Matt. xxviii. 17.

V. 53.—continually in the temple,] διαπαντὸς not dwelling in some ὑπερφον, or upper room there; such as, 2 Kings xi. 2, 3. 2 Chron. xxii. 11, 12. which the Sanhedrim or Rulers would surely not permit, but constantly resorting thither at the hours of prayer. Thus the morning and evening sacrifices are styled ὀλοκαυνώματα διαπαντὸς, "continual sacrifices," 1 Chron. xvi. 40. 2 Chron. ii. 4. Whitby. So Grotius.

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