CRITICAL AND EXEGETICAL
COMMENTARY
ON
THE NEW TESTAMENT.

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From the German, with the Sanction of the Author.

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PART I.
THE GOSPEL OF ST. MATTHEW.
VOL. II.

EDINBURGH:
T. & T. CLARK, 38 GEORGE STREET.
MDCCCLXXXI.
Walkie Fund.

PRINTED BY MORRISON AND GIBB,
FOR
T. & T. CLARK, EDINBURGH.

LONDON, HAMILTON, ADAMS, AND CO.
DUBLIN, ROBERTSON AND CO.
NEW YORK, SCRIBNER AND WELFORD.
AS Dr. Crombie has been prevented by other engagements from continuing his co-operation with me in the revision and editing of this series of translations, I have asked my esteemed colleague, Dr. Stewart, to take part in it. He has kindly consented to do so; and he has revised, and seen through the press, the present volume, with the exception of a few pages at the beginning which I had previously looked over. I learn from him that the translation has been executed with care and skill by Mr. Christie.

Mr. Christie desires me to mention that at the time of preparing his translation of the earlier portion of the Commentary on Matthew (from chapter vi. onward) he was not aware of the mode of rendering, which had been adopted in the previous volumes, for Dr. Meyer's references to other portions of his own Commentary (e.g. "comp. on Luke xvi. 7;" "see on Rom. viii. 5"); and he requests that, in conformity to it, the word "note" inserted by him in such cases may be held as deleted, since the references are, in general, to the text of the commentary itself, and not to the notes or Remarks appended (except when so specified).

The following important work ought to have been included in the "Exegetical Literature" prefixed to vol. I:—

Weiss (Bernhard): Das Matthäusevangelium und seine Lukas-Parallelen. 8°, Halle, 1876.

William P. Dickson.

Glasgow College, February 1879.
GOSPEL OF MATTHEW.

CHAPTER XVIII.

Ver. 1. ἤρε] Lachm.: ἡμέρα, which Fritzsche has adopted, against decisive evidence; although ancient, since both readings are found as early as the time of Origen, ἡμέρα is a gloss instead of ἤρε, as there appeared to be nothing in the context to which the latter might be supposed to refer.— Ver. 4. τασινώσει.] The future τασινώσει is, with Lachm. and Tisch., to be adopted on decisive evidence.— Ver. 6. εἰς τὸν τύρ.] for εἰς Elz. has εἰ, while Lachm. and Tisch. 8 read περί. Only εἰς and περί have anything like important testimony in their favour. But περί is taken from Mark ix. 42; Luke xviii. 2.— Ver. 7. On weighty evidence we should follow Lachm. in deleting ἵστων after γάρ, and ἵκλις in the next clause, as words that might naturally have been inserted; Tisch. 8 has deleted ἵστων only.— Ver. 8. αὐτά] B D L Ν, min. vss. and Fathers: αὐτόν. So Lachm. and Tisch. correctly; αὐτά is an emendation to include both.— Further on Lachm. and Tisch. 8 have κυλλὸν ἡ κυλλόν, following B Ν, Vulg. It.; a transposition to suit χωρίς and νῦν.— Ver. 10. The evidence is too weak to warrant us in substituting ἐν τῷ ὤρανῳ (so Lachm. in brackets) for the first ἐν ὥρανῳ; still weaker is the evidence in favour of omitting the words, although they are omitted at an early period (as early as the time of Clem. Or. Syr. ?).— Ver. 11. This verse does not occur in B L Ν, 1*, 13, 33, Copt. Sahid. Syr. εὐθ. Aeth. (cod. 1), Eus. Or. Hil. Jer. Juv. Deleted by Lachm. and Tisch.; condemned also by Rinck. Already suspected by Griesb. to have been an interpolation from Luke xix. 10, which in fact it is, considering how much evidence there is against it, and considering, on the other hand, that, if it had been genuine, there was no obvious motive on exegetical grounds for the omission.— Ver. 12. ἄφησι . . . πορευθεῖς] Lachm.: ἄφησε . . . καὶ πορευθεῖς, following B D L, min. Vulg. It. (of which, however, D, Vulg. have ἄφησιν,
and D, \(\sigma\rho\rho\iota\omicron\upsilon\delta\varepsilon\omicron\nu\zeta\). Exegetical analysis, in order to remove ambiguity as to the connection.— Ver. 14. \(\chi\xi\) Lachm. and Tisch.: \(\iota\nu\), following B D L M* Κ, min. Altered to \(\iota\varepsilon\zeta\) in accordance with ver. 10; while \(\pi\alpha\tau\rho\varepsilon\varsigma\mu\nu\), which Lachm. substitutes for \(\pi\alpha\tau\rho\upsilon\mu\dot{\omicron}\nu\) (following B F Ḥ J, min. vss. Or.), is to be regarded in the same light.— Ver. 15. \(\iota\varepsilon\zeta\ \iota\varepsilon\zeta\) deleted by Lachm. and Tisch. 8, after B Κ 1 22 234* Sabid. Or. Cyprus. Bas. This evidence is too weak, especially as the omission of \(\epsilon\iota\xi\varepsilon\zeta\) might easily enough have happened from its following \(\H\Sigma\H\) (\(\alpha\mu\alpha\rho\nu\tau\theta\eta\gamma\)) while it is further to be borne in mind that, in what goes before, it was sin in general, not merely an offence, that was in question. The title which is here genuine, was inserted from our passage into Luke xvii. 3, Elz.— \(\iota\lambda\iota\gamma\xi\omicron\nu\) Elz., Scholz: \(\kappa\alpha\iota\), against B C Κ and many min. vss. and Fathers. The \(\kappa\alpha\iota\) was inserted as a connective particle.— Ver. 19. \(\pi\alpha\lambda\nu\ \dot{\alpha}\mu\dot{\omicron}\nu\) Elz. (so also Griesb. Scholz, Fritzsche, Rinck, Tisch. 8) has merely \(\pi\alpha\lambda\nu\), and Lachm., following min. only (B being erroneously quoted), has \(\dot{\alpha}\mu\dot{\omicron}\nu\). But the attestation for \(\pi\alpha\lambda\nu\ \dot{\alpha}\mu\dot{\omicron}\nu\) (Tisch. 7) is about equal in weight (incl. B) to that in favour of the simple \(\pi\alpha\lambda\nu\) (incl. Κ), and one of the words might easily enough have been omitted from the combination not occurring anywhere else.— \(\sigma\mu\rho\omega\nu\iota\sigma\omega\iota\nu\iota\) Seeing that the future \(\sigma\mu\rho\omega\nu\iota\sigma\omega\iota\nu\iota\) is supported by the preponderating evidence of B D E H I L V Δ Κ, min., and seeing, on the other hand, that it might very readily have been supplanted by the subjunctive as being the mood most in accordance with the usual construction, it is, with Tisch., to be adopted as the correct reading.— Ver. 24. \(\pi\rho\sigma\nu\epsilon\nu\zeta\theta\gamma\) Lachm. and Tisch. 7: \(\pi\rho\sigma\nu\epsilon\nu\zeta\theta\gamma\), following B D Or. Correctly; this and Luke ix. 41 are the only instances in which \(\pi\rho\sigma\nu\epsilon\nu\zeta\theta\gamma\) occurs in the Gospels, \(\pi\rho\sigma\nu\epsilon\nu\zeta\theta\gamma\) being the form most familiar to the copyists.— Ver. 25. \(\chi\iota\chi\iota\) Lachm. and Tisch. 7: \(\chi\iota\chi\iota\), following only B, min. Or.; but it is to be preferred, since to the mechanical transcribers the present would doubtless seem to be improper.— Ver. 26.] \(\kappa\uomicron\pi\iota\iota\iota\iota\) before \(\mu\alpha\kappa\rho\iota\), is to be regarded as interpolated, being omitted by B D, min. Vulg. codd. of It. Syr* Or. Chrys. Lucif., and deleted by Lachm. and Tisch.— Ver. 27. \(\iota\xi\iota\iota\iota\) Lachm., only after B, min., as is also \(\iota\xi\iota\iota\iota\), ver. 28, only after B.— Ver. 28. \(\mu\omega\iota\) not found in the more weighty witnesses; deleted by Lachm. and Tisch. An interpolation.— \(\iota\varepsilon\ \iota\varepsilon\iota\) Elz.: \(\delta\), \(\nu\), against decisive evidence. Erroneous emendation.— Ver. 29. \(\alpha\nu\tau\nu\) Elz. Fritzsche, Schulz, Scholz, Tisch. 7, insert \(\iota\varepsilon\ \tau\omega\varsigma\ \pi\delta\alpha\varsigma\ \alpha\iota\nu\nu\), which, however, is omitted by B Κ* D G L Δ Κ, min. Copt. Sahid. Aeth. Syr*
It. (Brix. excepted) Vulg. Or. Lucif. Gloss on the simple πεσών. In regard to τοι, comp. John xi. 32, al. — τάντα] Deleted by Matth., Scholz, Tisch., on preponderating evidence; bracketed by Lachm. It is a mechanical interpolation from ver. 26.— Ver. 31. For the first γνώμων Fritzsche and Tisch. substitute γνώμων, following only D L K**, min. Vulg. It. Chrys. Lucif., but correctly. The transcribers failed to notice the difference of meaning. — For αὐτῷ or αὐτῆς we should, with Lachm. and Tisch., read ιαυτῷ, upon decisive evidence; the reflexive reference of the pronoun was overlooked, as was often the case.— Ver. 34. αὐτῷ] not found in B D K**, min. vss. Lachm.; but it may easily enough have been left out in conformity with ver. 30.— Ver. 35. ὑμῶν] Elz. Fritzsche, Schulz, Scholz insert τα παραπτώματα αὐτῶν, which is not found in B D L K, min. and several vss and Fathers. Gloss from vi. 14, 15; Mark xi. 25, 26.— But ἵστουνε, for which Fritzsche, Lachm. Tisch. substitute οὐδάμον (B C** D K L, min. Or. Damasc.), is to be retained, all the more that the expression ὅταν ὁ ἵστουρ occurs nowhere else, though we frequently find ὁ τ. ὁ οὐδάμον.

Ver. 1. Ἐν ἐκείνῃ τῇ ὁρᾷ] the account of Matthew, which is throughout more original in essential matters than Mark ix. 33 ff. and Luke ix. 46 ff., bears this impress no less in this definite note of time: in that hour, namely, when Jesus was holding the above conversation with Peter.— τις ἄρα] quis igitur (see Klotz, ad Devar. p. 176). The question, according to Matthew (in Mark otherwise), is suggested by the consideration of the circumstances: Who, as things stand, is, etc.; for one of them had just been peculiarly honoured, and that for the second time, by the part he was called upon to take in a special miracle. Euthymius Zigabenus says well: ἀνθρώπων τι ἐπερεύθησαι οἱ μαθηταὶ — μείζων] greater than the other disciples in rank and power.— ἵστου] they speak as though the approaching Messianic kingdom were already present. Comp. xx. 21.

Ver. 2. Παιδίου] According to Nicephorus, ii. 35, the child in question is alleged to have been St. Ignatius. Chrysostom correctly observes that it is a little child (σφόδρα παιδίου); τὸ γάρ τουτέων παιδίον καὶ ἄπνοιας καὶ δοξομανίας κ. βασκανίας κ. φιλονεικίας κ. πάντων τῶν τουτέων ἀπήλλακται παιδίον, καὶ πολλάς ἔχον τὰς ἀρετὰς, ἄφελειαν, ταπεινοφ—
Ver. 3. *Εἰ τις ἀπεχεῖται τῶν προαιρετικῶν παθῶν, γίνεται ὡς τὰ παιδία, κτώμενος δι’ ἀσκήσεως, ἀπερ ἔχουσι τὰ παιδία ἐξ ἀφελείας, Euthymius Zigabenus.— Τὸ τρέμει (στραφήτε, representing the μετάνοια under the idea of turning round upon a road), and to acquire a moral disposition similar to the nature of little children—such is the condition, without complying with which you will assuredly not (οὐ μὴ) enter, far less be able to obtain a high position in, the Messianic kingdom about to be established. The same truth is presented under a kindred figure and in a wider sense in John iii. 3, 5 ff.; the divine agent in this moral change, in which child-like qualities assume the character of manly virtues, is the Holy Spirit; comp. Luke xi. 13, ix. 55.

Ver. 4. Inference from the general principle of ver. 3 to the special child-like quality in which the disciples were deficient, as well as to the special subject of their question. If your entering the future Messianic kingdom at all is determined by your returning again to a child-like frame of mind, then above all must you acquire, through humble self-abasement, the unassuming character of this child, in order to be greater than others in the Messiah's kingdom.— δόστις quicunque; " de individuo, de quo quaequebant, non respondet," Bengel. In what follows ταπεινώσει is emphatic, and accordingly stands near the beginning of the sentence. Had the subjunctive been critically certain, we should not have had to borrow ἐὰν from the second part of the statement (Fritzsche), but rather to observe the distinction in the manner of presenting the idea, according to which the insertion of ἐὰν marks the presupposition as conditioned. The future assumes the action as actually occurring in the future; while the subjunctive after the relative without ἐὰν keeps the future realization still within the domain of thought, without, however, conceiving of the realization as conditioned (ἐὰν). For this usage among Attic prose writers, see Kühner, ad Xen. Mem. i. 6. 13.— Moreover, the words of vv. 3, 4, inasmuch as they are essentially connected with the question of the disciples, are certainly
original, not an anticipation of xix. 13 ff. (Holtzmann), and dispose us to prefer the account of Matthew to that of Mark or Luke.

Ver. 5. Comp. Mark ix. 37; Luke ix. 47. The question of the disciples has been answered. But His eye having lighted upon this child who happened to be present, Jesus now seizes the opportunity of inculcating upon them the duty of taking an affectionate interest in such little ones,—an exhortation, of which the jealous and ambitious spirit evinced by their question in ver. 1 must have shown they stood but too much in need.—παιδίον τοιούτον] such a little child, i.e. according to the context, not a literal child (Bengel, Paulus, Neander, de Wette, Arnoldi, Bleek, Hilgenfeld), which would give a turn to the discourse utterly foreign to the connection, but a man of such a disposition as this little child represents— one who with child-like simplicity is humble and unassuming. So Chrysostom (παιδίον γάρ ἐν ταύτα τοὺς ἀνθρώπους τοὺς οὕτως ἀφελείς φησί καὶ ἀπεριφρημένους παρὰ τοῖς πολλοῖς), Erasmus, Beza, Calvin, Grotius, Wetstein, Kuinoel, Olshausen, Kern, Baumgarten-Crusius, Ewald, Keim. Jesus well knew how much the unassuming, child-like disposition, free from everything like self-assertion, was just that which others, animated by an opposite spirit, were in the habit of overlooking, slighting, and thrusting aside.—ἐν] a single one. So very precious are they!—δέξηται] denotes a loving reception with a view to further care for the soul; the opposite to this is σκανδαλίζων, ver. 6.—ἐπὶ τῷ ὄνομα τούτῳ μου] on the ground of my name (xxiv. 5)—i.e. on account of my name, which, however, is not, with de Wette, to be taken subjectively, and referred to the faith of the one who receives (whosoever confessing my name, on account of his faith in me, etc.), but is to be understood as referring to the παιδίον τοιούτον that is to be received (Mark ix. 41; Matt. x. 42), because my name (Jesus the Messiah) contains the sum of his belief and confession (“non ob causas naturales aut politicas,” Bengel).—ἐμὲ] comp. x. 40, xxv. 40; John xiii. 20.

Ver. 6. Comp. Mark ix. 42; Luke xvii. 2.—σκανδαλίσῃ] Opposite of δέξηται, meaning: will have been to him the
occasion of his fall, especially of his apostasy from the faith (v. 29, xi. 6). — τῶν μικρῶν τούτων] not to be understood, any more than παιδίων τοιούτων, ver. 5, of literal children (Holtzmann), and consequently not to be used as proof of the faith of little children (Baur, Delitzsch), but as meaning: one of those little ones,—a way of designating modest, simple-minded, unassuming believers, that had just been suggested by seeing in the child then present a model of such simplicity. This is not quite the same as τῶν μικρῶν τούτων, x. 42 (xxv. 40), where the expression is not borrowed from the illustration of a child. — συμφέρει αὐτῷ, ἵνα, κ.τ.λ.] For the construction, comp. note on v. 29. "But whoever will have offended one of those little ones,"—it is of service to him, with a view to, i.e. in hunc finem ut. That, which such a person may have come to deserve, is thus expressed in the form of a divine purpose, which his evil deed must help him to bring about; comp. John xi. 50. A comparative reference of συμφέρει (Jerome: "quam aeternis servari cruciatibus;" others: than again to commit such a sin) is a pure importation.— μύλος ὀνικός] The larger mills (in contradistinction to the χειρομύλαι, xxiv. 41) were driven by an ass; Buxtorf, Lex. Talm. p. 2252. Comp. also Anth. Pal. ix. 301; Ovid, A. A. iii. 290.— The καταποντικός (Wesseling, ad Diod. Sic. xvi. 35; Hermann, Privatalterth. § 72, 26; Casaubon, ad Suet. Oct. 67) was not a Jewish method of putting to death, neither was it a practice in Galilee (Joseph. Antt. xiv. 15. 10), but belonged to the Greeks, Romans, Syrians, and Phoenicians. Consequently it here expresses in a manner all the more vivid and awe-inspiring that punishment of death to which the man in question has become liable, and which is intended to represent the loss of eternal life; comp. vv. 7–9.

Ver. 7. οὐδ' ἐπημείν ὁς φιλάνθρωπος τὸν κόσμον ὡς μέλλοντα ἁλαβήναι ἀπὸ τῶν σκανδάλων, Theophylact.— ἀπό] indicating the causal origin of the woe for humanity (τοῦ κόσμου). The world is not conceived of as giving the offence (in answer to Jansen, Arnoldi, Bleek), but as suffering from it. With regard to ἀπό, see Buttmann, Neut. Gramm. p. 277 [E. T. 322]. — ἀνάγκη γάρ] assigns the reason for the ἀπό τῶν.
immediately before: on account of offences, I say, for they cannot but come. This necessity (necessitas consequentiae) has its foundation in the morally abnormal condition of mankind, yet (comp. 1 Cor. xi. 19) is to be traced back to the divine purpose (not merely permission), which, however, does away neither with the moral freedom of him who, by word or deed, gives offence (Rom. xiv. 13), nor with his liability to punishment. Hence: πλὴν (yet) οὖν τῷ ἀνθρώπῳ, κ.τ.λ.—τὰ σκάνδαλα temptations, as a general conception.—τὸ σκάνδαλον] the temptation as conceived of in each individual case.

Ver. 8 f. Comp. Mark ix. 43 ff. A passing direction, suggested by ver. 7, for avoiding certain specified offences, and substantially the same as in v. 29. A repetition depending here, no doubt, on Mark (Weiss), yet not to be regarded as out of place, because the proverbial saying refers to one’s own temptations as coming through the senses, while here the point in question is the temptation of others (de Wette, Kuinoel, Strauss, Holtzmann, Hilgenfeld), but on the contrary as quite appropriate, inasmuch as the σκάνδαλα occasioned from without operate through the senses, and thereby seduce into evil. — καλὸν σοι ἐστὶν . . . η] a mixture, by attraction, of two constructions: It is ‘good to enter into the life (of the Messiah’s kingdom) at the second coming’ maimed (and better) than, etc. See Fritzschle’s note on this passage, and Dissert. II. ad 2 Cor. p. 85; Winer, p. 226 [E. T. 302]; Buttmann, p. 309 [E. T. 360]. For examples from classical writers, see Kypke, Obs. I. p. 89; Bos, Ellips., ed. Schaefer, p. 769 ff. See besides, the note on v. 29, 30. But in the present passage the material representation of mortification as the condition of eternal life is somewhat more circumstantial and graphic. — χωλόν] refers to the feet, one of which, indeed, is supposed to be wanting (comp. Hom. II. ii. 217: χωλὸς ἐπ’ ἐπωμὴν πόδα); while, according to the context, κυλλόν here (more general in xv. 30) refers to mutilation of the arm, from which the hand is supposed to be cut off. Hence: limping (χωλόν) or maimed (κυλλόν). But the circumstance of χωλόν being put first is due to the fact that the cutting off of the foot (αὐτόν, see critical notes) had been specified, although at the
same time an identical proceeding in regard to the hand is, of course, to be understood.—μονόφθαλμον.] Herod. iii. 116, iv. 27; Strabo, II. p. 70. According to the grammarians, we should have had ἑπταφθάλμον in contradistinction to μονόφθαλμον, which denotes the condition of one born with one eye. See Lobeck, ad Phryn. p. 136 f.; Becker, Anecd. I. p. 280.

Ver. 10. Jesus now proceeds with His cautions, which had been interrupted by the parenthetical exhortation in vv. 7-9. The belief that every individual has a guardian angel (see Tob. v.; comp. in general, Schmidt in Ilgen's Denkschr. I. p. 24 ff.)—which is a post-Babylonian development of the Old Testament view, that God exercised His care over His people through angelic instrumentality—is here confirmed by Jesus (Acts xii. 15),—a point which is to be simply admitted, but not to be explained symbolically, neither by an "as it were" (Bleek), as though it were intended merely to represent the great value of the little ones in the sight of God (de Wette), nor as referring to human guardians, who are supposed to occupy a position of pre-eminent bliss in heaven (Paulus).—ἐν οὐρανῷ. διὰ παντῶν θεοπονῶν, κ.τ.λ.] inasmuch as they are ever in immediate proximity to God's glory in heaven, and therefore belong to the highest order of angels. This is not merely a way of expressing the great importance of the μικροί, but a proof which, from λέγω ὑμῖν and τῶν πατρὸς μου, receives all the weight of an emphatic testimony; while the mode of representation (comp. מֶלֶךְ הַקָּדוֹשׁ of the Rabbinical writers, Schoettgen's note on this passage) is borrowed from the court arrangements of Oriental kings, whose most confidential servants are called מֶלָקֶה וּבֶן, 2 Kings xxv. 19; 1 Kings x. 8; Tob. xii. 15; Luke i. 19.

Ver. 11 f. Omitting ver. 11, which is not genuine (see critical notes), we come to the parable vv. 12-14, which is intended to show that it would be in direct opposition to God's desire for human salvation to lead astray one of those μικροί, and to cause him to be lost, like a strayed sheep. Luke xv. 4 ff. records the same beautiful parable, though in a different connection, and with much tenderer, truer, and more original features. But the time-hallowed parable of the
shepherd came so naturally to Jesus, that there is no reason why He should not have employed it more than once, in a shorter or more detailed form, according as it happened to be appropriate to the occasion. — τι υμίν δεικνυ, “suavis communicatio,” Bengel. — ἐὰν γενηται, κ.τ.λ.] if a hundred sheep have fallen to a man's lot, if he has come into the possession of them (Kühner, II. 1, p. 364). The contrast to ἔφιβαζο requires that we should conceive of ἐκατόν as a large number (not as a small flock, Luke xii. 32). Comp. Lightfoot. — It is preferable to connect ἐπὶ τὰ δρῆν with ἀφεῖς (Vulgate, Luther), because the connecting of it with πορευθεῖς (Stephanus, Beza, Casaubon, Er. Schmid, Bengel) would impart an unmeaning emphasis to ἐπὶ τὰ δρῆν. The man is pasturing his sheep upon the hills, observes that one of them is missing, therefore meanwhile leaves the flock alone upon the hills (for the one that has strayed demands immediate attention), and, going away, searches for the one sheep that is lost. The reading of Lachmann represents the right connection. — ἐπὶ τὰ δρῆν ἐστὶ not merely upon (as answering the question: where?), but expresses the idea of being scattered over the surface of anything, which corresponds exactly with what is seen in the case of a flock when it is grazing, and which is likewise in keeping with ἀφεῖς, which conveys the idea of being let out, let loose. Comp. notes on xiii. 2, xiv. 19, xv. 35. — ἐὰν γενηται ἐὑρεῖν αὐτῶ ἐστὶ is not merely if it should happen that he finds it. Comp. Hesiod, Theog. 639; in classical Greek, found mostly with, though also without, a dative. Xen. Mem. i. 9. 13; Cyr. vi. 3. 11; Plato, Rep. p. 397 B; Kühner, II. 2, p. 582. This expression is unfavourable to the notion of irresistible grace. — χαίρει, κ.τ.λ.] This picture, so psychologically true, of the first impression is not applied to God in ver. 14 (otherwise in Luke xv. 7), although, from the popular anthropopathic point of view, it might have been so. Luke’s version of the parable is characterized by greater freshness.

Ver. 14. Accordingly, as it is not the will of that man that one of his sheep should be lost, so it is not the will of God that one of those must be lost (should fall into eternal perdition). The point of the comparison therefore lies in the
unwillingness to let perish; in the parable this is represented by the case of a strayed sheep, for the purpose of teaching the disciples that if a μικρός happens to err from the faith and the Christian life, they should not abandon him, but try to induce him to amend.—What is said in regard to the μικροι is therefore put in the form of a climax: (1) Do not despise them, inasmuch as you would cause them to go astray, and be the occasion of their ruin (vv. 6–10); (2) On the contrary, if one does go wrong, rescue him, just as the shepherd rescues his wandering sheep, in order that it may not be lost (vv. 12–14).

αμαρτησῃ without modification of any sort. How can it be supposed that the procedure here inculcated was intended to apply to every sin without any limitation whatever? Would we not have in that case a supervision omnium contra omnes? The reference can only be to private charges, to offences in which the one sins against the other (εἰς σέ), and which, as such, ought to be dealt with within the Christian church. Comp. 1 Cor. vi. 1 ff.—διαγεί] do not wait, then, till he himself come to thee.—μεταξὺ σοῦ κ. αυτοῦ μόνου] so that except him no one else is to be present along with thee, so that the interview be strictly confined to the two of you. We must not therefore supply a μόνου after σοῦ as well. But the rebuking agency (Eph. v. 11) is regarded as intervening between the two parties. The person who reproves mediates between the two parties, of which he himself forms one.—ἐὰν σου ἀκούσῃ] if he will have listened to thy admonition, will have complied with it. But Fritzsche and Olshausen connect the preceding μόνου with this clause: "Si tibi soli aures praebuerit." This would imply an arrangement that is both harsh and foreign to New Testament usage.—ἐκείρδησας] usually explained: as thy friend; πρῶτον γὰρ ἐξημοῦ τοῦτον, διὰ τοῦ σκανδάλου ῥηγνύμενον ἀπὸ τῆς ἀδελφίας σου συναφεῖς, Euthymius Zigabenus. But what a truism would such a result imply! Therefore it should much rather be explained thus: thou hast gained him for the eternal blessedness of my kingdom, to which, from not being brought to a state of repentance, he would otherwise have been lost (ver. 17). But the subject who gains is the party that has been aggrieved by the offence of the brother, because the successful result is understood to be brought about by his affectionate endeavours after an adjustment. Comp. 1 Cor. ix. 19; 1 Pet. iii. 1.

Ver. 16. Second gradus admonitionis. The one or the two who accompany him are likewise intended to take part in the ἔλεγχεω (see αὐτῶν, ver. 17).—ινα ἐπὶ στόματος, κ.τ.λ.] in order that, in the mouth of two or three witnesses, every word may be duly attested; i.e. in order that every declaration which he makes in answer to your united ἔλεγχεω may be heard by two or three persons (according as one or two may happen to
be present besides thyself), and, on the strength of their testimony (ἐπὶ στέματος, ὑμῶν), may be duly authenticated, so that in the event of his submitting to the ἔκρηξιν the possibility of evading or denying anything afterwards will be precluded; or else, should he prove so refractory that the matter must be brought before the church, then, in the interests of this further disciplinary process, it will be of consequence to have the declaration made by him in the previous attempt to deal with him in an authentic and unquestionable shape.— In order to convey His idea, Jesus has used, though somewhat freely (otherwise in 2 Cor. xiii. 1), the words of the law, Deut. xix. 15, and made them His own. Comp. 1 Tim. v. 19.

Ver. 17. Τῇ ἐκκλησίᾳ is not to be understood of the Jewish synagogue (Beza, Calvin, Fritzsche), which is never called by this name, and any reference to which would be contrary to the meaning of Jesus; but it is to be taken as referring to the community of believers on Jesus (comp. note on xvi. 18), which is, as yet, regarded as one body with the apostles included (ver. 18). There is here no allusion to individual congregations in different localities, since these could come into existence only at a later period; neither, for this reason, can there be any allusion to presbyters and bishops (Chrysostom), or to those whom they may have invested, as their representatives, with spiritual jurisdiction (Catholic writers, comp. besides, Dillinger). There is, further, nothing to warrant the assumption of an historical prolepsis (de Wette, Julius Müller), for the truth is, the ἄνω of believers was actually existing; while, in the terms of this passage, there is no direct reference to individual congregations. But as Jesus had already spoken elsewhere of His ἄνω (xvi. 18), it was impossible for the disciples to misunderstand the allusion. The warrant for regarding the judgment of the church as final in regard to the ἔκρηξις lies in the moral power which belongs to the unity of the Holy Spirit, and, consequently, to true understanding, faith, earnest effort, prayer, etc., the existence of all which in the church is presupposed. It is not inconsistent with this passage to suppose that, under the more developed circumstances of a later
period, when local congregations sprung up as offshoots from the ἄριστος, there may have been some representative body, composed of individuals chosen for the purpose of maintaining discipline, but the choice would necessarily be founded on such conditions and qualifications as were in keeping, so far as it was possible for man to judge, with the original principle of entrusting such matters only to those who were actual believers and had been truly regenerated.— ἐὰν δὲ καὶ τ. ἐκκλ. παρακ.] but if he refuses to listen even to the church; if he will not have submitted to its advice, exhortation, injunction.— ἔστω σοι ἀπεργ., κ.τ.λ.] let him be for thee (ethical dative); let him be in thy estimation as, etc.; λοιπὸν ἀνίματα ὁ τωοῖτος νοσεῖ, Chrysostom. What is here indicated is the breaking off of all further Christian, brotherly fellowship with one who is hopelessly obdurate, "as not being a sheep, nor caring to be sought, but willing to go right to perdition," Luther. In this passage Christ says nothing, as yet, about formal excommunication on the part of the church (1 Cor. v.); but the latter was such a fair and necessary deduction from what he did say, as the apostolic church, in the course of its development, considered itself warranted in making. "Ad eam ex hoc etiam loco non absurde argumentum duci posse non negaverim," Grotius. In answer to the latter, Calovius, in common with the majority of the older expositors, asserts that the institution of excommunication is, in the present passage, already expressly declared. — ὁ ἱθυνκός] generic.

Ver. 18 f. By way of giving greater confidence in the exercise of this last stage of discipline at which the matter is finally disposed of by the church, let me assure you of two things: (1) Whatever you (in the church) declare to be unlawful on the one hand, or permissible on the other (see note on xvi. 19), will be held to be so in the sight of God; your judgment in regard to complaints brought before the church is accordingly ratified by divine warrant. (2) If two of you agree as to anything that is to be asked in prayer, it will be given you by God; when, therefore, your hearts are thus united in prayer, you are assured of the divine help and illumination, in order that, in every case, you may arrive at
and, in the church, give effect to decisions in accordance with the
mind of God.—Those addressed in the second person (δύοστε, κ.τ.λ.) are the apostles (Hofmann, Schriftbew. II. 2, p. 266 f.),
but not the disciples in the more comprehensive sense of the word
(Weiss, Bibl. Theol. p. 103), nor the church (Bleek, Schenkel,
Keim, Ahrens), nor its leaders (Euthymius Zigabenus, de Wette),
nor the parties who have been injured (Origen, Augustine,
Theophylact, Grotius). In order to a clear understanding of
the whole discourse from ver. 3 onwards, it should be observed
generally, that wherever the address is in the second person
plural (therefore in vv. 3, 10, 12, 14, 18, 19), it is the Twelve
who came to Jesus, ver. 1, that are intended; but that where
Jesus uses the second person singular (as in vv. 8, 9, 15—17),
He addresses every believer individually (including also the
μάρτυρες). But as far as the ἐκκλησία is concerned, it is to be
understood as meaning the congregation of believers, including the
apostles. It is the possessor and guardian of the apostolic moral
legislation, and consequently it is to it that the offender is in
duty bound to yield obedience. Finally, since the power of bind-
and loosing, which in xvi. 19 was adjudged to Peter, is
here ascribed to the apostles generally, the power conferred
upon the former is set in its proper light, and shown to be
of necessity a power of a collegiate nature, so that Peter is
not to be regarded as exclusively endowed with it either in
whole or in part, but is simply to be looked upon as primus
inter pares.—πάλιν ἀμήν λ. ἦμ. Once more a solemn
assurance! and that to the effect that, etc. Comp. xix. 24.
For εἶν with the indicative (συμφιδομένων, see critical
notes), see note on Luke xix. 40, and Buttmann, Neut.
Gramm. p. 192 [E. T. 222]; Bremi, ad Lys. Alc. 13. The
construction is a case of attraction; πᾶν should have been
the subject of the principal clause of the sentence, but was
attracted to the subordinate clause and joined to πράγματος,
so that without the attraction the passage would run thus:
εἶν δύο ὑμ. συμφιδομένων ἐπὶ τ. γῆς περὶ πράγματος,
πᾶν δὲ εἶν αἰτήσωνται, γνησίωτας αὐτοῖς. Comp. Kühner,
II. 2, p. 925. For the contrast implied in ἐπὶ τ. γῆς, comp.
ix. 6.
Ver. 20. Confirmation of this promise, and that not on account of any special preference for them in their official capacity, but generally (hence the absence of ὑμῶν in connection with the δῶ ἡ τρεῖς) owing to the fact of His gracious presence in the midst of His people when met together: for where two or three are gathered together with reference to my name, there am I (my presence being represented by the Holy Spirit, comp. Rom. viii. 9 f.; 2 Cor. xiii. 5; 1 Cor. v. 4; Gal. ii. 20; Eph. iii. 16 f.; also in general, xxviii. 20) in the midst of them; so that you need therefore have no doubt as to the γενήσεται just promised to you, which I, as associated with my Father (ver. 19), will bring about. The statement is put in the form of an axiom; hence, although referring to the future, its terms are present. The higher, spiritual object of the meeting together of the two or three lies not in αὐτούς, which expresses nothing more than the simple fact of being met (in answer to Grotius, de Wette), but in εἰς τὸ ἐμὸν ὄνομα, which indicates that the name of Jesus Christ (i.e. the confession, the honouring of it, etc.) is that which in the αὐτούς εἰναι is contemplated as its specific motive (μὴ δὲ ἐτέραν αἰτίαν, Euthymius Zigabenus). “Simile dicunt Rabbini de duobus aut tribus considentibus in judicio, quod ἴνα sit in medio eorum,” Lightfoot.

Ver. 21. At this point Peter steps forward from amongst the disciples (ver. 1), and going up to Jesus, νομίζων φανῆται μεγαλοψιχοτάτος (Euthymius Zigabenus), proposes that forgiveness should be shown more than twice the number of times which the Rabbis had declared to be requisite. Babylon. Joma, f. 86. 2, contains the following words: “Hominī in alterum peccantī semel remittunt, secundo remittunt, tertio remittunt, quarto non remittunt.”

Ver. 22. Οὐ λέγω σοί] are to be taken together (in answer to Fritzsche), and to be rendered thus: I do not say to thee, I do not give thee the prescription; comp. John xvi. 26.—ἐβδομήκοντάκις ἐπτά] not: till seventy times seven, i.e. till the four hundred and ninetieth time (Jerome, Theophylact, Erasmus, Luther, Grotius, de Wette, Bleek); but, seeing that we have ἐπτά, and not ἐπτάκις again, the rendering should
simply be: **till seventy-seven times.** No doubt, according to the classical usage of adverbial numerals, this would have been expressed by *ἐπτά καὶ ἑβδομηκοῦντάς* or *ἑβδομηκοῦντα ἑπτάκις*; but the expression in the text is according to the LXX. Gen. iv. 24.¹ So, and that correctly, Origen, Augustine, Bengel, Ewald, Hilgenfeld, Keim; comp. "the Gospel of the Hebrews" in Hilgenfeld's *N. T. extra can.* IV. p. 24.— For the sense, comp. Theophylact: οὐχ ἵνα ἄρμθω εἰρήκει τὴν συγχώρεσιν, ἀλλὰ τὸ ἀπειρον ἑνταῦθα σημαίνει: ὡς ἂν εἰ ἐλέησαι ὅσας ἄν πταίσας μετανοής συγχώρει αὐτῷ.

Ver. 23. *Διὰ τούτο*] must refer to the reply to Peter's question, for a new scene was introduced at ver. 21. Therefore to be explained thus: "because I have enjoined such unlimited forgiveness" (not merely a conciliatory disposition generally, in answer to de Wette and Bleek). The duty of unlimited forgiveness proves any shortcoming in regard to this matter to be but the more reprehensible, and to point this out is the object of the parable which follows.— ὁ μοιώθη ἡ βασιλεία τοῦ οὐρ.] See note on xiii. 24.— The δοῦλοι are the king's ministers who are indebted to him through having received money on loan (δάνειον, ver. 27), or, relatively, as treasurers, land stewards, or the like. But it is not without reason that ἀνθρώπῳ is joined to βασιλεῖ, seeing that the kingdom of heaven is likened to a human king. Comp. the ἄνθρωπος of Homer.— συναλογίζειν λόγον] to hold a reckoning, to settle accounts, occurs again in xxv. 19, but nowhere else. Classical writers would say: διαλογίζεσθαι πρὸς τινα, Dem. 1236. 17.

Ver. 24 ff. According to Boeckh, *Staatshaush. d. Athener,* I. p. 15 ff., an (Attic) talent, or sixty minae, amounted to 1375 thalers [about £206 sterling]. Ten thousand talents, amounting to something considerably over thirteen millions of thalers, are intended to express a sum so large as to be well-nigh

¹ Where, indeed, ἂπτάοις; δεκακαί cannot possibly mean anything else than seventy-seven, as is clear from the τ, not seventy times seven; comp. Judg. viii. 14. This in answer to Kamphausen in the *Stud. u. Krit.* 1861, p. 121 f. The (substantive) feminine form ἄπταοι cannot be considered strange (seventy and a seven). See Ewald, *Lehrb. d. Hebr. Spr.* § 267 c., and his *Jahrb.* XI. p. 198.
incalculable. So great was the debt of one (ἐξῆς). — ἐκέλευσεν
αὐτὸν ... ἔχει] according to the Mosaic law; Lev. xxv. 39,
47; 2 Kings iv. 1; Ex. xxii. 2. See Michaelis, M. R. § 148;
Saalschütz, M. R. p. 706 f. The word αὐτὸν is emphatic:
that he should be sold, etc. On the present indicative ἔχει
(see critical notes), which is derived from the idea of the
narrative being direct, comp. Kühner, II. 2, p. 1058.— καὶ
ἀποδοθήναι] and that payment be made. This was the king's
command: it must be paid, viz. the sum due. The fact of the
proceeds of the sale not proving sufficient for this purpose did
not in any way affect the order; hence ἀποδοθῆ, is not to be
referred merely to the proceeds (Fritzsche). The king wants
his money, and therefore does the best he can in the circum-
stances to get it.— πάντα σοι ἀποδῶσον] in his distress
and anguish he promises far more than he can hope to per-
form. And the king in his compassion goes far beyond what
was asked (ἀφήσει αὐτῷ). — For ἐδώκειν, money lent, comp.
Deut. xxiv. 11; found frequently in classical writers since
the time of Demosth. 911. 3.

Ver. 28. A hundred denarii, about forty Rhenish Gulden,
or 23 thalers [about £3, 9s. sterling] (a denarius being not quite
equal to a drachma), what a paltry debt compared with those
talents of which there were a hundred times a hundred! —
ἐπνυγε] Creditors (as the Roman law allowed them to do)
often dragged their debtors before the judge, holding them by
the throat. Clericus and Wetstein on this passage.— ἀπόδοσις,
ἐὰν ἀφεῖλεῖσ] ἐὰν is not to be taken, as is often done, as
though it were equivalent to ὅ, τί. For where ἐὰν τί, like
si quid, is used in the sense of quicquid (see Kühner, ad Xen.
Anab. i. 10. 18), ἐὰν always has a conditional force, which
would be out of place in the present instance; but, with
Fritzsche and Olshausen, to trace the expression to Greek
urbanity, would be quite incongruous here. Neither, however,
are we to affirm, with Paulus and Baumgarten-Crusius, that
the conditional expression is rather more severe in its tone, from
representing the man as not being even certain in regard to the
debt; for the certainty of the debt is implied in the terms of
the passage, and, moreover, in the κρατήσας αὐτ. ἐπνυγε was

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necessarily to be presupposed on the part of the δοῦλος. No, the εἴ is simply the expression of a pitiless logic: ΠΑΥ, if thou owest anything (ἀπόδος being emphatic). From the latter the former follows as matter of necessity. If thou owest anything (and such is the case), then thou must also pay,—and therefore I arrest thee!

Ver. 29. Πεσών] after that he had fallen down,—that is, as one who προσεκώνει, which follows, as a matter of course, from ver. 26, without our requiring to insert such words as εἷς τούς πόδας αὐτοῦ (see critical notes). Chrysostom appropriately observes: οὐ τὸ σχήμα τῆς ἱκετηρίας ἀνέμησαν αὐτον τῆς τοῦ δεσπότου φιλανθρωπίας.

Ver. 31 f. Ἐλυπήθησαν] They were grieved at the hard-heartedness and cruelty which they saw displayed in what was going on (τὰ γινόμενα, see critical notes).— διεσαάφ.] not simply narrarunt (Vulgate), but more precisely: declararunt (Beza); Plat. Prot. p. 348 B; Legg. v. p. 733 B; Polyb. i. 46. 4; ii. 27. 3; 2 Macc. i. 18, ii. 9.— τῷ κυρίῳ ἐντεῦθεν The reflective pronoun (see critical notes) indicates that, as befitted their position, the σύνδολοι addressed themselves to their own master. Their confidence in him led them to turn to him rather than to any one else.— ἐπέλει παρεκάλ. με] because thou entreatedst me. And he had not gone so far as to beg for entire remission of the debt, but only for forbearance!

Ver. 33. On the well-known double καί used comparatively, see Klotz, ad Devar. p. 635. Baeumlein, Partik. p. 153.— ἔδει] the moral opportuit.— τοῖς βασανισταῖς] to the tormentors (Dem. 978, 11; 4 Macc. vi. 11) to torture him, not merely to cast him into prison, which latter was only a part of their functions (Fritzsche). The idea involved in βασανιζέων is of essential importance, typifying as it does the future βάσανος of Gehenna. Comp. viii. 29; Luke xvi. 23; Rev. xiv. 10. Grotius well observes, though he takes the βασανιστᾶς as = δεσμοφυλάκας (Kuinol, de Wette), "utitur autem hic rex ille non solo creditoris jure, sed et judicis."— ἐτοις οὐ ἀποδεῖ] as in ver. 30. until he shall have paid. Though not expressly asserted, it is a legitimate inference from the terms of the
passage (comp. v. 26) to say: τοῦτόστι διηνεκῶς, οὗτε γὰρ ἀποδώσει πτοτε, Chrysostom.

Doctrine of the parable: The remission which thou hast obtained from God of thy great unpayable debt of sin, must stimulate thee heartily to forgive thy brother the far more trifling debt which he has incurred as regards thee; otherwise, when the Messianic judgment comes, the righteousness of God will again rise up against thee, and thou wilt be cast into Gehenna to be punished eternally; comp. v. 25 f., vi. 14 f.—That motive, drawn from the forgiving mercy of God, could only be exhibited in all its significance by the light shed upon it in the atoning death of Christ (Eph. iv. 32, Col. iii. 12 f.), so that Jesus had to leave to the future, which was fast approaching, what, as yet, could be but inadequately understood (so far we have here a ὑστερον πρῶτερον), and hence our passage is not inconsistent (Socinian objection) with the doctrine (also expressly contained in xx. 28, xxvi. 28) of satisfaction.—ἀπὸ τ. καρδίας. Ἰ.μ.) from your heart, therefore out of true, inward, heartfelt sympathy, not from a stoical indifference. Comp. ver. 33. This is the only instance in the New Testament of ἀπὸ being used in connection with this phrase; elsewhere it is ἐκ that is employed. But comp. the classical expressions ἀπὸ γνώμης, ἀπὸ σπουδῆς, ἀπὸ φρενός, and the like; also ἀπὸ καρδίας in Antoninus ii. 3, and ἀπὸ τῆς ψυχῆς. Dem. 580, 1.
CHAPTER XIX.

Ver. 3. οἱ Φαρισ. Lachm. has deleted οἱ, following B C L M Δ Π, min. Correctly; the οἱ Φαρ. would suggest itself mechanically to the transcribers from being in current use by them; in several manuscripts it is likewise inserted in Mark x. 2.—After λίγοντις Elz. and Scholz insert αὐτῷ, which, owing to the preponderance of evidence against it, is to be regarded as a common interpolation, as are also αὐτῷ, ver. 4, αὐτῷ, ver. 7.—άνθρωπῷ] is wanting in B L Γ Ξ min. Aug., deleted by Lachm. Correctly; supplement from ver. 5, and for which Cod. 4 has ἀνδρί (Mark x. 2).—Ver. 5. προσκολλήθαι.] Lachm. and Tisch., also Fritzsche: κολλήθαι, following very weighty evidence. The compound form, however, is more common, and is taken from the LXX.—Ver. 9. ἐγὼ before ὅσι is not, with Lachm. and Tisch. 7, to be deleted. It has the preponderance of evidence in its favour, and how readily may it have been overlooked, especially before ὅσι, seeing that it is not indispensable.—Instead of μὴ ἵνα πορνίσῃ Lachm. has παρεκτὸς λόγω πορνίας, following B Δ, min. It. Or., but clearly borrowed from v. 32 by way of a gloss. For μὴ ἔτι, Elz. and Scholz have εἰ instead of μὴ, against decisive evidence; an exegetical addition.—x. ὁ ἀπολείπων. γὰρ. μοιχαῖαν] are deleted by Tisch. 8, following C** D L S Ξ, vss. Or. ? Chrys. But there is preponderating evidence in favour of the words, and the homoeoteleuton might readily enough be the occasion of their omission. Moreover, there is no parallel passage verbally identical with this.—Ver. 13. προσηνιχθείς] Lachm. and Tisch.: προσηνιχθείς, following B C D L Ξ, min. Or. In presence of such weighty evidence, the singular is to be regarded as a grammatical correction.—Ver. 16. ἥγαθεν] is justly condemned by Griesb. and deleted by Lachm. and Tisch. (B D L Ξ, min. codd. of It. Or. Hilar.). Inserted from Mark x. 17; Luke xviii. 18.—Ver. 17. The Received text (so also Fritzsche and Scholz) has τί με λέγεις ἥγαθεν; ὦδις ἥγαθεν τί μὴ εἰς τὸ θεός. But the reading: τί με ἐρωτήσεις περὶ τοῦ ἥγαθεν; εἰς ἰστὶν ὁ ἥγαθεν, is attested by the very weighty evidence of B D L Ξ, Vulg.
It. Or. and other vss. and Fathers. So Griesb., Lachm., Tisch. The reading of the Received text is taken from Mark and Luke, and would be adopted all the more readily the more the original reading seemed, as it might easily seem, to be inappropriate. The order: εἰς τὴν ξωὴν σιωπάθη. (Lachm., Tisch.), has decisive attestation; but τηρεῖ (Lachm., Tisch. 7) for τηρουσιν finds but inadequate support, being favoured merely by B D, Homil. Cl. — Ver. 20. ἡ φυλακάζαμεν εἰς τιθητήρους μεν Lachm. and Tisch.: ιδραμένα, following important, though not quite unanimous, witnesses (B D L K* among the uncial manuscripts; but D has retained εἰς μετά, though omitting μεν). The reading of the Received text is taken from Luke and Mark. — Ver. 23. Lachm. and Tisch., following decisive evidence, read πλούσιος δυσκόλως. — Ver. 24. Instead of the first εἰσιν ἔδωκεν, Elz. has διδόθη, which is defended by Fritzsche and Rinck, and also adopted again by Lachm., in opposition to Griesb., Matth., Scholz, Schulz, Tisch., who read εἰσιν ἔδωκεν. The evidence on both sides is very weighty. διδόθη is a correction for sake of the sense, with which εἰσιν ἔδωκεν was supposed not to agree. Comp. note on Mark x. 25; Luke xviii. 25. If the second ισιν ἔδωκεν were to be retained, the preponderance of evidence would be in favour of inserting it after πλούσιος (Lachm.); but we must, with Tisch., following L Z K, 1, 33, Syr* Or. and other Fathers, delete it as being a supplement from the parallel passages. — Ver. 28. For καὶ ἐκεῖνος read, with Tisch. 8, καὶ αὐτὸν, following D L Z K, 1, 124, Or. Ambr. The reading of the Received text is an exegetical gloss. — Ver. 29. Ἰνά µάλιστα] The simple εἰς (Elz., Griesb., Fritzsche, Scholz) is opposed by preponderating evidence; εἰς was omitted as unnecessary (but comp. vii. 21, x. 32). — ἡ γνατικα] after ἥπερ is correctly deleted by Lachm. and Tisch., on the evidence of B D, 1, Or. Ir. Hil. vss. Taken from Mark and Luke. — For ικανονταπλασίαν Lachm. and Tisch. have τολλα-πλασίαν, following B L, Syr* Sahid. Or. Cyr. Correctly; it would be much more natural to explain the indefinite τολλα-πλασία from Mark x. 30 by means of the definite expression ικανονταπλασία, than to explain the latter from Luke xviii. 30 by means of τολλαπλασία.

Ver. 1 f. With his usual formula, κ. ἐγένετο ἐτέλεσεν, κ.τ.λ. (vii. 28, xi. 1, xiii. 53), Matthew here introduces the account of the closing stage in Christ's ministry by mentioning His

departure from Galilee to Judaea. It does not follow (comp. note on xvi. 21) that there may not have been previous visits to Judaea (in answer to Baur), but, in order to give to this journey, above all, the prominence due to its high significance, it was necessary that the Synoptists should confine their view to the Galilaean ministry until the time came for this final visit to the capital.—The conversation concerning divorce and marriage is likewise given in Mark x. 1 ff., and, on the whole, in a more original shape. — μετῆρεν ἀπὸ τῆς Γαλαλ. Comp. xvii. 22, 24. — πέραν τοῦ Ἰορδάνου] This expression cannot be intended to define the locale of εἰς τὰ δραμα τῆς Ἰουδαίας, for the reader knew, as matter of course, that Peraea and Judaea (iv. 15, 25) meant different districts, although, according to Ptolem. v. 16. 9, several towns east of the Jordan might be reckoned as included in Judaea; neither can it belong to μετῆρεν ἀπὸ τ. Γαλ. (Fritzsche: "Movens a Galilaea transit fluvium"), for κ. ἡλθεν εἰς τ. δρ. τ. Ἰουδ. is not of the nature of a parenthesis; rather is it to be regarded as indicating the route (Mark x. 1) which Jesus took, thus defining ἡλθεν (Mark vii. 31) somewhat more precisely, lest it should be supposed that He was on this side Jordan, and therefore approached Judaea by going through Samaria, whereas, being on the farther side of the river, He went by Peraea, and reached the borders of Judaea by crossing over to the west side of the Jordan (somewhere in the neighbourhood of Jericho, xx. 29). The expression is not awkward (Volkmar); nor, again, is it to be erroneously understood as showing that the Gospel was written in some district east of the Jordan.—Further, the narrative of Matthew and Mark cannot be reconciled with that of Luke, who represents Jesus as keeping to this side of the Jordan (ix. 51, and see note on xvii. 11); nor with the account of John, who, x. 22, says nothing about the journey to Jerusalem, but represents Jesus as already there, and in ver. 40 as setting out from that city to make a short sojourn in Peraea. — ἐκεῖ that is, in Peraea, just mentioned, and through which He was travelling on His way to the borders of Judaea, ver. 1. On αὐτῶν (their sick), see Winer, p. 139 [E. T. 183]. Instead of the
healing, Mark speaks of the teaching that took place on this occasion.

Ver. 3. Πειράζοντες] The question was of an ensnaring nature, owing to the rivalry that existed between the school of Hillel and that of the more rigorous Sammaï. See note on v. 31. There is not the slightest foundation in the text for the idea that the questioners had in view the matrimonial relations of Antipas (Paulus, Kuinoel, de Wette, Ewald), as though they wanted to involve Jesus, while yet in Peraea, within that prince’s domains, in a fate similar to that of the Baptist. Moreover, the adoption of this view is altogether unnecessary, since the whole school of Sammaï had already condemned that most unlawful state of matters just referred to, and therefore there was on this score nothing of a specially tempting character about the question. But they expected that Jesus in His reply would declare in favour of one of the rival schools (and that it would doubtless be that of Sammaï; for with κ. πᾶσαν αἰτίαν they suggested the answer, Νό), so that they might be able to stir up party feeling against Him. Falling back, however, upon the divine idea on which the institution of marriage is founded, He took higher ground than either of the schools in question, inasmuch as from this divine idea He deduces that marriage is a union which no human authority has a right to dissolve; but as for Himself, He avoids prescribing any law of His own with reference to this matter; comp. Harless, Ehescheidungsfr. p. 34 ff. — εἰ] See note on xii. 10. — τὴν γυναικὴν αὐτοῦ] Assuming ἀνθρώπῳ to be spurious, the αὐτῷ can only refer to something in the context, and that doubtless to the logical subject, to the τῷ implied in the ξεστῇ. For a similar classical usage, comp. Stallbaum, ad Plat. Rep. p. 503 D.— κατὰ πᾶσαν αἰτίαν] for every cause, which he has to allege against her,—the view maintained by the school of Hillel, and which was precisely that which gave to this question its tempting character, though it is not so represented in Mark. As given by the latter evangelist the question is not presented in its original form; as it now stands it would have been too general, and so not calculated to tempt, for it would certainly have been foolish
to expect from Jesus any answer contrary to the law (in answer to Weiss, Keim); but, according to Matthew's version, the persons who were tempting Jesus appear to have framed their question with a view to His splitting on the casuistical rock implied in κ. πᾶσαν αἰτίαν. After having laid down as a principle the indissoluble nature of the marriage tie, Jesus, in the course of the conversation, replies to this captious point in their query in the very decided terms of ver. 9, where He says, μὴ ἐπὶ πορνελα.

Ver. 4. Αὐτοῖς δὴ λαβῇ τοὺς ἀνθρώπους· τοῦτο μὲν οὖν τὸ ἰησοῦν ἐν τῇ βίβλῳ τῆς γενέσεως (i. 27) γέγραπται, Euthymius Zigabenus. The following αὐτοῖς should be understood after ὁ ποιήσας, as the object of the succeeding verb has often to be supplied after the participle (Krüger's note on Xen. Anab. i. 8. 11). For ποιεῖν, to create, comp. Plat. Tim. p. 76 C; Hesiod, Theog. 110, 127 (γένος ἀνθρώπων).—ἀπροχήσει does not belong to ὁ ποιήσας (as usually explained), in which case it would be superfluous, but to what follows (Fritzsche, Bleek), where great stress is laid on the expression, "since the very beginning" (ver. 8).—ἀρσεν κ. θῆλυ as male and female, as a pair consisting of one of each sex.—ἐποίησεν after ὁ ποιήσας the same verb. See Kühner, ad Xen. Mem. iv. 2. 21, and Gramm. II. 2, p. 656.

Ver. 5. Εἰσέλθειν God. Comp. note on 1 Cor. vi. 16. Although, no doubt, the words of Gen. ii. 24 were uttered by Adam, yet, as a rule, utterances of the Old Testament, in which God's will is declared, are looked upon as the words of God, and that altogether irrespective of the persons speaking. Comp. Euthymius Zigabenus and Fritzsche on the passage.—ἐνεκέν τούτου] refers, in Gen. ii. 24, to the formation of the woman out of the rib of the man. But this detail, which belongs to an incident assumed by Jesus to be well known, is included in the general statement of ver. 4, so that He does not hesitate to generalize, somewhat freely, the particular to which the ἐνεκέν τούτου refers. Observe, at the same time, that vv. 4 and 5 together constitute the scriptural basis, the divine premisses of what is to appear in the shape of an inference in the verse immediately following.—κατα-
λείψει] "necessitudo arctissima coniugalis, cui uni paterna et materna cedit," Bengel. — oi δύο] These words are not found in the Hebrew, though they occur in the Samaritan text, as they must also have done in that which was followed by the LXX. They are a subsequent addition by way of more distinctly emphasizing the claims of monogamy. See note on 1 Cor. vi. 16. The article indicates the two particular persons in question. — εἰς σάρκα μου] Ethical union may also be represented by other ties; but this cannot be said of bodily unity, which consists in such a union of the sexes, that in marriage they cease to be two, and are thenceforth constituted one person. Comp. Sir. xxv. 25 and Grimm's note. The construction is not Greek (in which εἶναι εἰς means to refer to anything, or to serve for anything, Plat. Phil. p. 39 E; Alc. I. p. 126 A), but a rendering of the Hebrew הָּנַנ (Vorst, Hebr. p. 680 f.).

Ver. 6. Οὐκέτι] after this union, ver. 5. — εἰσι] are they, that is, the two of ver. 5. — ἢ] quod, "ut non tanquam de duobus, sed tanquam de uno corpore loqueretur," Maldonatus. — ὁ θεὸς] through what is said in ver. 5. Observe the contrast to ἄνθρωπος. — Having regard, therefore, to the specific nature of marriage as a divine institution, Jesus utterly condemns divorce generally as being a putting asunder on the part of man of what, in a very special way, God has joined together. With regard to the exception, by which, in fact, the essential idea of marriage as a divine institution is already practically destroyed, see ver. 9, and comp. note on v. 32.

Ver. 7. Supposed counter-evidence. — ἐνετείλατο] Deut. xxiv. 1, in which, indeed, there is no express command, though it may be said to contain κατὰ διάωναv the prescription of the bill of divorce. Mark—and in this his account is certainly more original—represents the whole reply of Jesus as beginning with the question as to the law of Moses on the matter (x. 3). Moreover, the more appropriate expression ἐπέτρεψεν, which in ver. 8 is ascribed to Jesus (not so in Mark), undoubtedly betrays the influence of riper reflection. — Comp. besides, note on v. 31.

Ver. 8. Πρός] out of regard to, with (wise) consideration
so as to avert greater evil.—σκληροκαρδίαν stubbornness of heart (Mark xvi. 14; Rom. ii. 5; Acts vii. 51; Sir. xvi. 10; Deut. x. 16), which will not be persuaded to self-
reflection, gentleness, patience, forbearance, etc.; κατὰ διαφό-
ρον αἶτια μυστικῶν τὰς γαμετὰς, καὶ μὴ καταλαβαμένοις 
αἴτιας. Ἐνομοθέτησε γὰρ ἀπολύειν ταύτας, ἵνα μὴ φονεύ-
ωνται, Euthymius Zigabenus.—οὐ γέγονεν οὕτων] non ita 
factum est, namely, that a man should have permission to put 
away his wife. The above primitive institution of God is 
accordingly not abrogated by Moses, who, on account of the 
moral obduracy of the people, is rather to be understood 
as only granting a dispensation in the form of a letter of 
divorce, that the woman might be protected against the rude 
severity of the man.

Ver. 9. See note on v. 32.—μὴ ἐπὶ πορν. not on account 
of fornication, i.e. adultery. The deleting of those words 
(Hug, de conjug. vinculo indissolub. p. 4 f.; Maier's note on 
1 Cor. vii. 11; but also Keim, who sees in them the correc-
tion of a subsequent age) is justified neither by critical 
evidence, which Keim himself admits, nor by the following ὁ 
ἀπολέλει. γαμ. μοιχάται, which is in no way inconsistent with 
the exception under consideration, seeing that, as a matter of 
course, the ἀπολέλει. refers to a woman who has been divorced 
arbitrarily, μὴ ἐπὶ πορν. (see note on v. 32); nor by ver. 
10, where the question of the disciples can be sufficiently 
accounted for; nor by 1 Cor. vii. 11 (see note on this passage). 
We are therefore as little warranted in regarding the words 
as an interpolation on the part of the evangelist in accord-
ance with a later tradition (Gratz, Weisse, Volkmar, Schenkel). 
The exception which they contain to the law against divorce 
is the unica et adequata exceptio, because adultery destroys 
what, according to its original institution by God, constitutes 
the very essence of marriage, the unitas carnis; while, on this 
account also, it furnishes a reason not merely for separation 
a toro et mensa (Catholic expositors), but for separation quoad 
vinculum. To say, as Keim insists (according to Mark), that 
Jesus breaks with Moses, is unwarranted, not only by Matthew's 
narrative, but also by Mark's; and any indication of such a
breach would betray the influence of a later age. — μοιχάται commits adultery, because, in fact, his marriage with the woman whom he has arbitrarily dismissed has not yet been disannulled. The second μοιχάται is justified: because this ἀτολεξιμένη is still the lawful wife of him who has, in an arbitrary manner, put her away.

Ver. 10. This conversation is to be understood as having taken place privatim, in a house (Mark x. 10), or elsewhere. — εἰ οὖν ἔστιν ἡ αἰτία, κ.τ.λ.] ἡ αἰτία means causa, but not in the sense of res or relation (Grotius) : "si ita res se habet hominis cum uxore" (Grimm), which is at variance with the Greek usage, and would be tantamount to a Latin idiom; nor is it to be understood in the sense imported by Fritzsche: "causa, qua aliquis cum uxore versari cogatur." According to the text, ἡ αἰτία can only be taken as referring back to the question concerning divorce, κατὰ πᾶσαν αἰτίαν, ver. 3. The correct interpretation, therefore, must be as follows: If it stands thus with regard to the reason in question, which the man must have in relation to his wife (in order, namely, to her divorce). The Lord had, in fact, declared the πορνεία of the wife to be such an αἰτία as the disciples had inquired about, and that, moreover, the sole one. This also leads me to withdraw my former interpretation of αἰτία in the sense of guilt, that, namely, which was understood to be expressed by the μοιχάται. The correct view is given by Hilgenfeld in his Zeitschr. 1868, p. 24, and, in the main, by so early an expositor as Euthymius Zigabenus: ἐὰν μιὰ μόνῃ ἔστιν ἡ αἰτία ἡ μέσον τοῦ ἀνδρός κ. τῆς γυναικός ἡ διαζευγμένη. — οὐ συμφέρει γαμήσαι. But to this saying must τὸν λόγον τοῦτον be referred, not to the statement concerning the indissoluble nature of marriage, as though Jesus meant to say that this was to be insisted on only in the case of those who had been endowed with the donum continentiae (Hofmann, Schriftbew. II. 2, p. 410 f.); which would be to contradict His argument in favour of non-dissolution taken from the objective nature of marriage,
no less than His absolute declaration in v. 32, as well as to render nugatory, for all practical purposes, the primitive moral law of non-dissolution, by making it dependent on a subjective condition. Besides, the illustration of the eunuchs is only applicable to continence generally, not to a mere abstaining from the sin of adultery. No. Jesus wishes to furnish His disciples with the necessary explanation regarding their όυ συμφέρει γαμήσας, and for this end He by no means questions their λόγος, but simply observes that: it is a proposition which all do not accept, i.e. which all cannot see their way to adopt as a maxim, but only such as God has endowed with special moral capabilities. Then, in ver. 12, He explains who are meant by the όις διὸς οὖσαν, namely, such as have become eunuchs; by these, however, He does not understand literal eunuchs, whether born such or made such by men, but those who, for the sake of the Messiah's kingdom, have made themselves such so far as their moral dispositions are concerned, i.e. who have suppressed all sexual desire as effectually as though they were actual eunuchs, in order that they might devote themselves entirely to the (approaching) Messianic kingdom as their highest interest and aim (to labour in promoting it, comp. 1 Cor. vii. 32, 34). Finally, He further recommends this ethical self-castration, this "voluntary chastity" (Luther), when He exclaims: Whosoever is able to accept (to adopt) it (that which I have just stated), let him accept it! Chrysostom well observes: He says this, προδυμοστρόν τε ποιών τῷ δειξάι ὑπέροχον δὲ τὸ κατόρθωμα, καὶ οὐκ ἄφετες εἰς ἀνάγκην νῦμον τὸ πράγμα κλεισθῆναι. Comp. 1 Cor. vii. 1 f. The χωρεῖν, ver. 11 f., means simply to receive, and to be understood as referring to a spiritual reception, a receiving in the heart (2 Cor. vii. 2); and those endowed with the power so to receive it have, in consequence of such endowment, not only the inclination to be continent, but at the same time the moral force of will necessary to give effect to it, while those who are not so endowed "aut nolunt, aut non implent quod volunt," Augustine. The more common interpretation, praestare posse ("negat autem Jesus, te, nisi divinitus concessis viribus tam insigni abstinentiae, qua a matrimonio abhorreas, parem
esse," Fritzsche), might be traced to the rendering *exare,* but it is precluded by the fact that the object of the verb is a λόγος (a saying). Others take it in the sense of: to understand, with reference, therefore, to the power of apprehension on the part of the intellect (Maldonatus, Calovius, Strauss, Bretschneider, Baumgarten-Crusius, Ewald; similarly Bengal, de Wette, Bleek, who, however, arbitrarily take τοῦ λόγ. τοῦ as pointing forward to ver. 12). So Plut. Cat. min. 64; Ael. V. H. iii. 9; Phocyl. 86: οὐ χωρεῖ μεγάλην διδαχήν ἀδίδακτος ἀκούειν; Philo, de mundo 1151: ἀνθρώπινως λόγιον μός οὐ χωρεῖ. But the difficulty with respect to what the disciples have said, and what Jesus says in ver. 12, is not connected with the apprehension of its meaning, but with its ethical appropriation, which, moreover, Jesus does not absolutely demand, but leaves it, as is also done by Paul, 1 Cor. vii., to each man's ability, and that according as he happens to be endowed with the gift of continence as a donum singulare. Consequently, the celibate of the clerical order, as such, acts in direct opposition to this utterance of the Master, especially as the εἰνοῦχσαν ἐστὶν cannot be acted on by any one with the certainty of its lasting. Comp. Apol. Conf. A., p. 240 f.: "non placet Christo immunda continentia." As showing how voluntary celibacy was by no means universal, and was exceptional even among the apostles themselves, see 1 Cor. ix. 5.—The metaphorical use of εἰνοῦχσαν ἐστὶν to denote entire absence from sexual indulgence, likewise occurs in Sohar Ex. f. 37, c. 135; Levit. f. 34, c. 136 b; Schoettgen, p. 159.—It is well known that from a misunderstanding of the meaning of this passage Origen was led to castrate himself. On the correctness of this tradition (in answer to Schnitzer and Bauer), see Engelhardt in the Stud. u. Krit. 1838, p. 157; Redepenning, Origenes, I. p. 444 ff.—That Jesus was not here contemplating any *Essenian* abstinence (Strauss, Grörer, Philo, II. p. 310 f., Hilgenfeld), is already manifest from the high estimate in which marriage is always held by Him, and from His regard for children. The celibacy which a certain class of Essenes observed was founded on the fact that they regarded marriage as impura.
Ver. 13. Comp. Mark x. 13. At this point (after being suspended from ix. 51—xviii. 14) the narrative of Luke again becomes parallel, xviii. 15.—Little children were brought to Jesus, as to a man of extraordinary sanctity, whose prayer was supposed to have peculiar efficacy (John ix. 31); as, in a similar way, children were also brought to the presidents of the synagogues in order that they might pray over them (Buxt. Synag. p. 138). The laying on of the hands (Gen. xlviii. 14) was desired, not as a mere symbol, but as a means of communicating the blessing prayed for (Acts vi. 6); hence, with a nearer approach to originality, Mark and Luke have simply ἱεράται and ἵππηςται (which, in fact, was understood to be of itself sufficient for the communication in question).—The conjunctive with ὅν after the preterite (Kühner, II. 2, p. 897; Winer, p. 270 [E. T. 359]) serves to represent the action as immediately present. —αὐτοῖς are those of whom the προσκύνησις is alleged, i.e. those who brought the children. The disciples wished to protect Jesus from what they supposed to be an unseemly intrusion and annoyance; a verecundia intempestiva (Bengel), as in xx. 31.

Ver. 14. By τῶν τοιούτων we are not to understand literal children (Bengel, de Wette), for the Messianic kingdom cannot be said to belong to children as such (see v. 3 ff.), but men of a child-like disposition and character, xviii. 3 f. Jesus cannot consent to see the children turned away from Him; for, so far from their being too insignificant to become the objects of His blessing, He contemplates in their simplicity and innocence that character which those who are to share in His kingdom must acquire through being converted and becoming as little children. If they thus appeared to the Lord as types of the subjects of His kingdom, how could He withhold from them that prayer which was to be the means of communicating to their opening lives the blessing of early fellowship with Him! Herein lies the warrant, but, according to 1 Cor. vii. 14, not the necessity, for infant baptism; comp. in general, note on Acts xvi. 15.

Ver. 16 ff. Comp. Mark x. 17 ff.; Luke xviii. 18 ff. — Εἷς One, a single individual out of the multitude. According to
Luke, the person in question was an ἄρχων, not a νεονίκος (ver. 20), which is explicable (Holtzmann) on the ground of a different tradition, not from a misunderstanding on the part of Matthew founded on ἐκ νεότητος μου (Mark x. 20). — τὸ ἄγαθὸν ποιήσω is not to be explained, with Fritzsche, as equivalent to τὸ ἄγαθὸν ἐν ποιήσω, quid, quod bonum sit, faciam? for the young man had already made an effort to do what is right, but, not being satisfied with what he had done, and not feeling sure of eternal life in the Messiah's kingdom, he accordingly asks: which good thing am I to do, etc.? He wishes to know what particular thing in the category of the eternal good must be done by him in order to his obtaining life.

Ver. 17. Thy question concerning the good thing, which is necessary to be done in order to have eternal life in the Messianic kingdom, is quite superfluous (τι μὲ ἐρωτᾶς, κ.τ.λ.); the answer is self-evident, for there is but one (namely, God, the absolute ideal of moral life) who is the good one, therefore the good thing to which thy question refers can be neither more nor less than obedience to His will,—one good Being, one good thing, alterum non datur! But if thou (δὲ, the continuative autem: to tell thee now more precisely what I wished to impress upon thee by this ἐκ ἐστίν ὁ ἄγαθός) desirtest to enter into life, keep the commandments (which are given by this One ἄγαθός). Neander explains incorrectly thus: "Why askest thou me concerning that which is good? One is the good one, and to Him thou must address thyself; He has, in fact, revealed it to thee also; but since you have asked me, then let me inform you," etc. This view is already precluded by the enclitic με (as otherwise we should necessarily have had ἐμέ). — For the explanation of the Received text, see note on Mark x. 18; the claim to originality must be decided in favour not of Matthew (in answer to Keim), but of Mark, on whom Luke has also drawn. The tradition followed by Matthew seems to have already omitted the circumstance of our Lord's declining the epithet ἄγαθος. The claims of Mark and Luke are likewise favoured by Weisse, Bleek, Weiss, Schenkel, Volkmar, Holtzmann, Hilgenfeld, the last of whom, however, gives the

Ver. 18 f. Agreeably to the meaning of his question, ver. 16; the young man expected to be referred to commandments of a particular kind, and therefore calls for further information respecting the ἐντολὰς to which Jesus referred; hence ποιας, which is not equivalent to τίνας, but is to be understood as requesting a qualitative statement.—For the purpose of indicating the kind of commandments he had in view, Jesus simply mentions, by way of example, one or two belonging to the second table of the decalogue, but also at the same time the fundamental one (Rom. xiii. 9) respecting the love of our neighbour (Lev. xix. 18), because it was through it (for which also see note on xxxi. 39) He wished the young man to be tested. This latter commandment, introduced with skilful tact, Origen incorrectly regards as an interpolation; de Wette likewise takes exception to it; comp. Bleek, who considers Luke's text to be rather more original.

Ver. 20. In what respect do I still come short? what further attainment have I yet to make? Comp. Ps. xxxix. 4: ὅνα γνῶ τί ὑπερῶ ἐγὼ; 1 Cor. xii. 24; 2 Cor. xi. 5, xii. 11. This reply (Plat. Rep. p. 484 D: μηδ' ἐν ἄλλῳ μηδ' ἐνερείς ὑπέροντας) serves to show that his moral striving after the Messianic life is confined within the narrow limits of a decent outward behaviour, without his having felt and understood the spirit of the commandments, and especially the boundless nature of the duties implied in the commandment of love, though, at the same time, he has a secret consciousness that
there must be some higher moral task for man, and feels impelled towards its fulfilment, only the legal tendencies of his character prevent him from seeing where it lies.

Ver. 21. Τέλειος] perfect, one, who for the obtaining of eternal life, οὐδὲν ἐν ἱστατεῖ. In accordance with the moral tendencies and disposition which He discerned in the young man, Jesus demands from him that moral perfection to which, from not finding satisfaction in legalism, he was striving to attain. The following requirement, then, is a special test for a special case, though it is founded upon the universal duty of absolute self-denial and devotion to Christ; nor is it to be regarded merely in the light of a recommendation, but as a command. Observe that the Lord does not prescribe this to him as his sole duty, but only in connection with ἀκολούθει μοι. It was intended, by pressing this requirement upon him, that the young man should be led to realize his own shortcomings, and so be enabled to see the necessity of putting forth far higher efforts than any he had hitherto made. It was meant that he should feel himself weak, with a view to his being made morally strong; accordingly it is precisely upon the weak side of the young man's character that Jesus imposes so heavy a task, for with all his inward dissatisfaction he was not aware of his actual weakness in that direction.— πωρίας, the poor. — εὖ οὖν ἐπάνω] thou wilt have (instead of thy earthly goods) a treasure in heaven, i.e. in the hands of God, where it will be securely kept till it comes to be bestowed at the setting up of the Messiah's kingdom. Comp. v. 12, vi. 20. For the whole saying, comp. Avoda Sara l. 64, 1: "Vendite omnia, quae habetis, et porro oportet, ut fiat proselyti."

Ver. 22 f. Δωρούμενος] because he could not see his way to compliance with that first requirement, and saw himself thereby compelled to relinquish his hope of inheriting eternal life. "Aurum enervatio virtutum est," Augustine. — ἐσό-κόλας] because his heart usually clings too tenaciously to his possessions (vi. 19—21) to admit of his resigning them at

1 The Catholics found upon this passage the consilium evangelicum of poverty, as well as the opera supererogativa in general. See, on the other hand, Müller, von d. Sünde, l. p. 69 ff., ed. 5.
such times and in such ways as the interests of the kingdom may demand. For analogous passages from the Greek classics bearing on the antagonism between wealth and virtue, see Spiess, Logos spermat. p. 44.

Ver. 24. "Difficultatem exaggerat," Melanchthon. For πάλιν, comp. xviii. 19. The point of the comparison is simply the fact of the impossibility. A similar way of proverbially expressing the utmost difficulty occurs in the Talmud with reference to an elephant.¹ See Buxtorf, Lex. Talm. p. 1722, and Wetstein. To understand the expression in the text, not in the sense of a camel, but of a cable (Castalio, Calvin, Huet, Drusius, Ewald), and, in order to this, either supposing κάμιλον to be the correct reading (as in several cursive manuscripts), or ascribing this meaning to κάμηλος (τινάς in Theophylact and Euthymius Zigabenus), is all the more inadmissible that κάμηλος never has any other meaning than that of a camel, while the form κάμιλος can only be found in Suidas and the Scholiast on Arist. Vesp. 1030, and is to be regarded as proceeding from a misunderstanding of the present passage. Further, the proverbial expression regarding the camel likewise occurs in xxiii. 24, and the Rabbinical similitude of the elephant is quite analogous. — εἰσελθεῖν after παρέχειν is universally interpreted: to enter in (to any place). On the question as to whether παρέχει is to be recognised as classical, see Lobeck, ad Phryn. p. 90. To render this word by a narrow gate, a narrow mountain-pass (so Furer in Schenkel's Lex. III. p. 476), or anything but a needle, is simply inadmissible.—The danger to salvation connected with the possession of riches does not lie in these considered in themselves, but in the difficulty experienced by sinful man in subordinating them to the will of God. So Clemens Alexandrinus: τις δ' σωκόμενος πλούσιος. Hermas, Pastor, i. 3. 6.

Ver. 25. Τίς ἀρα] who therefore, if the difficulty is so great in the case of the rich, who have the means of doing much good. The inference of the disciples is a majoribus ad minores.

¹ The passage in the Koran, Sur. vii. 38: "Non ingredientur paradisum, donec transeat camelus foramen acus," is to be traced to an acquaintance with our present saying; but for an analogous proverb concerning the camel which "saltat in cabo," see Jevamoth f. 45, 1.
The general expression τίς cannot be intended to mean what rich man (Euthymius Zigabenus, Weiss), as is further evident from what is said by Jesus in vv. 23, 24.

Ver. 26. Ἐμπλέψας This circumstance is also noticed by Mark. The look which, during a momentary pause, preceded the following utterance was doubtless one of a telling and significant character, and calculated to impress the startled disciples (Chrysostom, Euthymius Zigabenus: ἵμερος βλέμματι). Comp. Luke xx. 17; John i. 43. — παρᾶς ἀνθρώπους so far as men are concerned, i.e. not hominum judicio (Fritzsche, Ewald), but serving to indicate that the impossibility is on the part of man, is owing to human inability, Luke i. 37. — τῶν namely, the σωθῆρας, not: that the rich should be saved. See ver. 25 (in answer to Fritzsche, de Wette). Jesus invites the disciples to turn from the thought of man's own inability to obtain salvation, to the omnipotence of God's converting and saving grace.

Ver. 27. Peter's question is suggested by the behaviour of that young man (hence ἄπωκρ., see note on xi. 25), who left Jesus rather than part with his wealth. The apostles had done quite the contrary (ἡμέρα placed emphatically at the beginning, in contrast to the young man). — ἀφίκαμεν πάντα] employment, the custom-house, worldly things generally. It is therefore a mistake to suppose that the disciples were still pursuing their former avocations while labouring in the service of Jesus (not to be proved from John xxi. 3 ff.). See Fritzsche, ad Mark, p. 441. — τί ἅρα ἐσται ἡμῖν] ἅρα: in consequence of this. The question has reference to some special compensation or other by way of reward; but as to the form in which it is to be given, it leaves that to be explained by Jesus in His reply. In spite of the terms of the passage and the answer of Jesus, Paulus incorrectly explains thus: what, therefore, will there be for us still to do? Similarly Olshausen: what is awaiting us? Are we, too, to be called upon yet to undergo such a test (as the young man had just been subjected to)? In Mark x. 28 and Luke xviii. 28 it is not expressly asked, τί ἅρα ἐσται ἡμῖν; but the question is tacitly implied in the words of Peter (in answer to Neander, Bleek), as reported by those evangelists, while Matthew appears to have gleaned it from Mark.
Ver. 28. This part of the promise is omitted in Mark, but comp. Luke xxii. 30.— In answer to the question concerning the reward, Jesus, in the first place, promises a special recompense to His disciples, namely, that they should have the honour of being associated with Him in judging the nation at the second coming; then, in ver. 29 (comp. Mark x. 29; Luke xviii. 29), He adds the general promise of a reward to be given to those who for His sake have sacrificed their worldly interests; and finally, in ver. 30, He makes a statement calculated to rebuke everything in the shape of false pretensions, and which is further illustrated by the parable in xx. 1 ff.— There is no touch of irony throughout this reply of Jesus (in answer to Liebe in Winer’s exeget. Stud. I. p. 73). Comp. Fleck, de regno div. p. 436 ff.— in the regeneration, does not belong to a KoXovd)aa<;f<; (Hilary, explaining the words by baptismal regeneration (Titus iii. 5); also Calvin, who understands by παλιγγενεσία the renovation of the world begun in Christ’s earthly ministry), for the disciples could only have conceived of the renovation of the world as something that was to take place contemporaneously with the actual setting up of the kingdom; the ἀποκατάστασις, Acts iii. 21, does not represent quite the same idea as the one at present in question. Neither are we, with Paulus, to insert a point after παλιγγεν., and supply ἡστε (“you are already in the position of those who have been regenerated,” spiritually transformed), which would have the effect of introducing a somewhat feeble and irrelevant idea, besides being incompatible with the abruptness that would thus be imparted to the ὅταν (otherwise one should have expected ὅταν δέ). The words belong to καθλεγομεν, and signify that change by which the whole world is to be restored to that original state of perfection in which it existed before the fall, which renewal, restitutio in integrum, is to be brought about by the coming Messiah (ὁμιλο ὅρμ). See Buxtorf, Lex Talm. p. 712; Bertholdt, Christol. p. 214 f.; Gfrörer, Jahrh. d. Heils, II. p. 272 ff. Comp. Rom. viii. 19 ff; 2 Pet. iii. 13. When the resurrection is over, and the last judgment is going on (and it is to this part of the scene that the Lord is here
referring), this renovation will have already begun, and will be in the course of development, so that Jesus can say with all propriety: ἐν τῇ παλαιᾷ. "Nova erit genesis, cui praerit Adamus secundus," Bengel. Comp. παλαιᾷ; τῆς πατρίδος in Joseph. Antit. xi. 3. 9; παλαιᾷ: τῶν δημον in Anton. xi. 1. Philo, de mund. p. 1165 C.; leg. ad Caj. p. 1037 B. Augustine, Theophylact, Euthymius Zigabenus, Fritzsche, interpret the expression of the resurrection, in favour of which such passages might be quoted as Long. iii. 4; Lucian, Musc. enc. 7; but this would be to understand it in too restricted a sense, besides being contrary to regular New Testament usage (ἀνάστασις). — δὲ αὐτὸν καθίσῃ, κ.τ.λ. as judge. — δόξης αὐτοῦ] the throne, that is, on which the Messiah shows Himself in His glory, xxv. 31. — καὶ αὐτοῖ] (see critical notes): likewise, just as the Messiah will sit on His throne. — καθίσεις θεοῦ you will take your seats upon. Christ, then, is to be understood as already sitting. Moreover, though the promise applies, in a general way, to the twelve disciples, it does not preclude the possibility of one of them failing, through his apostasy, to participate in the fulfilment of the promise; "thronum Judae sumsi aliqu, Acts i. 20," Bengel. — κρίνοντες] not: ruling over (Grotius, Kuinoel, Neander, Bleek), but, as the word means and the context requires: judging. As believers generally are to be partakers of the glory and sovereignty of Christ (Rom. viii. 17; 2 Tim. ii. 12), and are to be associated with Him in judging the non-Christian κόσμος (1 Cor. vi. 2), so here it is specially promised to the disciples as such that they shall have the peculiar privilege of taking part with Him in judging the people of Israel. But it is evident from 1 Cor. vi. 2 that the people of Israel is conceived of as still forming part of the κόσμος, therefore it will be so far still unconverted, which coincides with the view that the second coming is near at hand, x. 23. It is a mistake, therefore, to take the people of Israel as intended to represent the people of God in the Christian sense (de Wette, Bleek); but it is no less so to suppose that the judging in question is merely of an indirect character, such as that which in xii. 41 is ascribed to the queen of the
south and the Ninevites (Chrysostom, Euthymius Zigabenus, Erasmus, Maldonatus)—a view which does not at all correspond with the picture of the judgment given in the text, although those expositors correctly saw that it is the unbelieving Israel that is meant. This sitting upon twelve thrones belongs to the accidental, Apocalyptic form in which the promise is embodied, though it is not so with regard either to the judging itself or its special reference to the δωδεκάφυλον of Israel (Acts xxvi. 7), to which latter the number of the apostles expressly corresponds; for the second coming, instead of subverting the order of things here indicated, will only have the effect of exhibiting it in its perfection, and for the apostles themselves in its glory. It is therefore too rash to infer, as has been done by Hilgenfeld, that this passage bears traces of having been based upon an original document of a strictly Judaeo-Christian character. Even the Pauline Luke (xxii. 30) does not omit this promise, although he gives it in connection with a different occasion,—a circumstance which by Schneckenburger, without sufficient reason, and by Volkmar, in the most arbitrary way possible, is interpreted to the disadvantage of Matthew. It is not the case that ver. 28 interferes with the connection (Holtzmann), although Weizsäcker also is disposed to regard it as a manifest interpolation.

Ver. 29. The promise that has hitherto been restricted to the apostles now becomes general in its application: and (in general) every one who, etc. — ἄφηκεν] has left, completely abandoned. Comp. ver. 27.— ἔνεκεν τ. δυ. μ.] i.e. because my name represents the contents of his belief and confession. Comp. Luke xxi. 12. This leaving of all for the sake of Jesus may take place without persecution, simply by one's choosing to follow Him as a disciple; but it may also be forced upon one through persecution, as for instance by such a state of matters as we find in x. 35 ff.— πολλαπλασιων (see critical notes) λήψεται, according to the context (see καθίσεσθε, ver. 28; κηπρονομήσει, ver. 29; ἐσοντα, ver. 30), can certainly have no other reference but to the recompense in the future kingdom of the Messiah, in which a
manifold compensation will be given for all that may have been forsaken. Here the view of Matthew diverges from that of Mark x. 38, Luke xviii. 30, both of whom represent this manifold compensation as being given during the period preceding the second advent. This divergence is founded upon a difference of conception, existing from the very first, regarding the promise of Jesus, so that the distinction between the καυρὸς οὖτος and the αἰῶν ἐρχόμενος in Mark and Luke may be regarded as the result of exegetical reflection on the meaning of the expressions in the original Hebrew. The words are likewise correctly referred to the reward of the future world by de Wette, Bleek, Keim, Hilgenfeld, while Fritzsche is at a loss to decide. In opposition to the context, the usual interpretation in the case of Matthew as well, is to refer the promise of a manifold compensation to the αἰῶν οὖτος, some supposing it to point to the happiness arising from Christian ties and relationships, as Jerome, Theophylact, Euthymius Zigabenus, Erasmus, Grotius, Wetstein; others, to the receiving of all things in return for the few (1 Cor. iii. 21; Olshausen); others, again, to inward peace, hope, the fellowship of love (Kuinoel, Calvin), or generally, the spiritual blessings of believers (Bengel); and others still, to Christ Himself, as being (xii. 49 f.) infinitely more to us than father, mother, brother, etc. (Maldonatus, Calovius). Julian mocked at the promise. — κ. ἥγη αὐτῷ τινι τοὺς ὑπέρ τῆς ἄνων.] the crown of the whole, which perfects all by rendering it an eternal possession. Observe, further, how what is promised is represented as a recompense, no doubt, yet not for meritorious works, but for self-denying, trustful obedience to Christ, and to His invitation and will. Comp. Apol. Conf. A., p. 285 f.

Ver. 30. However, the measure of rewards in the Messianic kingdom is not to be determined by the time, sooner or later, at which any one may have entered into fellowship with me. No, it is not seniority of discipleship that is to be the standard of reward at the setting up of the approaching kingdom: Many who were the first to enter will receive just the same treatment as those who were the last to become my followers, and vice versa. The correct construction and translation are not those
of Fritzsche, who interprets: Many will be first though last (ἐσχατοὶ δυνατεῖς, namely, before the second coming), and last though first (πρῶτοι δυνατεῖς), but those usually adopted, according to which πρῶτοι is the subject of the first, and ἐσχατοὶ that of the second part of the sentence. This is not forbidden by xx. 16, where, on the other hand, the order seems to have been inverted to suit the context. Observe, further, that the arrangement by which πολλοὶ . . . πρῶτοι stand so far apart serves to render πολλοὶ very emphatic: In multitudes, however, will the first be last, and vice versa. The second clause is to be supplemented thus: καὶ πολλοὶ ἐσχαταῖς ἐσχατοὶ πρῶτοι. But to understand πρῶτοι and ἐσχατοὶ as referring, not to time, but to rank, regarded from the divine and human point of view, as though the idea were that “when the rewards come to be dispensed, many a one who considers himself among the highest will be reckoned among the lowest” (Hilgenfeld, following Euthymius Zigabenus, Erasmus, Jansen, Wetstein, de Wette, Bleek),—is forbidden by the subsequent parable, the connection of which with the present passage is indicated by γάρ. However, there is a little warrant in the text for taking the words as referring specially to the Jews on the one hand, and the Gentiles (who were later in being called) on the other (Theophylact, Grotius).
CHAPTER XX

VER. 6. ἀπαν] is, with Lachm. and Tisch., to be deleted as a supplement, following B D L Ν, vss. Or. — ἵσσοντας, Elz., Fritzsche. Scholz insert ἀργοῦς, which is not found in B C** D L Ν, vss. and Fathers. Interpolation taken from vv. 3 and 7. — Ver. 7. x. τὰν ἁκινον, λήψεσθε] is wanting in important codd. (B D L Z Ν), vss. and Fathers. Deleted by Lachm. and Tisch. For λήψεσθε, several vss. have dabo nobis. The words are a very ancient interpolation, in conformity with ver. 4. — Ver. 8. Delete αὕριον, with Tisch. 8, following C L Z Ν, Or. A supplement. — Ver. 10. πλείονα] Fritzsche, Lachm. and Tisch. 7: πλείον, following B C* N Z Δ, min. vss. Or. The reading of the Received text is of the nature of an explanation (a greater number of denarii). — For ἀνά read τῷ ἀνά, with Tisch., following C L N Z Ν, 33. The article was omitted in conformity with ver. 9. — Ver. 12. ἡττά] does not occur, it is true, in B C** D Ν, 1, Vulg. It. Syr., and is deleted by Lachm. and Tisch.; but how readily may it have been overlooked before out! — Ver. 15. The first ἡ is deleted by Lachm., following B D L Z, Syr Arm. (in accordance with which evidence, as well as that of Ν, the arrangement ἡ ἠλω ποιήσαε should be restored). Correctly; an old interpolation for the purpose of marking the question. There would be no motive whatever for omitting the ἡ. For the second ἡ (in Elz.) we should, with Tisch. 7, read si, following B** H S r, Chrys. Did. and many min. From not being understood, si was all the more readily replaced by ἡ, owing to the pronunciation being much the same. — Ver. 16. τολλοι γάρ εἰσὶ καπνοὶ, διάνησι δὲ ἐκλεκτοῖ] omitted in B L Z Ν, 36, Copt. Sahid., and deleted by Tisch. 8, with whom Keim concurs. But it is not at all likely that the words would be interpolated from xxii. 14; for, so far from there having been any occasion for so doing, they have here more the appearance of being out of place than otherwise. This apparent irrelevancy may have led to the omission of the saying, which is supported by testimony so old as that of C D, It. Syr., unless we suppose it to have been due rather to the simple homoeoteleuton ἵσσον.
TOI... ἰκληκτοῖς.— Ver. 17. ἐν τῇ ὄδῷ καί] read with Lachm. and Tisch.: καί ἐν τῇ ὄδῷ, following B L Z Μ, min. Copt. Sahid. Arm. Pers. Or. (twice). At a very early period (Vulg. It. Hil.), ἐν τῇ ὄδῷ was omitted 'either accidentally, or because it is likewise wanting in the parallel passages in the other Synoptists. But, in restoring it, it would most naturally occur to those who did so to insert it after καί ἦν.]— Ver. 19. ἀναστῆσαι] Tisch.: ἰγραφήσωςει, following C Λ Ν Ζ Μ, Or. Chrys. The reading of the Received text is taken from the parallel passages.— Ver. 22. πῖσιν:] Elz., Scholz insert: καί (Scholz: ἦ) τὸ βάστισμα, ὃ ἐγὼ βαστίζομαι, βαστισθήση, against B D L Ζ Μ, 1, 22, the majority of vss. and Or. Epiph. Hilar. Jer. Ambr. Juv. Taken from Mark x. 38.— Ver. 23. πιστεύει] Elz., Scholz, in opposition to the same witnesses, insert: καί (Scholz: ἦ) τὸ βάστισμα ὃ ἐγὼ βαστίζομαι, βαστισθήση. — Ver. 26. ἵσταται] Elz., Lachm. has ἵστατι, following B D L Z, Cant. Sahid. Correctly; the reading of the Received text is an alteration to suit what follows in this and the 27th verse, where, with Fritzsche, Lachm. Tisch. 8, we ought to read ἵστατι instead of ἵστατο, in accordance with preponderating evidence; ἵστατο (likewise derived from Mark x. 43) is a gloss. But Fritzsche was scarcely warranted in restoring ἵστατο after ὅτιςις, ver. 26, for it is condemned by decisive evidence, and is a connecting particle borrowed from Mark.— Ver. 31. ἵππα[ν] Lachm. Tisch. 8: ἵππα, following B D Λ Ζ Π Μ, min. Copt. Sahid. A repetition from ver. 30.— Ver. 33. ἀναγγέλων οἱ ὑμεῖς ἡμῶν δὲ οἱ ὑμεῖς, following B D L Z Μ, min. Or. Chrys. To be adopted, inasmuch as the first aorist was the more common tense, comp. ix. 30, John ix. 10.— Ver. 34. ὄρθολομοι] B D L Ζ, min. Or. have ὰματαν. So Lachm., Rineck, Tisch. 8. Correctly; the more usual term has been adopted from the context.— Lachm. and Tisch. 8 delete αὐτῶν οἱ ὄρθολομοι after ἀνεβλησαί. The words are not found in B D L Ζ Μ, min. vss. (also Vulg. It.) and a few Fathers, but they were left out as being superfluous and cumbersome. There was no motive whatever for inserting them.

Remark.—After ver. 28 there occurs in D (and in codd. of It. with many variations in detail) the following interpolation, apocryphal, no doubt, but akin to Luke xiv. 8 ff.: ὡς ἐδοξάζοντες εἰς μικρὸν αὐξήσετε καί εἰς μεγάλον ἔλαστον εἰσερχόμενον δὲ καὶ παρακλήσεις διασκεδάζω μὴ ἀνακλίσθηθεν εἰς τοὺς ἔξωκοις τῶν, μὴ στοι ἐν ἀπελθόντος σοι ἐπέλθη ταῖς σοι ἐκ τῶν κἀκεῖ, καὶ κατασκολυθήσῃ. Ἑως ἐν ἀναπτύσσεται εἰς τῶν ἑττομα τῶν καὶ
Ver. 1. The parable is peculiar to Matthew.—γάρ] explaining and confirming what has been said in xix. 30.—ἀνθρ. οἰκοδ.] See notes on xiii. 24, xviii. 23.—ἀμα πρᾶτ] Comp. notes on xiii. 29, Acts xxviii. 23 : ἀπο πρῶτ. Classical writers would say: ἀμα ἐφ, ἀμα τῇ ἡμέρᾳ, ἀμα ἄρθρῳ, and such like.—εἰς τὸν ἀμπελ. αὐτοῦ] into his vineyard, into which he wished to send them, ver. 2. Comp. Acts vii. 9 ; and see, in general, Wilke, Rhetor. p. 47 f.—On the whole parable, see Rupprecht in the Stud. u. Krit. 1847, p. 396 ff.; Steffensen, ibid. 1848, p. 686 ff.; Besser in the Luther. Zeitschr. 1851, p. 122; Rudel, ibid. p. 511; Münchmeyer, ibid. p. 728. For proof that it is not to be regarded as furnishing directions for the regulation of offices, see Köstlin, d. Wesen d. Kirche, 1854, p. 52 ff.

Ver. 2. Ἐκ δήναρίου τὴν ἡμέραν] After he had agreed with the labourers, on the condition that he was to pay them a denarius per day. ἐκ does not denote the payment itself (which would have been expressed by the genitive, ver. 13), although ἐκ δήναρ. is that payment (xxvii. 7 ; Acts i. 18); but it is intended to indicate that this payment was the thing, on the strength of which, as terms, the agreement was come to; comp. Kühner, II. 1, p. 399 f. τὴν ἡμέραν is the accusative, as further defining the terms of the agreement: in consideration of the day, so that a denarius was to be the wages for the (current) day during which they might work. As an accusative of time (which it is usually supposed to be), it would not correspond with σμησ. to which it belongs.—A denarius was the usual wages for a day's work (Tob. v. 14). See Wetstein.

Ver. 3. The third hour: somewhere about nine o'clock in the morning. In ordinal numbers the article is unnecessary. See note on 2 Cor. xii. 2.—ἐν τῇ ἀγορᾷ] where they were waiting in expectation of getting employment. The men in question belonged to the class of free labourers; Poll. iii. 82 : ἐλεύθεροι μὲν, διὰ πενήν δὲ ἐπ' ἁγορὰ δουλεύοντες.

Ver. 4. Κάκεινόις] to those also he spoke. The point
of assimilation (also) lies in the circumstance that, as he had invited the first, so he now invites these also to go into the vineyard.— δὲ ἀνὲξ ἔκαθισέν λαῦκαί οὐκ ἔβασιν] so that, as part of the day had already elapsed, he did not make with them any definite agreement as to wages for the day, and therefore acted differently in this case from what he had done in the former.

Ver. 5 ff. Ἕπολήσεν ὡσαὐτῶς] the same thing, namely, as he had done in the preceding case, ver. 4, sending them away, and promising them also only what was equitable. Comp. ver. 7. — δὲ] because.

Ver. 8. Ὁ θεός δὲ γενν.] i.e. at the close of the twelfth hour (six o'clock in the evening).— τῷ ἐπιτρόπῳ αὐτοῦ] the chief of the servants (οἶκονομος), to whom was entrusted the management of the household, Luke viii. 3. — τὸν μισθὸν] the wages in question. The οἶκονομος had instructions from his master to give the same amount of wages to all, although all had not wrought the same number of hours.— ἐσὶ τῶν πρῶτων] is connected with ἀπόδοσ αὐτ. τ. μισθ., without anything requiring to be understood (and continuing, and such like), as is evident from those passages in which the terminus ad quem is placed first; for example, Plat. Legg. vi. p. 771 C: πάσας τὰς διανομὰς ἔχει μέχρι τῶν δώδεκα ἀπὸ μίας ἀρξάμενος. Comp. Luke xxiii. 5; Acts i. 21; John viii. 9.

Ver. 9 ff. Οἱ περὶ τὴν ἐνδέκ. ἐραν] that is, those who, according to ver. 6, were sent into the vineyard about the eleventh hour.— πλείον] more than a denarius, plainly not more denarii.— ἀνά] used distributively; Winer, p. 372 [E. T. 496]. The article τό before ἀνά δὲ ν., ver. 10 (see critical notes), denotes: the sum amounting in each case to a denarius, so that in analyzing δὲ ν would require to be supplied. — According to ver. 10 f., they do not contemptuously decline to lift the denarius (Steffensen), but begin to murmur after receiving it (Münchmeyer).

Ver. 12. Ὁ τι] recitative, not because (γογγύζωμεν, δὲ τι), inasmuch as the words λέγοντες: δὲ τὶ κ.τ.λ. express the contents of the γογγύζωμ. — oὐδὲν] spoken disdainfully. — ἐπολήσαν] they have spent one hour (Acts xv. 33, xviii. 23; 2 Cor. xi.
The ordinary interpretation: they have wrought, laboured, one hour, is in opposition to the terms of the passage (as little is it to be confirmed by an appeal to Ruth ii. 19, where ποιέσαι means: where hast thou been occupying thyself?); there would have been more reason to interpret thus: they have been doing it (that is, the work) for one hour, if the specifying of the time in connection with ἐποίησαν had not suggested our explanation as the most obvious and most natural.—τ. καῦσωνα] Those others had not entered till the evening.

Vv. 13–15. Εὖ[One, as representing the whole.—εταίρε] Comrade, a mild way of introducing a rebuke, similar to "good friend" among ourselves. Comp. xxii. 12, xxvi. 50. So also ἄγαθε, βέλτιστε. See Herm. ad Vig. p. 722. Comp. Wetstein.—οὐκ ἀδικώ σε] From the standpoint of justice. —δηναρίου] genitive of price. Somewhat different from the idea of ver. 2.—θέλω δέ] "Summa hujus vocis potestas," Bengel.—ἐν τοῖς ἑμοῖς] not to be taken in the general sense of: in my affairs (Fritzsche, de Wette), but, according to the context, to be understood in the more definite sense of: in disposing of my own property. Comp. τὸ σῶν, and Plato, Legg. ii. p. 969 C.—ei ὁ ὁφθαλμός σου, κτλ.] see critical notes. The ei is not interrogative, as in xii. 10, xix. 3 (for, according to the connection, the doubt implied in such a question would be entirely out of place), but the speaker is to be regarded as saying that, though such and such be the case, his right to do what he pleases with his own is by no means impaired, so that ei may be taken as almost equivalent to ei καὶ (Jacobs, Del. Ἐπιγρ. p. 405; Hartung, Partikell. II. p. 212; Kühner, II. 2, p. 991): if thine eye is evil (i.e. envious, comp. Mark vii. 22, and γα, Prov. xxviii. 22; Ecclus. xiv. 10), because I (I, on my part, hence ἐγώ) am good! The mark of interrogation after ἑμοῖς is therefore to be deleted.

Ver. 16. The teaching of the parable: So,—just, as in the case here supposed, those who were the last to be sent into the
vineyard received the same amount of wages as the first; so
in the Messiah's kingdom, the last will be on the same footing
as the first, and the first as the last, without a longer period
of service giving an advantage, or a shorter putting to a dis-
advantage. Comp. xix. 30.— ἔσονται] that is, practically,
as far as the reward they are to receive is concerned. The
first will be last, inasmuch as the former receive no more
than the latter (in answer to de Wette's objection, as though,
from the expression here used, we would require to suppose
that they will receive less than a denarius). There is nothing
whatever in the text about the exclusion of the πρῶτοι from
the kingdom, and the admission of the ἐσχατοί (Kreih in the
Süchs. Stud. 1843); and as little to favour the view, adopted
by Steffensen: those who esteem themselves last shall be first,
and those who esteem themselves first shall be last, for the
labourers in the parable were in reality ἐσχατοί and πρῶτοι.
The proposition: "that, in dispensing the blessings of the
kingdom of heaven, God takes no account of human merit,
but that all is the result of His own free grace" (Rupprecht,
Bleek, Holtzmann, Keim), does not constitute the leading
thought set forth in the parable, though, no doubt, it may be
supposed to underlie it. — πολλοὶ γὰρ, κ.τ.λ.] Confirmation of
what has just been said about the ἐσχατοί being put upon an
equality with the πρῶτοι: "for although many are called to
share in the future recompense for services rendered to the
Messiah's kingdom, yet those chosen to receive rewards of a
pre-eminent and peculiarly distinguished character in that
kingdom are but few." These ἐκλεκτοί are not the ἐσχατοί
(those, as Olshausen fancies, whose attitude toward the king-
dom is of a more spontaneous nature, and who render their
services from hearty inclination and love), but those who are
selected from the multitude of the κλητοὶ. We are taught in
the parable what it is that God chooses them for, namely, to
be rewarded in an extraordinary degree (to receive more than
the denarius). The train of thought, then, is simply this: It
is not without reason that I say: καὶ οἱ πρῶτοι ἐσχατοί, for,
from this equalizing of the first with the last, only a few will
be excepted,—namely, those whom God has selected for
this from among the mass of the called. Thus the parable concludes, and that very appropriately, with language which, no doubt, allows the Apostles to contemplate the prospect of receiving rewards of a peculiarly distinguished character (xix. 28), but does not warrant the certainty of it, nor does it recognise the existence of anything like so-called valid claims; for, according to the idea running through the parable, the ἐκλογή is to be ascribed simply to the purpose of God (Rom. ix. 11, 15 f.). See ver. 15. Comp. also note on xxii. 14.

Remark.—The simple application of ver. 16 ought to warn against arbitrary attempts to trace a meaning in all the little details of the parable, many of which belong to the mere drapery of the story. The householder is God; the vineyard is the Christian theocracy, in which work is to be done in the interests of the approaching kingdom of the Messiah; the αἰώνίον is Christ; the twelfth hour, at which the wages are paid, is the time of the second coming; the other hours mark the different periods at which believers begin to devote themselves to the service of God's kingdom; the denarius denotes the blessings of the Messianic kingdom in themselves, at the distribution of which the circumstance of an earlier entrance into the service furnishes no claim to a fuller measure of reward, however little this may accord with human ideas of justice; hence the αὐτοῖς are represented as murmuring, whereupon they are dismissed from the master's presence. Calvin appropriately observes: "hoc murmur asserezre noluit ultimo die futurum, sed tantum negare causam fore murmurandi." But there is nothing to warrant the view that, inasmuch as they consented to be hired only for definite wages, the αὐτοῖς betrayed an unworthy disposition, while those who came later exhibited a more commendable spirit in being satisfied simply with the promise of ἡ ἡμέρᾳ τῆς ἡμέρας. It can only be of service in the way of edifying application, but it is not reconcilable with the historical sense of the passage, to explain the different hours as referring to the different stages of life, childhood, youth, manhood, and old age (Chrysostom, Theophylact, Euthymius Zigabenus), inasmuch as they are meant to represent various periods between the time of Christ and the close of the αἰών αὐτοῦ, at which the second coming is to take place, and are therefore to be regarded as exhibiting the time embraced by the generation then existing (xvi. 28) under the figure of a day with its various divisions. Origen supposed that the allusion was to
the leading epochs of history from the beginning of the world (1) till the flood; (2) till Abraham; (3) till Moses; (4) till Christ; (5) till the end of the world. This view is decidedly forbidden by xix. 29 f. Yet similar explanations, based upon the history of the world, are likewise given by Theophylact and others. No less foreign is the reference to the Jews and Gentiles, which Grotius, but especially Hilgenfeld, following Jerome, has elaborated, so that the first of the labourers are taken to represent the Jews, whose terms of service, so to speak, are distinctly laid down in the law, and subsequently re-affirmed, at least, in an indefinite form; while those who come last are supposed to represent the Gentiles, who, in accordance with the new covenant of grace, receive, and that before all the others, precisely the same reward as those who were the first to be called. Scholten is disposed to think that the parable was also intended to expose the pretensions of the Jews to precedence and distinction in the kingdom.

Vv. 17–19. According to the Synoptists, Jesus now takes occasion, as He approaches Jerusalem (ἀναβ. εἰς Ἰεροσ. is the continuation of the journey mentioned in xix. 1), to intimate to His disciples more plainly and distinctly than before (xvi. 21, xvii. 22) His impending fate. Comp. Mark x. 32 ff.; Luke xviii. 31 ff.—καὶ ἦσαν διὰ διὰ τοῦτο ἡ μητερὶ τῆς συγκαθαίρεσιν, Euthymius Zigabenus. There were others travelling along with them.—ἀναταφὲς] dative of direction: even to death. See Winer, p. 197 f. [E. T. 263]. This is in accordance with later Greek usage. Comp. Wisd. ii. 20; 2 Pet. ii. 6; Lobeck, ad Phryn. p. 475; Grimm's note on Wisd. as above. On the prediction of the resurrection, see note on xvi. 21.

Ver. 20. Τῷ τῇ after the announcement in vv. 17–19. Salome, His mother's sister (see note on John xix. 25), was one of those women who were in the habit of accompanying Jesus, xxvii. 56; Mark xv. 40, xvi. 1. She may have heard from her sons what He, xix. 28, had promised the apostles.—αὐτογερά τῇ] making a request. It is to anticipate to suppose τῇ to imply aliquid magni (Maldonatus, Fritzsche). Comp. ver. 21, τῇ ἔκλεισ. On the present participle, see Kühner, II. 2, p. 622 f.; Dissen, ad Pind. Ol. vii. 14; Bornem. ad Xen. Anal. vii. 7. 17.

Ver. 21. She thus designates the two most distinguished
positions in the Messiah's kingdom. For among Orientals the foremost place of honour was considered to be immediately on the right, and the next immediately on the left of the king, Joseph. Antit. vi. 11. 9; Wetstein and Paulus on this passage. She desired to see her sons not merely in the position of ordinary συνελπισμόνοι and συμβασιλεύοντες (Rev. iii. 21), but in that of the most distinguished proceres regni.—εἰτέ [να] as in iv. 3. The fact that the gentle and humble John should also have shared this wish (for both the disciples, in whose name also the mother is speaking, are likewise to be regarded as joining in the request, ver. 22, so that there cannot be said to be any essential difference between the present passage and Mark x. 35), shows how much his character must subsequently have been changed. Comp. Introduction to John, § 3.

Ver. 22. Oὐκ οἶδατε, κ.τ.λ.] You do not understand what is involved in your request; you do not seem to be aware that the highest stages of συμβασιλεύοντες (2 Tim. ii. 12; 1 Cor. iv. 8) in my kingdom cannot be reached without previously sharing in such sufferings as I have to endure. Jesus addresses the two disciples themselves.—δύνασθε] said with reference to moral ability.—τὸ ποτήριον] διὰ, figurative description of his fate generally, and of his sufferings in particular. See the exposition of Isa. li. 17; Jer. xlix. 12; Martyr. Polyc. 14.

Ver. 23. The disciples reply: δυνώμεθα, not because they did not quite understand what Jesus meant (ver. 18 f.), but because they were animated by a sincere though self-confident determination, such, too, as was afterwards sufficiently verified in the case of both, only in somewhat different ways.—οὐκ ἔστιν ἑμῶν δούναι, ἀλλ' οἷς ἡτοίμαι, ὑπὸ τοῦ πατρ. μ. ] sc. δοθήσεται: is not my business (does not behove me) to give, but it will be given to those for whom it has been prepared (has been put in readiness, xxv. 34; 1 Cor. ii. 9) by my Father. For ἑμῶν ἔστι with infinitive, comp. Plat. Legg. ii. p. 664 B: ἑμῶν ἄν ἔλῃ λέγειν. Jesus thus discourages the questionable request by frankly declaring that the granting of what has just been asked is one of those things which God
has reserved to Himself; that it is a matter with which He, the Son, must not interfere. For another instance of such reservation on the part of the Father, see xxiv. 36; Mark xiii. 32. This evident meaning of the words is not to be explained away or modified. The former has been done by Chrysostom and his successors, also by Castalio, Grotius, Kuinoel, who took ἀλλά as equivalent to εἰ μή; the latter by Augustine, Luther, according to whom the words as man ("secundum formam servi") are to be understood, and Bengel, who modifies οὐκ ἐστιν ἐμὸν δοῦναι by erroneously supplying the words: till after my death. Further, the words τὸ μὲν ποιητήρ. μ. πίσεθε are to be regarded as expressing the Lord's unfeigned trust and confidence in the δυνάμεθα of the disciples; He feels confident that they will verify it by their actions. His words, therefore, are only indirectly tantamount to a prediction, and that not exactly of death by martyrdom, which was certainly the fate of James, Acts xii., though not of John, but of suffering generally in the interests of the Messiah's kingdom (Rom. viii. 17; 2 Cor. i. 5). It is probable, however, that the apocryphal story about John swallowing a cup full of poison (see Fabricius, ad Cod. Apocr. I. p. 576; Tischendorf, Act. ap. apocr. p. 269), and that without being anything the worse (Mark xvi. 18), as well as the legend about the attempt to scald him to death in boiling oil (Tertullian, de praescr. 36), owe their existence and propagation to the present passage. Origen views our Lord's words on this occasion in connection with the banishment of John to Patmos.

Ver. 24. Ἡγανάκτησαν] Jealousy of the two disciples who were thus aspiring to be first. Euthymius Zigabenus: οἱ δέκα τοῖς δυσλ μαθηταῖς ἐφθόνησαν, τῶν πρῶτοις ἐφιεμτοι. Ver. 25 ff. Those ambitious desires which prompted the request of the sons of Zebedee have likewise a good deal to do

1 The statement of Gregorius Hamartolos (quoted by Nolte in the Tüb. theol. Quartalschr. 1862, p. 466), to the effect that, in his λεγεῖ, Papias declares that John was put to death by the Jews, cannot outweigh the testimony of the early church to the fact that he died a natural death. For the discussion of this point, see Hilgenfeld in his Zeitschr. 1865, p. 78 ff.; Overbeck, ibid. 1867, p. 68 ff.; Holtzmann in Schenkel's Lex. III. p. 333; Keim, III. p. 44 ff.; Steitz in the Stud. u. Krif. 1868, p. 487 ff.
with the displeasure of the other disciples. Accordingly, Jesus endeavours to check their ambition by insisting on the humble spirit of the servant as the way to true greatness in the ranks of His followers. — 

— \( \text{o} \text{i} \ \dot{\text{a}} \ \text{r} \dot{\text{x}} \text{o} \text{v} \text{t} \text{e} \ \tau \omega \nu \ \dot{\text{e}} \dot{\text{b}} \nu \)\] the heathen rulers. — \( \text{kata} \text{k} \dot{\text{u}} \text{p} \)\] the intensive force of the compound verb serves to convey the idea of oppressive rule. Comp. Diod. Sic. xiv. 64, and the Sept. passim; see Schleusner; 1 Pet. v. 3; Acts xix. 16. Similarly with regard to the \( \kata{\text{e} \text{f} \text{o} \text{u} \text{r}} \), which occurs nowhere else, and which may be rendered: \( \text{they practise violence toward} \). — \( \text{a} \nu \text{t} \omega \nu \)\] refers in both instances to \( \tau \ \text{e} \nu \text{b} \nu \). — \( \text{o} \text{i} \ \mu \text{e} \gamma \alpha \lambda \oii \)\] the magnates (Hom. Od. xviii. 382, comp. \( \mu \text{e} \gamma \iota \text{s} \tau \alpha \nu \varepsilon \varepsilon \varepsilon \nu \varepsilon \varepsilon \nu \). — \( \text{ai} \text{r} \text{t} \)\] refers in both instances to \( \tau \ \dot{\text{e}} \dot{\text{b}} \nu \). — \( \text{oi} \ \mu \varepsilon \gamma \alpha \lambda \oii \)\] themagnates (Hom. Od. xviii. 382, comp. \( \mu \text{e} \gamma \iota \text{s} \tau \alpha \nu \varepsilon \varepsilon \nu \varepsilon \varepsilon \nu \). — \( \text{o} \nu \chi \ \sigma \delta \tau \sigma \sigma \ \varepsilon \sigma \tau \tau \nu \ \varepsilon \nu \ \dot{\nu} \mu \iota \nu \)\] it is not so among you. Observe the present (see critical notes); there is no such order of things among you. — \( \mu \varepsilon \gamma \alpha \sigma \)\] great, not equivalent to \( \mu \varepsilon \gamma \iota \text{s} \tau \alpha \nu \varepsilon \varepsilon \nu \), but in the sense of: to occupy a high and distinguished place among you. In the sphere to which you belong, true greatness lies in doing service; that is the principle on which you will act. Hence the future \( \varepsilon \sigma \tau \alpha \iota \)\] for, in the event of any one wishing to become great, he will aim at it by means of serving; the latter is the way to the former. — \( \pi \rho \omega \tau \sigma \sigma \)\] one of the first in point of rank, a sort of climax to \( \mu \varepsilon \gamma \alpha \sigma \), as \( \delta \iota \kappa \kappa \nu \nu \gamma \kappa \iota \)\] is to \( \delta \omega \iota \omega \)\]. The emphasis in the consequent clauses rests on those two predicates, and hence the emphatic word is placed in each case at the close.

Ver. 28. "\( \Omega \sigma \pi \varepsilon \rho \)\] "sumnum exemplum," Bengel. Comp. Phil. ii. 5; Rom. xv. 3; Polyc. Phil. 5: \( \delta \varepsilon \ \varepsilon \gamma \varepsilon \nu \varepsilon \nu \ \dot{\text{i}} \dot{\text{a}} \kappa \kappa \nu \nu \gamma \kappa \iota \)\] to be waited upon, as grandees are. — \( \kappa \iota \ \delta \omega \iota \nu \iota \)\] intensive; adding on the highest act, the culminating point in the \( \delta \iota \kappa \kappa \nu \nu \gamma \kappa \iota \); but \( \delta \omega \iota \nu \iota \) is made choice of, because the \( \psi \nu \chi \eta \) (the soul, as the principle of the life of the body) is conceived of as \( \lambda \nu \rho \nu \) (a ransom); for, through the shedding of the blood (xxvi. 28; Eph. i. 7), it becomes the \( \tau \mu \eta \) of the redemption, 1 Cor. vi. 20, vii. 23. Comp. note on John x. 11. — \( \dot{\text{a}} \text{n} \text{t} \text{i} \ \pi \tau \lambda \lambda \omega \nu \)\] \( \dot{\text{a}} \text{n} \text{t} \text{i} \) denotes substitution. That which is
given as a ransom takes the place (is given instead) of those who are to be set free in consideration thereof. The λύτρον (Plat. Legg. xi. p. 919 A, Rep. p. 393 D, Thuc. vi. 5. 4) is an ἀντίλυτρον (1 Tim. ii. 6), ἀντάλλαγμα (xvi. 26). Whether ἀντί πολλῶν should be joined to λύτρον, which is the simpler course, or connected with δοῦναι, is a matter of perfect indifference (in answer to Hofmann, Schriftbew. II. 1, p. 300) so far as the meaning of ἀντί is concerned. In any case, that meaning is strictly and specifically defined by λύτρον (Ἑλλ.),¹ according to which ἀντί can only be understood in the sense of substitution in the act of which the ransom is presented as an equivalent to secure the deliverance of those on whose behalf it is paid,—a view which is only confirmed by the fact that in other parts of the New Testament this ransom is usually spoken of as an expiatory sacrifice, xxvi. 28; John i. 29; 1 John iv. 10; Rom. iii. 25; Isa. lii. 10; 1 Pet. i. 18 f., iii. 18. That which they are redeemed from is the eternal ὀξεία, in which, as having the wrath of God abiding upon them (John iii. 36), they would remain imprisoned (John iii. 16; Gal. iii. 13; 2 Cor. v. 21; 1 Pet. ii. 24; Col. i. 14, ii. 13 f.) as in a state of hopeless bondage (Heb. ii. 15), unless the guilt of their sins were expiated. — πολλῶν] The vicarious death of Jesus may be described as having taken place for all (Rom. v. 18; 1 Tim. ii. 6; 1 John ii. 2), or for many

¹ Ritschl, in the Jahrb. f. D. Theol. 1863, p. 222 ff., defines λύτρον as meaning something given by way of equivalent in order to avert death; this, however, is not sufficient, for, throughout the Sept. also, in which ἔξω is rendered by λύτρον (Ex. xxii. 30, xxx. 12; Num. xxxv. 31 f.; Prov. vi. 35, xiii. 8), pretium redemptionis is found to be the specific meaning given to the word, although the connection may sometimes admit ex adjuncto the additional idea of something given for the purpose of averting death. The Sept. likewise adheres to the same meaning in cases where other expressions are rendered by λύτρον, such as ἔξω (Lev. xxv. 24, 51), ἔξω (Num. iii. 51), ἔξω (Ex. xxi. 30), κατάρα (Isa. xlv. 13). Ritschl interprets our present passage as follows: "I am come to give away my life to God in sacrifice, that I may become the substitute of those who could never hope to succeed in finding, either for themselves or others, any adequate ransom as a means of securing their exemption from death; but the substitute only of those who, through faith and self-denying devotion to my person, fulfill the condition on which alone the ransom furnished by me can procure the hoped for exemption," p. 288.
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so also: xxvi. 28; Heb. ix. 28), according as we regard it as an objective fact (that fact being: Jesus has given His life a ransom for all men), or look at it in relation to the subjective appropriation of its results on the part of individuals (which happens only in the case of believers). So in the present case, where, accordingly, πολλακών is to be understood as meaning all who believe now and will believe hereafter (John xvii. 20).

Ver. 29. Comp. Mark x. 46 ff.; Luke xviii. 35 ff. — Kal ἐκπορ. αὐτῶν ἀπὸ Ἰεριχώ[.] The Synoptists make no mention whatever of the visit to Ephraim and the journey to Bethany (mentioned in John xi. 54, xii. 1); indeed, their narrative (Matt. xxi. 1 f.) positively excludes at least the latter of these. This divergence, and not a mere want of precision, should be fairly acknowledged (comp. note on xxi. 1), and not explained away by means of ingenious conjectures (Paulus, Schleiermacher, Neander, comp. also Sieffert, who suppose that Jesus may have entered Bethany along with the rest of the pilgrims in the evening, and may have left it again next morning or the morning after; see, on the other hand, on John xii. 17 f., note). A further discrepancy is to be found in the fact that Luke represents the healing as having taken place ἐν τῷ ἐγγίζειν αὐτῶν εἰς Ἰεριχ., and that Mark and Luke mention only one blind man, although the first mentioned divergence has been turned to account in the way of supporting the hypothesis that Matthew has blended together two distinct cases of healing, one of which is supposed to have taken place when Jesus was entering the town, the other when He was leaving it (Theophylact, Neander, Wieseler, Ebrard, Krafft). The difficulty connected with the mention of two men is not removed by a supposed reminiscence of ix. 27 ff. (Strauss), nor explained by supposing that the blind man of Bethsaida, Mark viii. 22, may have been included (Holtzmann, Volkmar); but it proves that, in point of authenticity, Matthew's account compares unfavourably with the characteristic narrative of Mark, which bears traces of being the original account of what took place. Comp. note on viii. 28 ff.

Ver. 31 f. "Ἰασ σιωπήσω." Aim of ἐπετίμησεν αὐτοῖς.
Euthymius Zigabenus says well: ἐπεστόμοσεν αὐτοῦς εἰς τιμὴν τοῦ Ἰησοῦ, ὦς ἐνοχλοῦσας αὐτῶν. Comp. xix. 13. They probably saw that He was just then in the act of conversing on some topic or other. — τί θέλετε ποιήσω ύμῖν;] The question is intended to increase their confidence by means of the hope which it excites. Comp. note on John v. 6. There is no need to supply ἵνα, but comp. note on xiii. 28.

Ver. 33 f. Ἰνα ἀνοιγῶσιν, κ.τ.λ.] answering the above question in terms of the object aimed at in the cry, ἐλέησον ἡμᾶς, of which ἵνα ἀνοιγ., κ.τ.λ. is the continuation. — ἡψατο] different from Mark and Luke, who represent Jesus as healing merely by the power of His word. — τῶν δυμάτων (see critical notes), used for variety, being, as far as the meaning is concerned, the same as ὀφθαλμοί. Comp. Xen. Mem. i. 4. 17; Plat. Alc. I. p. 133 B. — ἀνέβλην. αὐτ. οἱ ὀφθ.] their eyes recovered the power of seeing; naïvely told. — ἕκκολοθ. αὐτῷ] we cannot tell whether they followed him permanently, though this seems probable from Mark x. 46,
CHAPTER XXI.

Ver. 1. Πρώς ἐς δρός] Instead of πρώς, Lachm. and Tisch. have οἶς, following B C** 33, codd. of It. Or. (once). Correctly; πρώς is taken from Mark xi. 1; Luke xix. 29.

Ver. 2. πορεύητες] Lachm. Tisch. 8: πορευόμεθα, following important evidence. But the transcribers happened to be more familiar with πορεύομαι (x. 6, xxii. 9, xxv. 9, 41).—For κατάνατες, Lachm. Tisch. 8 have καταναμί, which, though sanctioned by important evidence, is borrowed from Mark and Luke.—ἀγάγεν, for which, with Lachm., ἀγέτε should be read, is likewise taken from the parallel passages (see, however, on Mark xi. 2).—Ver. 3. With the Received text, Lachm. and Tisch. read ἀποστελεῖ, following B D H M, Vulg. It. Copt. Sahid. Arm. Or., while Matth. Griesb. Scholz, on the other hand, have adopted ἀποστείλατε. Important evidence on both sides. The connection seemed to require the future, which was accordingly introduced here and in Mark xi. 3.—Ver. 4. δεν οὖν] is to be deleted, with Lachm. and Tisch. 8, following C* D L Z M, vss. Or. Chrys. Hil. Comp. i. 22, xxvi. 51.

Ver. 5. πάλαι] Lachm. Tisch.: ἔτη πάλιν, following B L N Μ 1, 124, vss. Correctly; in the Sept. there is only one ἔτη. —Ver. 6. The evidence of B C D 33 in favour of σώματαξ (Lachm. Tisch. 7) is sufficient. Tisch. 8, with the Received text, reads προστατησα, the more usual form.—Ver. 7. For the first ἐπάνω αὐτῶν, Lachm. and Tisch. 8 read ἐπὶ αὐτῶν, following B L Z M 69, Or., with which we may class D and codd. of It., which have ἐπὶ αὐτῶν. The transcriber would be apt mechanically to anticipate the subsequent ἐπάνω. —ἐπικάθισαν (Elz.: ἐπικάθισαν) is supported by decisive evidence (adopted by Matth. Griesb. Fritzsche, Scholz, Lachm. Tisch.), so that instead of supposing it to be taken from Mark xi. 7 (comp. John xii. 14), we should rather regard the reading of the Received text as derived from Luke xix. 35. —Ver. 8. ἵστρωνον] Tisch. 8: ἱστρωσαν, following only D Μ* Or. A repetition of ἱστρωσαν in the earlier part of the verse.—Ver. 9. προάγοντες] Lachm. Tisch.: προάγα, αὐτόν, following B C D L M, min. vss. Or. Eus. This αὐτόν, which in itself is not indispensable, was still more apt to be omitted in con-
sequence of Mark xi. 9. — Ver. 11. Lachm. (B D Σ, Or.) puts ἐπρ. before Ἰησοῦς; so also Tisch. 8. But how current was the use of the phrase, "Jesus of Nazareth!"— Ver. 12. τὸν Θεοῦ] deleted by Lachm., following B L Σ, min. vss. and Fathers. It was omitted as superfluous, and from its not being found in Mark and Luke, also in consequence of its not occurring elsewhere in the New Testament. — Ver. 13. ἱστοίχισας] Fritzsche, Lachm. Tisch.: οὐκ ἔδηκε, following B L Σ, 124, Copt. Aeth. Or. Eus. Correctly; ἱστοίχισας is from Luke. Comp. on Mark xi. 17. — Ver. 19. μὴ κύνει] Lachm. and Tisch.: οὐ κύνει, following, it is true, only B L; but οὐ would readily be omitted, all the more that Mark xi. 14 has simply μηκύνει. — Ver. 23. ἵλθον ταῖς ἀναρώ] Lachm. Tisch. 8: ἱλθοντος ἀναρ. See on viii. 1. — Ver. 25. Ἰωάννου] Lachm. and Tisch.: τοῦ Ἰωάννου, which is sufficiently attested by B C Z Σ, Or.; τὸ was omitted as superfluous.— τὰρ ἵπτερ.] Lachm.: εἰ ἵπτερ, following B L M** Ζ, min. Cyr. Gloss in accordance with xvi. 7, 8. — Ver. 28. 

1 Schweizer explains thus: ὁ ἵπτερος, οὐκ ἀξιόλογος (which Buttm. should not have declared to be erroneous). The answer, he says, is hesitating and reluctant, perhaps intentionally abigmatic. But coming after the question ἢς ἐπὶ τοῦ δίος, κ.τ.λ., the simple ὁ ἵπτερος can only be taken as equivalent to ὁ ἵπτερος, as in Xen. Ἑλλ. i. 7. 6, al. Lachm. was of opinion that the answer was intended to be inappropriate (comp. already Jerome), though he ultimately decided in favour of the view that the words λόγους ... Ἰησοῦ, which Or. omits, are spurious. See the latter’s Praefat. II. p. v. Tisch., Bleek, and others have correctly upheld the reading of the Received text.
all the more readily that δι occurs just before.—Ver. 33. τις after ἀποκρωσκο (in Elz. Matth.) is deleted by Griesb. and more recent editors, in accordance with decisive evidence.—Ver. 38. κατα-σχομμιν Lachm. and Tisch.: σχομμιν, following B D L Z K, min. Or. Cyr. The compound form, for sake of greater precision.—Ver. 44. This whole verse is wanting in D, 33, Cant. Ver. Ver. Corb. 1, 2, Or. Eus. (?) Lucif. Cyr. (?) ; condemned by Griesb., bracketed by Lachm., deleted by Tisch. The external evidence is not sufficient to warrant deletion. Had the words been borrowed from Luke xx. 18, they would have been inserted after ver. 42, and the first half of the passage would have been in closer agreement with Luke (that is to say, the τας would not have been left out). The omission, again, might well be due to a mistake on the part of the copyist, whose eye might pass at once from αυτης και to αυτην και.—Ver. 46. ως Lachm. and Tisch.: ως, following B L N, 1, 22, Or. ως is from ver. 26, xiv. 5.

Ver. 1. Comp. Mark xi. 1 ff.; Luke xix. 29 ff. Και ἡλθον εις Βηθφαγη by way of giving greater precision to the foregoing ἡγγυσαι εις Ἰερου. They had come towards Bethphage; that is, as the connection shows (ver. 2), they had not actually entered the village, but were close upon it, so that it lay right before them; comp. on John iv. 5. Hard by them (“in laterem montis Oliveti,” Jerome) was the neighbouring village of Bethany (ver. 17), about which, however, and its position with reference to Bethphage (Robinson, Pal. II. p. 312), nothing more precise can now be said. Consequently there is no divergence from Mark and Luke, so that it is unnecessary to understand εις, versus, after ἡλθον (Fritzsche), which is distinct from, and more definite than, ἡγγυσαι.

—Of Bethphage, ις ου, house of figs, no trace remains (Robinson, as above). It is not once mentioned in the Old Testament, though frequently in the Talmud. Buxtorf, p. 1691; Hug, Einl. I. p. 18.—τοτε] an important juncture. “Non prius; vectura mysterii plena,” Bengel. To any one travelling from Jericho, the holy city would be in full view at Bethphage (not at Bethany). And Jesus makes due arrangements for the entry; it is not something done simply to gratify the enthusiastic wishes of those about Him (Neander, de Wette, Weizsäcker); comp. Keim, III. p. 85 f.
REMARK.—The stay of Jesus at Bethany, recorded by John (xii. 1 ff.), does not admit of being inserted into the account given by the Synoptists (in answer to Ebrard, Wichelh. *Komment. über d. Leidensgesch.* p. 149; Lichtenstein); we should rather say that these latter expressly forbid the view that the night had been passed at Bethany, all the more that they introduce the anointing (Matt. xxvi. 6 ff.; Mark xiv. 3 ff.), and consequently the stay of Jesus at this village after the triumphal entry, and that not merely in the order of their narrative, but also in the order of events (Matt. xxvi. 2; Mark xiv. 1). This likewise in answer to Wieseler, p. 391 f.—The tradition, to the effect that the triumphal entry took place on the Sunday (Palmarum), is in no way inconsistent with the synoptic narrative itself, and agrees at the same time with John xii. 1, 12, inasmuch as it would appear from this evangelist that the day on which Jesus arrived at Bethany was most probably the 8th of Nisan, which, however, according to John's representation, must have been Saturday (see note on John xii. 1). Still, as regards the dates of the passion week, there remains this fundamental divergence, that, according to the Synoptists, the Friday on which Jesus died was the 15th, while according to John (see note on John xviii. 28) it was the 14th of Nisan; and further, that John xii. 12 represents Jesus as having passed the night at Bethany previous to His triumphal entry, while according to the synoptical account He appears to have gone at once from Jericho to Jerusalem. In any case, the most authentic view of this matter is that of John, on whose authority, therefore, must rest the tradition that Sunday was the day on which Christ rode into the city.

Ver. 2 f. *Eis τὴν κώμην, κ.τ.λ.* Bethphage.—εὐθέως essentially appropriate to the specific character of the instructions: immediately, after you have entered.—The mention of two animals made by Matthew, though seemingly at variance with Mark xi. 2, Luke xix. 30, John xii. 14, represents the matter more correctly than the other evangelists, and is neither to be explained symbolically (of Judaism and heathenism, Justin Martyr), nor to be regarded as a reduplication on the part of Matthew (Ewald, Holtzmann), nor to be traced to a misapprehension of the words of the prophet (de Wette, Neander, Strauss, Hilgenfeld), who intends רְשַׁע as an epexegetical parallel to רְשִׁית; for just in the same way are we to understand
kal ἐπὶ πῶλου, ver. 5, so that, according to Matthew as well, Jesus rides upon the foal, though accompanied by the mother, a detail which the other evangelists fail to notice. Moreover, it is simply arbitrary to assign a mythical character to the prediction of Jesus on the strength of Gen. xlix. 11 (Strauss; on the other hand, Bleek). — διὰ recitative. — ἀποστέλλει] so far from refusing, He sends them away. The present represents as already taking place what will immediately and certainly be realized. Comp. Mark iv. 29. In εἰδὼς δὲ, but at once, observe Jesus’ marvellous knowledge, not merely of the fact that the animals would undoubtedly be found awaiting them exactly as He said they would be, but of the further fact that the people of the place are so loyal to Him as perfectly to understand the meaning of the ὁ κύριος, κ.τ.λ., and to find in those words sufficient reason for at once complying with His request. Comp. xxvi. 18. The idea of a magical virtue attaching to the use of the name Jesus (Strauss) is foreign to the text; while, on the other hand, we fail to satisfy the requirements of the three accounts of this incident by resolving it into a mere case of borrowing (Paulus) or requisition (Keim). — The simple account of John does not affect the credibility of the synoptic narrative (also in answer to Bleek). See note on John xii. 14 f.

Ver. 4 f. Ἰνα πληρωθῇ] not accidental, but in accordance with the divine purpose of fulfilling, etc. This quotation, which is a free rendering, partly of the original Hebrew and partly of the Septuagint, combines Isa. lxii. 11 (ἐπατε ... Σιών) and Zech. ix. 9, where the riding of the ideal Messianic king upon an ass is simply a representation, not indeed of absolute humility (Hengstenberg, Christol. III. p. 360 f.), for such riding is a sign of πραΰτης, but of a peaceful disposition; comp. Ewald, Propheten, I. p. 256, ed. 2. He does not come upon a war-horse, not ἀρματα ἔλαινον ὡς οἱ λοιποὶ βασιλεῖς, Chrysostom. The incident in which Jesus then realized the recognised fulfilment of the prophecy (Hengstenberg, Ewald, Keim) would suggest the strained interpretation of the figure, and quite properly, inasmuch as Christ’s riding into the city revealed the typical nature of the form in which the
prophet embodied his prediction (Düsterdieck, de rei prophéticae natura ethica, 1852, p. 78 f.). For the prophetic expression daughter of Zion (the locality of the town regarded as its mother), see Knobel’s note on Isa. i. 8. Comp. Lam. i. 6.—σοι[.] Dative of ethical reference, common likewise in classical Greek along with ἔρχομαι. —καὶ ἐπὶ πῶλου] See note on ver. 2. καὶ is expository. —νίῳ ὑποξύνη] χώρα. For ὑποξύνη, beast of burden, a term more frequently used in the Septuagint to designate the ass, comp. Herod. ix. 24, 39, 41; Xen. Anab. i. 3. 1; Lucian, Cynic. x.; Polyb. iii. 51. 4; 2 Esdr. v. 43; 2 Pet. ii. 16.

Ver. 7. They spread their outer garments upon both animals, being uncertain which of them Jesus intended to mount.—The (second) ἐπάνω αὐτῶν must necessarily be referred, with Theophylact, Euthymius Zigabenus, Castalio, Beza, Homberg, Fritzsche, Winer, p. 165 [E. T. 219], to the garments, in which case it is clear from ver. 5 that Jesus sat upon the foal. Were we to refer αὐτῶν to the animals, the result would be the absurd idea (which Strauss, B. Bauer, Volkmar make use of against Matthew) that Jesus mounted both of them at once, not one after the other (Fritzsche, Fleck), seeing that κ. επεκάθισεν ἐπὶ αὐτῶν denotes the instantaneous, finished act which followed the spreading of the garments. To suppose (Ebrard, Olshausen), by way of justifying the reference to the animals, that we have here a loose form of speech, corresponding to the German phrase: he leaps from the horses, and such like, is out of the question, for the simple reason that no such συλληψις can be assumed in the case of ver. 5, all the less so that, from this verse, it would appear that it was the dam on which Jesus rode, with the foal walking by her side.

Ver. 8. Manifestations of respect, such as kings were usually greeted with on entering cities, 2 Kings ix. 13; Wetstein’s note on this passage; Robinson, II. p. 383.—ὁ πλεῖστος ἡλίκος] the most of the people, the greatest part of the multitude. Comp. Plat. Rep. p. 397 D; Thuc. vii. 78; Xen. Anab. iii. 2. 36.—ἐπάνω] states what the multitude did with their own garments, after the disciples had spread theirs upon the two beasts.
Ver. 9 ff. \( \text{Ωσαννά} \) \( \text{μὴ} \ \text{προχάρω}, \ \text{Ps. cxviii. 25, bestow blessing!} \)—addressed to God. The dative is due to the meaning of the verb (\text{opitulare}) contained in \( \text{ωσαννά} \).—

\( \text{ωσαννά} \ \text{ἐν τοῖς ὑψιστοῖς} \] Grant blessing in the highest places (Luke ii. 14), i.e. in the highest heaven (Eph. iv. 10), where Thy throne is fixed, and from which let it descend upon the Messiah. The interpretation of Fritzsche, Olshausen: let blessing be proclaimed (by the angels) in heaven! is far-fetched. No less so is that of de Wette, Bleek: let Hosanna be confirmed in heaven, let it be ratified by God! Nor is \( \text{ἐν τῷ ὑψίστῳ} \) equivalent to \( \text{ὁ δῶν τῷ ὑψίστῳ} \) (grant blessing, O Thou who art in heaven), as Beza, Vatablus, Calovius, Bengel, Kuinoel, are disposed to think.—

\( \text{ἐν ὑμῶν κυρίου} \) i.e. as sent by God to be His representative, John v. 43.—Speaking generally, the exclamation may be described as an outburst of enthusiasm expressing itself, in a free and impromptu manner, in language borrowed from the hymn for the feast of Tabernacles, Ps. cxviii. (Succoth iv. 5).—

\( \text{ἐσεισθή} \] was thrown into a state of commotion (Pind. Pyth. iv. 484; Soph. Ant. 163), on account of the sensation created by this Messianic entry into the city. The excitement was contagious.—

\( \text{ὁ προφήτης} \) the well-known prophet. The crowds that accompanied Him had, in most explicit terms, designated Him the Messiah; but the less interested people of the city wished above all to ascertain His name and rank. Hence the full reply, \( \text{Ἰησοῦς ... Γαλάκτων} \), in which the \( \text{ὁ ἀπὸ Ναζαρῆ} \ \text{τ. Γαλαάλ} \) doubtless betrays somewhat of the Galilean consciousness of the multitude, inasmuch as it was for most part composed of Galileans.

**Remark.**—The triumphal entry of Jesus is not a final attempt to establish the Messianic kingdom in a political sense (Wolfenb. Fragm.), such a kingdom having been entirely foreign to His purpose and His function. It is rather to be regarded as His last public and solemn appearance as the Messiah,—an appearance which, coming as it did immediately before His passion, was on the one hand a matter of deep personal interest because of the necessary bearing it was felt to have upon the mission of His life; while, if taken in connection with what happened so soon after, it was calculated, on the other hand, to destroy all expectations of a merely political
kind. The time was now come when Jesus felt that, just because He was the Messiah, it behoved Him to do something—and for this He appropriates the prophet's symbol of the Prince of Peace—by way of contrast to His practice hitherto of forbidding the publication of His Messiahship. This step, which, from the fact of the crisis being so near, might now be taken without risk, He had postponed till the eve of His death,—a circumstance of the utmost significance as regarded the sense in which His Messiahship was to be understood. This incident, too, was one of the things for which His hour had not previously come (John vi. 15). Comp. note on John vii. 5 f. Strauss asserts that there is here the possibility at least of a mythical story, though his objections are far from being to the point. See, on the other hand, Ebrard and Bleek. According to Wittichen, Jahrb. f. D. Theol. 1862, p. 365, Jesus did not intend this incident to be regarded in any other light than as an ordinary festival procession, but the multitude, without consulting Him, turned it into an occasion for a Messianic demonstration. This is not in keeping with the unusual preparations mentioned in ver. 2; comp. ver. 7.

Ver. 12. Different from Mark xi. 11, 15, where the narrative is more precise; comp. Weiss' note on Mark. — In the court of the Gentiles were the tabernae, שֵׁנָה, where animals, incense, oil, wine, and other requisites for sacrifice were exposed for sale. Lightfoot on this passage.— The money-changers (κολλατζ, see Phrynichus, p. 440) exchanged on commission (παραμενειω, Maimonides, Shekal. 3) ordinary money for the two drachmae pieces which were used in paying the temple tribute (see note on xvii. 24). — This cleansing of the temple is, with Chrysostom, Paulus, Kuinoel, Tholuck, Olshausen, Kern, Ebrard, Baumgarten-Crusius, Schleiermacher, Hengstenberg, Wieseler, to be regarded as the second that took place, the first being that recorded in John ii. 13 ff., and which occurred on the occasion of the first visit to Jerusalem. The abuse having been repeated, there is no reason why Jesus should not have repeated this purifying process, and that (in answer to Hofmann, Luthardt, Hengstenberg) without any essential difference. The absence, in the synoptical account, of any allusion to a previous occasion, is sufficiently explicable from the length of time that intervened, and from the fact
that the Synoptists take no notice generally of what took place during the earlier visit to Judea. The similarity of the accompanying circumstances may be accounted for from the similarity of the incidents themselves; whereas the supposition that the cleansing took place only on one occasion would necessarily involve a chronological derangement extending to almost the whole period of Christ's ministry,—a derangement which can neither be fairly imputed to the synoptical narrative nor even conceived of as far as John is concerned, whose testimony is that of an eye-witness. This is not "wishy-washy criticism" (Keim), but it is based upon the authenticity of the fourth Gospel, as well as upon the weighty and unanimous testimony of the synoptical writers, to sacrifice whose authority for the sake of John would be both one-sided and violent. This, however, is what Wetstein, Lücke, Neander, de Wette, Bleek, Ewald, Weizsäcker have done. Others, again, have rejected the fourth evangelist's account, so far as its chronology is concerned, in favour of that of the Synoptists (Ziegler, Theile, Strauss, Baur, Weisse, Hilgenfeld, Schenkel, Keim). Comp., further, the remarks under John ii. 17.

Ver. 13. Free combination of Isa. lvi. 7 and Jer. vii. 11, and taken from the Sept.—καινηθήσονται] how sacred the purpose for which it was intended, but ye, etc.—ποιεῖτε (see critical notes) censures this desecration of the temple as a thing in which they are still persisting.—σφήλαιαν λῃστῶν] The strong language of the prophet (otherwise in John) was in keeping with the emotion that was awakened in Jesus. The use of such language is sufficiently accounted for by the fact that avarice had taken up its abode in those sacred precincts to carry on its huckstering and money-changing: τὸ γὰρ φίλοκερδὲς λῃστρικὸν πᾶθος ἔστι, Theophylact. Differently Fritzsche: "Vos undequaque pecuniam, animalia hac congerère sustinetis, ut latrones praedam comportant in speluncam,"—where, however, due prominence is not given to the distinctive point of comparison, viz. the robbery. —In vv. 12, 13, Jesus acts with higher authority than that of a mere zealot (Num. xxv. 11): He addresses Himself to the purifying of the
temple and its worship with such a reforming energy as, according to Mal. iii. 1–3, befitted the *Messiah*. Comp. Bertholdt, *Christol.* p. 163; Ullmann, *Sündl.* p. 177. And the acquiescence of the astonished multitude is all the more intelligible on the occasion of this cleansing, that the indignant reformer had just celebrated His triumphal march into the city in the character of Messiah. But even on the first occasion, John ii., their acquiescence is sufficiently explicable from the sudden and decided nature of the proceeding, taken in connection with the spiritually-imposing character of the Lord's person and bearing ("divinitatis majestas lucebat in facie," Jerome), so that it is quite needless to resort to the hypothesis of a miracle (Origen, Jerome).

Ver. 14 ff. The insertion of vv. 14–16 from the apostolic tradition is peculiar to Matthew. — τὰ θαυμάσια] the only instance of this usage in the New Testament, though very common in classical Greek and the Sept.: the wonderful things, viz. the cleansing of the temple and the miraculous cures. This combination has suggested the use of the more comprehensive term. — Ver. 16. ἀκούεις κ.τ.λ.] in a tone of rebuke, implying that He was the occasion of such impropriety, and was tolerating it. — διὰ] recitative. The reply of Jesus, so profoundly conversant with the true sense of Scripture, is as much as to say that this shouting of the children is altogether befitting, as being the praise which, according to Ps. viii. 3, God has perfected. — νηπίων κ. θηλαζόντων] In explaining the words of the psalm, there is no need to have recourse to the fact that children usually received suck for two and three years (Grimm's note on 2 Macc. vii. 27), nor even to the idea of the children being transformed into adult instruments in effecting the triumph of God’s cause (Hofmann, *Weiss. u. Erf.* II. p. 118), but only to bear in mind that, as a genuine poet, the psalmist seemed to hear, in the noise and prattle of the *babes* and *sucklings*, a celebration of their Maker’s praise. But, inasmuch as those children who shouted *in the temple* were not *νηπίων* (i.e. in connection with *θηλάζειν* *infantes*, Isa. xi. 8; 1 Cor. iii. 1), the scriptural warrant by which Jesus here justifies their hosannas may be said to be based upon an in-
ference a minore ad majus. That is to say, if, according to Ps. viii. 3, God had already ordained praise from the mouths of sucklings, how much more has He done so from the mouths of those little ones who now shouted hosanna! The former, though unable to speak, and still at the mother's breast, are found praising God; how much more the latter, with their hosanna cries! These last are shouted in honour of the Messiah, who, however, is God's Son and Representative, so that in His δόξα God is glorified (John xiii. 31, xiv. 13; Phil. ii. 11), nay, God glorifies Himself (John xii. 28). — υμνολογημένοι εκεῖ] Consequently He did not pass the night in the open air (in answer to Grotius), for neither in classical Greek do we always find αὐναιδείας used in the sense of bivouacking (Apollonid. 14; Diod. Sic. xiii. 6). Comp. Tob. iv. 14, vi. 10, ix. 5; Judg. xix. 9 f.— On Bethany, some 15 stadia from Jerusalem (John xi. 18), see Tobler, Topogr. v. Jerus. II. p. 432 ff.; Robinson, Pal. II. p. 309 ff.; Sepp, Jerus. u. d. heil. Land, I. p. 583 ff. At present it is only a miserable village, known by the Arabic name of el-Aziriyeh (from el-Azir, i.e. Lazarus). For the name, see note on John i. 28.

Ver. 19. Comp. Mark xi. 19 ff. Μιαν] “unam illo loco,” Bengel.— ἐπὶ τὸς ὤδον The tree, which was by the side of the public road (not on private property), stood above the road, either projecting over it merely, or occupying an eminence close to it, or the road itself may have been in a ravine. It was a favourite practice to plant fig-trees by the roadside, because it was thought that the dust, by absorbing the exuding sap, was conducive to the better growth of the fruit, Plin. N. H. xv. 19.— ἡλιθεν εἰς αὐτῆς not: conscendit arborem (Fritzsche), but: He went up to it. From seeing the tree in foliage, Jesus expected, of course (for it was well known that the fig-tree put forth its fruit before coming into leaf), to find fruit upon it as well, namely, the early boccore, which, as a rule, did not ripen till June, and not the harvest-figs, kermuse, that had been on the tree all winter, and the existence of which He could not infer from seeing leaves. Comp. Tobler, Denkbl. aus Jerus. p. 101 ff. On the disappointed expectation of Jesus, Bengel
observes: "maxima humanitatis et deitatis indicia uno tempore edere solitus est." It is a perversion of the text to say, with Chrysostom, Euthymius Zigabenus, that He did not expect to find fruit upon the tree, but went up to it merely for the purpose of working the miracle. Moreover, the hunger is alleged to have been only a σχματιζεθαι (Euthymius Zigabenus), or an esuries sponte excitata (Cornelius a Lapide). The account of the withering of the tree, contained in Mark xi. 12 ff., 19 f., is more precise and more original (in answer to Köstlin, Hilgenfeld, Keim). Matthew abridges.

Ver. 21 f. Instead of telling the disciples, in reply to their question, by what means He (in the exercise of His divine power) caused the tree to wither, He informs them how they too might perform similar and even greater wonders (John xiv. 12), namely, through an unwavering faith in Him (xvii. 20), a faith which would likewise secure a favourable answer to all their prayers. The participation in the life of Christ, implied in the πιστεις, would make them partakers of the divine power of which He was the organ, would be a guarantee that their prayers would always be in harmony with the will of God, and so would prevent the promise from being in any way abused. — The affair of the fig-tree (τὸ τῆς σοκιστος, comp. viii. 33) should neither be explained on natural grounds (Paulus says: Jesus saw that the tree was on the point of dying, and that He intimated this "in the popular phraseology"! Comp. even Neander, Baumgarten-Crusius, Bleek), nor regarded as a mythical picture suggested by the parable in Luke xiii. 6 ff. (Strauss, de Wette, Weisse, Hase, Keim), but as the miraculous result of an exercise of His will on the part of Jesus,—such a result as is alone in keeping with the conception of Christ presented in the Gospel narrative. But the purpose of the miracle cannot have been to punish an inanimate object, nor, one should think, merely to make a display of miraculous power (Fritzsche, Ullmann), but to represent in a prophetic, symbolical, visible form the punishment which follows moral barrenness (Luke xiii. 6 ff.),—such a punishment as was about to overtake the Jews in particular, and the approach of which Jesus was presently to announce.
with solemn earnestness on the eve of His own death (vv. 28–44, xxii. 1–14, xxiii., xxiv., xxv.). It is true He does not make any express declaration of this nature, nor had He previously led the disciples to expect such (Sieffert); but this objection is met partly by the fact that the πός of the disciples’ question, ver. 20, did not require Him to do so, and partly by the whole of the subsequent denunciations, which form an eloquent commentary on the silent withering of the fig-tree.

— αἰτήσατε ἐν τῇ προσευχῇ] Comp. note on Col. i. 9: what ye will have desired in your prayer.— πιστεύοντες] Condition of the λήψεθε. He who prays in faith, prays in the name of Jesus, John xiv. 13.

Ver. 23. Comp. Mark xi. 27 ff.; Luke xx. 1 ff.— ἐν δόξαις κοινοῖς] while He was engaged in teaching.— ἐν ποιᾳ ἐξουσίᾳ] in virtue of what kind of authority. Comp. Acts iv. 7. The second question is intended to apply to Him who has given the authority; the first is general, and has reference to the nature of the authority (whether it be divine or human).

— ταῦτα] these things, cannot point merely to the cleansing of the temple (Theophylact, Euthymius Zigabenus), which is too remote for such special reference. As little can the teaching by itself be intended (Grotius, Bengel), that being a matter in connection with the ministry of Jesus about which the Sanhedrim was comparatively unconcerned, and for which He did not need a higher authority. We should rather say that, in their ταῦτα, the questioners mean to include all that up till that moment Jesus had done and was still doing in Jerusalem, and therefore refer to the triumphal entry, the cleansing of the temple, the miraculous healing and the teaching in the temple, all which, taken together, seemed to betoken the Messianic pretender. Comp. de Wette, Bleek, Weizsäcker, p. 532; Keim, III. p. 112. The members of the Sanhedrim hoped either to hear Him acknowledge that the ἐξουσία was divine, or presumptuously assert that it was self-derived, so that in either case they might have something on which to found judicial proceedings against Him. They seem to have been a provisional deputation of the Sanhedrim appointed to discover a pretext for excommunicating Him. Comp. John i. 19,
Ver. 24 f. Jesus prudently frustrates their design by proposing in reply a puzzling question, which, in the circumstances, they did not know how to answer. — λόγον ἕνα] a single word, a single question; not more. The subject of the question itself is admirably chosen, seeing that the work of reform in which Jesus was engaged had a necessary connection with that of John; both would stand and fall together. — πόθεν ἦν whence did it proceed? The following alternative is explanatory: was it from God, who had commissioned John, or from men, so that he baptized simply on his own authority or that of his fellow-mortals? The latter was out of the question, if John was a prophet (ver. 26). Comp., further, Acts v. 39. — διελογ. παρ’ ἑαυτοῖς] they deliberated by themselves, privately καὶ ἑδών, i.e. with each other, during a brief pause for private consultation, before giving their decision, which was intimated in the subsequent ἀποκριθέντες τῷ Ἰησοῦ. διαλογιζόμενοι in this instance also denotes reflection combined with mutual consultation. Comp. xvi. 7; Mark viii. 16; Luke xx. 14. — ἐπιστεύσατε αὐτῷ] λέγοντι πολλὰ καὶ μεγάλα περὶ ἐμοῦ, Euthymius Zigabenus.

Ver. 26 f. Φοβούμεθα τὸν δράκον] Those words are preceded by an apophasis, the import of which, however (Luke xx. 6), is indicated by the words themselves.—The language of embarrassment: "But suppose we should say: From men; we are afraid of the people" etc. Comp. note on Acts xxiii. 9. — πάντες γὰρ, κτλ.] See on xiv. 5. — καὶ αὐτός] He also on His part; for as they with their wretched οὐκ οἴδαμεν left the question of Jesus unanswered, so now in like manner He with His decided and humbling οὐδὲ ἐγώ (neither do I) refuses to answer theirs.

Vv. 28–32. Peculiar to Matthew, and doubtless taken from the collection of the sayings of the Lord. — Jesus now assumes the offensive in order to convince His adversaries of their own baseness. — τέκνα and τέκνον suggest the father's love. — Ver. 30. ἐγώ] is to be taken elliptically, and that with due regard at the same time to its emphatic character, in virtue of which it forms a contrast to the negative answer of the other son: I, sir, will go and work in the vineyard this very day. The
κόριε expresses the hypocritical submission of the man. — The publicans and harlots are represented by the first mentioned son; for previous to the days of John they refused to obey the divine call (in answer to the command to serve Him, which God addressed to them through the law and the prophets, they practically said: οὕτως θέλω), but when John appeared they accorded him the faith of their hearts, so that, in conformity with his preaching, they were now amending their ways, and devoting themselves to the service of God. The members of the Sanhedrim are represented by the second son; for, while pretending to yield obedience to the law of God revealed in the Scriptures (by the submissive airs which they assumed, they practically uttered the insincere εὐωκείων), they in reality disregarded it, and, unlike the publicans and the harlots, they would not allow themselves to be influenced by the movement that followed the preaching of the Baptist, so that neither the efforts of John nor the example of the publicans and harlots had any effect upon them in the way of producing conversion. To understand by the two sons the Gentiles and the Jews, is entirely against the context. — προαγορονσιν ὑμᾶς] as though the future entering into the Messianic kingdom were now taking place. The going before, however, does not necessarily imply that others are following. Comp. xviii. 14. — εἰς δόξαν δικαίωσεν] in the way of righteousness, i.e. as one whose walk and conversation are characterized by moral integrity. εἰς ἀμέμπτωτα βία (Theophylact), ὡς καὶ ἀκιδοπιστοὶ φανή (Enthymius Zigabenus). Comp. 2 Pet. ii. 21, ii. 2; Prov. viii. 20, xii. 28, xvii. 23. The preaching of righteousness (de Wette, Bleek, Keim) would have been expressed by some such terms as δόξαν δικαιουσ. διδάσκων (xxii. 16). — ἰδόντες] the fact, namely, that the publicans and harlots believed Him. — οὔπω μετέμειλεν. ὅστε] did not even feel penitent afterwards (ver. 29), far less did you get the length of actual conversion. The example of those others produced so little impression upon you. The emphasis is not on ὅστε, but on μετέμ. — τοῦ πιστεύσας] Object of μετέμ. ὅστε, so as to believe Him.

Ver. 33 ff. Comp. Mark xii. 1 ff. Luke xx. 9 ff. Jesus,
in ver. 28 ff., having shown His adversaries how base they are, now proceeds to do this yet more circumstantially in another parable (founded, no doubt, upon Isa. v. 1 ff.), in which, with a lofty and solemn earnestness, He lays bare to them the full measure of their sin against God (even to the killing of His Son), and announces to them the punishment that awaits them. — ἡρυζέω εὖ αὐτῷ ληπόν] dug a wine-vat in it. Comp. Xen. Oec. xix. 2: ὁπόσον βάδος ὄρυγμα δεῖ τὸ φυτῶν. This was a trough dug in the earth for the purpose of receiving the juice of the grape as it flowed down from the press through an aperture covered with a grating. See Winer, Reálw. I. p. 653 f. — πύργον] a tower, for watching the vineyard. Such tower-shaped structures were then, and are still, in common use for this purpose (Tobler, Denkbl. p. 113. — δεσοτο] he let it out (Pollux i. 75; Herod. i. 68; Plat. Parm. p. 127 A; Dem. 268, 9), namely, to be cultivated. Seeing that the proprietor himself collects the produce (vv. 34, 41), we must assume that the vineyard was let for a money rent, and not, as is generally supposed, for a share of the fruit. For nothing is said in this passage about payment in kind to the proprietor, including only part of the produce. Otherwise in Mark xii. 2; Luke xx. 10; comp. Weiss’ note on Mark. — τούς καρποὺς αὐτοῦ] αὐτοῦ is often taken as referring to the vineyard; but without reason, for there is nothing to prevent its being referred to the subject last mentioned. It was his own fruit that the master wished to have brought to him. The fruit of the vineyard, and the whole of it too, belongs to him. — ἐλιθοβόλησαν] they stoned him (xxiii. 37; John viii. 5; Acts vii. 58 f., xiv. 5; Heb. xii. 20), forms a climax to ἐντραπήσαν, as being a “species atro loco” (Bengel) of this latter. — ἐντραπήσαν] a reasonable expectation. — εἰπον ἐν ἐαυτοῖς] they said one to another. — καὶ σχῶμεν τὴν κληρον ἀυτῶν] and let us obtain possession of his inheritance, namely, the vineyard to which he is the heir. In these words they state not the result of the murder (as in Mark), but what step they propose to take next. After the death of the son, who is therefore to be regarded as an only one, they intend to lay claim to the property. — ἐξειβαλον κ.
different in Mark xii. 8, hence also the transposition in D, codd. of It. This passage contains no allusion to the previous excommunication (Grotius), or to the crucifixion of Christ because it took place outside of Jerusalem (comp. Heb. xiii. 12 f.; so Chrysostom, Theophylact, Euthymius Zigabenus, Olshausen), but simply describes the scene in which the son on his arrival is thrust out of the vineyard and murdered.— The parable illustrates the hostile treatment experienced time after time by God's prophets (the δοῦλοι) at the hands of the leaders (the husbandmen) of the Jewish theocracy (the vineyard), — an institution expressly designed for the production of moral fruit,— and also shows how their self-seeking and love of power would lead them to put to death even Jesus, the Son, the last and greatest of the messengers from God. Comp. Acts vii. 51 f. Chrysostom, Theophylact, Euthymius Zigabenus, likewise find a meaning in the hedge (the law), the wine-vat (the altar), and the tower (the temple). So also Bengel, who sees in ἀπεδήμησαν an allusion to the "tempus divinae taciturnitatis;" while Origen takes it as referring to the time when God ceased to manifest Himself in a visible shape.

Ver. 40 f. According to Mark and Luke, it is Jesus who replies. But how appropriate and how striking (comp. ver. 31) that the adversaries themselves are forced to pronounce their own condemnation (in answer to Schneckenburger, de Wette, Bleek)! — κακοῖς κακῶς ἀπολέσει αὐτ. as despicable creatures (scoundrels), He will miserably destroy them. The collocation κακοῖς κακῶς serves to indicate in an emphatic manner the correspondence between the conduct in question and its punishment. See Wetstein's note; Fritzche, Diss. in 2 Cor. ii. p. 147 f.; Lobeck, Paralip. p. 58. Comp. Eur. Cycl. 270: κακῶς ὀντοι κακοὶ ἀπόλοιωθ; and, in general, Lobeck, ad Soph. Aj. 866; Elmsl. ad Eur. Med. 787. If we are to apply the parable in accordance with the order of thought, and, therefore, in conformity with the meaning intended by Jesus Himself, we cannot understand the coming of the κύριος and the execution of the punishment as denoting the second advent and the last judgment; for, apart from the
fact that it is God and not Christ that is represented by the κύριος, the words ὁ τεῖνες ἀποδώσωσιν, κ.τ.λ., would point to the period subsequent to the advent and the judgment,—a reference not in keeping with the sense of the passage. The true reference is to the destruction of Jerusalem, the shape in which the divine judgment is to overtake the then guardians of the theocracy, whereupon this latter would be entrusted to the care of other guides (i.e. the leaders of the Christian church as representing the true Ισραήλ τοῦ θεοῦ), who as such will be called upon to undertake the duties and responsibilities of their unfaithful predecessors. Comp. xxii. 7; John vii. 34; Eph. iv. 11 f. Such are the things which those hostile questioners "ἐκοντες προφητεύουτες" (Euthymius Zigabenus).—ἐν τοῖς καιροῖς αὐτῶν] αὐτῶν refers to the γεωργοί: at the terms prescribed to them for doing so.

Ver. 42. The enemies of Jesus have answered correctly, but they are not aware that they have thus pronounced their own condemnation, since those who thrust out the Son that was sent to them are no other than themselves. To bring this fully home to them (ver. 45), is the purpose of the concluding words added by our Lord. The quotation is from the Septuagint version of Ps. cxviii. 22 f., which was composed after the captivity, and in which the stone, according to the historical sense of the psalm, represents the people of Israel, who, though rejected by the Gentiles, were chosen by God to form the foundation-stone of His house (the theocracy); while, according to the typical reference of the passage (which the Rabbinical teachers also recognised, see Schoettgen), it denotes the ideal head of the theocracy, viz. the Messiah. —λίθον δύ] a stone which, attraction of very frequent occurrence. —ἀπεδοκιμ. as not fit for being used in the building. —οὕτως] this, and no other. —κεφαλὴν γωνίας] περὶ πτυχῆ, head of the corner, i.e. corner-stone (in Hesychius we find κεφαλήν in the sense of corner-stone; see Lobeck, ad Phryn. p. 700), is the metaphorical designation of Him on whom the stability and development of the theocracy depend, without whom it would
fall to pieces, and in this respect He resembles that stone in
a building which is indispensably necessary to the support
and durability of the whole structure. The antitype here
referred to is not the Gentiles (Fritzsche), but, as must be
inferred from the connection of our passage with what is said
about the Son being thrust out and put to death, from the
further statement in ver. 44, and from the common usage
throughout the New Testament (Acts iv. 11; Eph. ii. 20;
1 Pet. ii. 7), the Messiah. — ἐγένετο αὐτῇ] did he become so
(viz. the corner-stone, κεφαλὴ γωνίας). Here the feminine is
not a Hebraism for the neuter (as little is it so in 1 Sam. iv.
7; Ps. xxvii. 4), as Buttmann, Neut. Gr. p. 108 [E T. 123],
would have us suppose, but strictly grammatical, inasmuch as
it refers to κεφ. γων.; and accordingly we find that in the
Septuagint also πι is rendered according to its contextual
reference. To refer to γωνίας merely (Wetstein) is inad-
missible, for this reason, that, in what precedes, κεφαλὴ γων.
was the prominent idea. — καὶ ἐστὶ θαυμαστὴ, κ.τ.λ.] viz.
this κεφαλὴ γων. "Our eyes," as referring to believers.

Ver. 43. Διὰ τοῦτο] therefore, because, according to the
psalm just quoted, the rejected stone is destined to become
the corner-stone. What is contained in the following
announcement is the necessary consequence of the inversion
of the order of things just referred to. The λέγω ύμῶν, how-
ever, like the ἀφ' ύμῶν below, implies the obvious inter-
mediate thought: "for it is you who reject this corner-stone."
— ἀρθήσεται ἀφ' ύμῶν] for they, along with the whole
Ἰσραήλ κατὰ σάρκα represented by them, were by natural
right the owners of the approaching Messianic kingdom, its
theocratic heirs; comp. xiii. 38.— ἔθει τοιοῦτοι, κ.τ.λ.] Jesus is not here referring to the Gentiles, as, since Eusebius' time, many, and in particular Schenkel, Hilgenfeld, Keim,
Volkmar, have supposed, but, as the use of the singular
already plainly indicates, to the whole of the future subjects
of the kingdom of the Messiah, conceived of as one people,
which will therefore consist of Jews and Gentiles, that new
Messianic people of God, which is to constitute the body
politic in the kingdom that is about to be established,
1 Pet. ii. 9. The fruits of the Messiah's kingdom are those fruits which must be produced as the condition of admission (v 3 ff., xiii. 8). Hence, likewise, the use of the present ποιεῖντι; for Jesus regards the future subjects of the kingdom as already anticipating its establishment by producing its fruits. The metaphor is to be regarded as an echo of the parable of the vineyard. The fruits themselves are identical with those mentioned in Eph. v. 9; Gal. v. 22; Rom. vi. 22.

Ver. 44. After having indicated the future punishment in the merely negative form of ἀρθομέναι κ.τ.λ., Jesus now proceeds to announce it in positive terms, by means of parallelism in which, without dropping the metaphor of the stone, the person in question is first the subject and then the object. A solemn exhausting of the whole subject of the coming doom. And whosoever will have fallen upon this stone (whosoever by rejecting the Messiah shall have incurred the judgment consequent thereon) shall be broken (by his fall); but on whomsoever it shall fall (whomsoever the Messiah, as an avenger, shall have overtaken), it shall winnow him, i.e. throw him off like the chaff from the winnowing-fan. συνθάνασθαι (to be crushed) and λυμαθαῖα, which form a climax, are intended to portray the execution of the Messianic judgments. λυμαθαι is not equivalent to conterere, comminuere, the meaning usually assigned to it in accordance with the Vulgate, but is rather to be rendered by to winnow, ventilare (II. v. 500; Xen. Oec. xviii. 2. 6; Plut. Mor. p. 701 C; Lucian, Gymnas. xxv.; Ruth iii. 2; Ecclus. v. 10). See likewise Job xxvii. 21, where the Sept. employs this figurative term for the purpose of rendering the idea of driving away as before a storm (ψη). Comp. Dan. ii. 44; Wisd. xi. 20.—Observe the change which the figure undergoes in the second division of the verse. The stone that previously appeared in the character of the corner-stone, lying at rest, and on which, as on a stone of stumbling (Isa. viii. 14 f.), some one falls, is now conceived of as rolling down with crushing force upon the man; the latter having reference to the whole of such coming (ver. 40) in judgment down to the second advent; the former expressing
the same thought in a passive form, κεῖται εἰς πτώσιν (Luke ii. 34).

Ver. 45 f. It was the hint contained in this concluding remark that led Jesus at once to follow up what had been already said with another parabolic address directed against His enemies.—οἱ ἀρχιερεῖς κ. οἱ Φαρισαῖοι] identical with the οἱ ἀρχεῖς κ. οἱ πρεσβύτεροι of ver. 23, so that, in the present instance, the latter are designated by the name of the party to which they belonged.—ἐγνώσαν] what had now become clear to them from what was said, vv. 42-44. The confident manner in which they express themselves in ver. 41 bears up to that point no trace of such knowledge, otherwise we should have to suppose that they consciously pronounced their own condemnation.—εἰς (see critical remarks) προφήτη: held Him as a prophet, i.e. in Him they felt they possessed a prophet; on εἰς, which is met with in later writers in the sense of the predicate, see Bernhardy, p. 219.
CHAPTER XXII.

VER. 4. $\text{ἵλομαχα]$ Following B C* D L ι, 22, 23, we should, with Lachm. and Tisch., read $\text{ἵλομαχα}$ because of the preponderance of manuscript authority.— Ver. 5. $\delta \mu\nu\nu \ldots \delta \delta$] B L, min. Or.: $\delta \mu\nu\nu \ldots \delta \delta$. So Fritzsche, Lachm. Tisch. To be preferred on the strength of this external authority, particularly as C* ι, which have $\delta \mu\nu\nu \ldots \delta \delta$, cannot be regarded as counter-evidence.— For $ι\sigma \tau\nu$, Fritzsche, Lachm. Tisch. read $ι\sigma \tau\nu$, following B C D ι, min. Or. Correctly; $ι\sigma$ is a mechanical repetition of the one preceding.— Ver. 7. The Received text has $\text{ἀξούσας} \delta \varepsilon \text{βασ}$. Of the numerous readings, the simple $\delta \varepsilon \text{βασιλεύς}$ is the one favoured by B L ι, min. Copt. Sahid., while most of the other witnesses have $καί \text{ἀ} \delta \varepsilon \text{βασ}$. (so Fritzsche, Scholz, Tisch. 7). Lachm. reads $\delta \varepsilon \text{βασ} \text{ἀξούσας}$, but only following min. It. Vulg. Arm. Ir. Chrys. Eus. In presence of such a multiplicity of readings, we ought to regard the simple $\delta \varepsilon \text{βασιλεύς}$ as the original one (so also Tisch. 8), to which, in conformity with Matthew’s style (comp. on the reading of the Received text, especially ii. 3), $\text{ἀξούσας}$ was added, being inserted sometimes in one place and sometimes in another. Many important witnesses insert $\text{ἰκτός}$ after $\text{βασιλεύς}$ (D and codd. of It. Lucif. place it before), a reading which is also adopted by Scholz and Tisch. 7 (therefore: $\text{x. ἀξούσας} \delta \varepsilon \text{βασιλεύς} \text{ἰκτός}$). It is not found in B L ι, min. Copt. Sahid. codd. of It. Vulg. Ir. It, too, has been inserted mechanically as being in accordance with Matthew’s usual manner; it would scarcely have been omitted as being somewhat in the way because of the $\text{ἰκτός}$ which follows.— Ver. 10. $ο \gammaάμος]$ Tisch. 8: $ο \text{μυρων}$, following B ι ι ι. A mistaken gloss, for $ο \text{μυρων}$ means the bride-chamber.— Ver. 13. $\text{ἀρατε αὐτῶν καὶ ἵκαλεπτε}$] Lachm. Tisch. 8: $\text{ἱκαλεπτε αὐτῶν}$, following B ι ι, min. vss. and Fathers. The word $\text{ἀρατε}$, not being needed to complete the picture, was struck out. The reading of the Received text ought to be maintained. The genuineness of the $\text{ἀρατε}$ is likewise confirmed by the gloss $\text{ἀρατε αὐτῶν}$ $\text{ποτῶν} \text{κ. χειρῶν}$, which came to be substituted for $\text{δήσαντες} \text{αὐτῶν} \text{πῶδ. κ. χειρᾶς}$ (so D, Cant. Verc. Ver. Colb. Corb. 2, Clar. Ir.
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Lucif). — Ver. 16. λίγοντες] Fritzsche, Lachm. Tisch. 8: λίγοντες, following B L ęk, 27, vss. (?) An improper emendation. — Ver. 23. οἱ λίγοντες] Lachm. and Tisch. 8 have deleted the article, following B D M S Z ię, min. Or., no doubt; but incorrectly, for it is indispensable, and would be readily enough overlooked in consequence of the οἱ which immediately precedes it. — Ver. 25. For γαμήσας, with Lachm. and Tisch. following B L ęk, min. Or. read γάμας, a form which the copyists would be very apt to exchange for one of more frequent occurrence in the New Testament. — For παί ἡ γυνή, ver. 27, read, with Tisch. 8, simply ἡ γυνή, in accordance with the preponderance of evidence. — Ver. 28. Instead of ἔν τῇ ὡν ἀναστ., we should, with Lachm. and Tisch., read ἐν τῇ ἀναστ. ὡν, following B D L ęk, min. The reading of the Received text was intended to be an emendation as regards the position of the ὥν. — Ver. 30. ἐν γαμήλζονται] Lachm. Tisch. 8: γαμήλζονται, following B D L ęk, min. Clem. Or. (twice) Ath. Isid. The compound form, besides being obviously suggested by Luke, is intended to be more precise, so as to bring out the reference to women. Neither of the words belongs to the older Greek, hence the variations are not of a grammatical nature. — τοῦ θεοῦ] wanting in B D, 1, 209, vss. and Fathers. Deleted by Lachm. Left out, in accordance with Mark xii. 26. — Ver. 32. οὐκ ἔστι ὁ θεός θεός] The second θεός is deleted by Lachm., following B L D, min. Copt. Sahid. Or. (?) It is likewise wanting in D ęk, min. Eus. Chrys., which authorities drop the article before the first θεός. Tisch. 8 follows them, simply reading οὐκ ἔστιν θεός. The sufficiently attested reading of the Received text is to be adhered to; it was simplified in accordance with Mark and Luke. — Ver. 35. παί λίγων] not found in B L ęk, 33, vss. Deleted by Lachm. and Tisch. 8. The omission, though opposed to Matthew's usual style (xii. 10, xvii. 10, xxii. 23, 41, xxvii. 11), is in accordance with Mark xii. 28. — Ver. 37. ἠνσοῦς] is to be deleted, with Lachm. and Tisch., following B L ęk, 33, Copt. Sahid. Inserted from Mark xii. 29. — ήμι] having decisive evidence in its favour, is to be preferred to ήμιν of the Received text. — Ver. 38. For πρώτη ἡ μεγάλη, read, with Fritzsche, Lachm. Tisch.: ἡ μεγάλη τ. πρώτη, following B D (which latter, however, omits ἡ) L (which, however, inserts the article also before πρώτη) Z ęk, min. vss. Hilar.; πρώτη would be placed first as being the chief predicate. Comp. διατίρα below. — Ver. 40. παί οἱ προφήται κρίμανται] B D L Z ęk, 33, Syr. Vulg. It. Tert. Hil.: κρίμανται δα τοι οἱ προφ. Recommended by Griesb., adopted by Fritzsche, Lachm. Tisch. The reading of the Received text is an exegetical correction. — Ver. 44. ὑποτόδιον] B D G L
Ver. 1. Καὶ ἀποκρ. ὁ Ἰησ. πάλιν εἶπεν, κ.τ.λ.] In the full consciousness of His mission and His own superiority, Jesus replied (ἀποκρ., see note on xi.25) to their hostile ζητεῖν, which only fear of the people kept in check, by adding another parabolic address (ἐν παράβ. plural of the category). Olshausen and Keim are not justified in doubting this connection on the ground that xxii.45 f. is, as they suppose, the formal conclusion. The parable as given in Luke xiv.16 ff. is not a Pauline modification of the one before us (Baur, Hilgenfeld), but is rather to be regarded as representing an imperfect version of it which had found its way into the document consulted by Luke. Others are of opinion that the parable in Luke xiv.16 ff. is the more original of the two, and that here it is interwoven with another (ver. 8 ff.), the introduction to which, however, has disappeared, and that, in the process, still a third feature (vv. 6, 7) has been added from the parable which precedes (Ewald, Schneckenburger, de Wette, Strauss, Weizsäcker, Keim, Scholten). But coming as it does after the remark of xxii. 45 f., a somewhat copious parable such as that before us, so far from being a mere heaping of passage upon passage, is intended to serve as a forcible concluding address directed against His obdurate enemies,—an address, too, which does not interrupt the connection, since it was delivered before those for whom it was intended had had time to withdraw (ver. 15). As, in presence of such obduracy, thoughts of the divine love and of the divine wrath could not but crowd into the mind of Jesus; so, on the other hand, there could not fail to be something corresponding to this in their parabolic utterance.

Ver. 2 f. On γάμους ποιεῖν, to prepare a marriage feast, comp. Wetstein and Xen. de rep. Lac. i. 6; Tob. viii. 19. Michaelis, Fischer, Kuinoel, Paulus are mistaken in supposing that what is meant is a feast on the occasion of his son’s accession to the throne. — The Messiah is the bridegroom (xxv. 1 ; Rev. xxi. 2, 9), whose marriage represents the setting up of His kingdom. Comp. ix. 15, John iii. 29, and note on Eph.
v. 27. — καλέσαι i.e. to tell those who had been previously invited that it was now time to come to the marriage. Comp. ver. 4; Luke xiv. 17. For instances of such repeated invitations, see Wetstein. — ἀνθρ. βασιλ. as in xviii. 23; ἀρμοῶθη, as in xiii. 24.

Ver. 4. Ὄδριστον] not equivalent to δεῖπνον (see Luke xiv. 12; Bornemann, ad Xen. Cyr. ii. 3. 21), nor a meal generally, but in the sense of breakfast, prandium (towards mid-day, Joseph. Antt. v. 4. 2), with which the series of meals connected with marriage was to begin. — ἡτοιμακα (see critical remarks): paratum habeo. — καὶ πάντα] and everything generally.

Ver. 5 ff. Ἀμελήσαντες] having paid no attention, said with reference merely to those who went away; for the others, ver. 6, conducted themselves in a manner directly hostile. This in answer to Fritzsche, who holds that Matthew would have expressed himself more precisely: οἱ δὲ ἁμελ., οἱ μὲν ἀπῆλθον . . . οἱ δὲ λοιποί, κ.τ.λ. Instead of so expressing himself, however, he leaves it to appear from the context that the first οἱ represents the majority of those invited, while the οἱ δὲ λοιποί constitute the remainder, so that the general form of expression (οἱ δὲ ἁμελ., κ.τ.λ.) finds its limitation in οἱ δὲ λοιποί. This limitation might also have been expressed by οἱ δὲ λοιποί, in the sense of some, however (see Kühner, II. 2, p. 808). — εἰς τὸν ἴδιον ἄγρον] to his own farm (Mark v. 14, vi. 36), so that he preferred his own selfish interests to being present at the marriage of the royal prince, as was also the case with him who went to his merchandise. For ἐδος, comp. note on Eph. v. 22.

Ver. 8. Οὐκ ἤσαν ἄξιοι] Comp. Acts xiii. 46. "Præteritum indignos eo magis praetermittis," Bengel. To represent the expedition against the rebels, and the destruction of their city as actually taking place while the supper is being prepared,— a thing hardly conceivable in real life,— is to introduce an episode quite in accordance with the illustrative character of the parable, which after all is only a fictitious narrative. Comp., for example, the mustard seed which grows to a tree; the olive on which the wild branch is engrafted, Rom. xi., etc.; see also note on xxv. 1 f.

Ver. 9. Ἐπὶ τὰς διεξόδους τῶν ὀδῶν] to the crossings of
the roads, where people were in the habit of congregating most. It is evident from ver. 7, according to which the city is destroyed, that what is meant is not, as Kypke and Kuinoel suppose, the squares in the city from which streets branch off, but the places where the country roads cross each other. Comp. Babyl. Berac. xliii. 1. Gloss.: "Divitibus in more fuit, viatores pauperes ad convivia invitare."

Ver. 10. Ἐξελθόντες] from the palace of the king out into the highways. — συνήγαγον] through their invitation, which was accepted. — πονηρ. τε καὶ ἄγαθόν] not "locutio quasi proverbialis," Bengel, but they proceeded on the principle of not inquiring whether the parties in question were at the time morally bad or good, provided they only accepted the invitation. The separation between the bad and the good was not to be made by them, but subsequently by the king himself, and that according to a higher standard. Accordingly, the separation takes place in ver. 11 ff., where the man who has no wedding garment represents the πονηρόν — ὁ γάμος] not equivalent to νυμφών, but the wedding (i.e. the marriage feast, as in ver. 8; comp. Hom. Od. iv. 3, l. xviii. 491), was full of guests. The emphasis, however, is on ἐπιλαμβανεί.

Ver. 11 f. Ἐνδυμα γάμου] a dress suited for a marriage. Comp. χλανίς γαμική, Aristoph. Aξ. 1693. It is true that, in interpreting this passage, expositors (Michaelis, Olshausen) lay stress on the Oriental custom of presenting handsome caftans to those who are admitted to the presence of royalty (Harmer, Beobacht. II. p. 117; Rosenmüller, Morgenl. V. p. 75 ff.); and they are all the more disposed to do so, that such a custom is calculated to make it appear with greater prominence that righteousness is a free gift, and that, consequently, man's sin is so much the more heinous: but neither can it be proved (not from Gen. xliv. 22; Judg. xiv. 12; 2 Kings v. 22, x. 22; Esth. vi. 8, viii. 15) that any such custom existed in ancient times, nor does the text make any allusion to it whatever, although it would have contributed not a little to bring out the idea of the parable. That those invited, however, should appear in festive attire was a matter of course, and demanded by the rules of ordinary
etiquette (see Doug. Anal. II. p. 23). The only thing intended to be represented here is the moral δικαίωμα, which, by faith in Christ, men are required to assume after being called to the Messianic kingdom through μετάνοια. Comp. vi. 33, v. 20. So far, our Lord's adversaries themselves could understand the figure of the wedding garment. But, of course, the true inward basis of the moral δικαίωμα was to be sought in that righteousness which, as a free gift, and in virtue of the death of Jesus, would be bestowed on those who believed (comp. the Fathers in Calovius). The knowledge of this truth, however, had to be reserved for a later stage in the development of Christian doctrine. — ἐταίρησα Comp. on xx. 13. — πῶς εἰς ἡλιθες, κ.τ.λ. a question expressive of astonishment: how has it been possible for thee to come in hither (how couldst thou venture to do so), without, etc.? — μὴ ἔχων although thou hadst not. Differently ver. 11: οὐκ ἐνδεδυμ. Comp. Buttmann, Neut. Gr. p. 301 [E. T. 331].

Ver. 13. Δῆσαντες, κ.τ.λ. that is, to make it impossible for him to get loose in course of the ἐκβάλλεσθαι, as well as to secure against his escape subsequently from the σκότος ἔξωτερον. — αὐτοῦ πόδ.] his feet; comp. on viii. 3. — For the διάκονοι of this passage (not δουλοι this time, for the servants waiting at the table are intended), see xiii. 41. — ἐκεῖ ἔσται, κ.τ.λ. not the words of the king, but, as the future ἔσται indicates, a remark on the part of Jesus, having reference to the condition hinted at in the words τὸ σκότ. τ. ἐξόρτ. See, further, on viii. 12.

Ver. 14. Γὰρ introduces the reason of the ἐκεῖ ἔσται, κ.τ.λ. For, so far from the mere calling availing to secure against eternal condemnation, many, on the contrary, are called to the Messiah's kingdom, but comparatively few are chosen by God actually to participate in it. This saying has a somewhat different purport in xx. 16; still in both passages the ἐκλογή is not, in the first instance, the judicial sentence, but the eternal decree of God; a decree, however, which has not selected the future subjects of the kingdom in any arbitrary fashion, but has destined for this honour those who, by appropriating and faithfully maintaining the requisite δικαίωμα.
(see on ver. 11 f.), will be found to possess the corresponding disposition and character. Comp. xxv. 34. Similarly, too, in xxiv. 22; Luke xviii. 7. It was, however, only a legitimate consequence of the contemplation of history from a religious point of view, if the Christian consciousness felt warranted in attributing even this amount of human freedom to the agency of God (Eph. i. 4; Phil. ii. 13), and had to be satisfied, while maintaining the human element no less than the divine, with leaving the problem of their unity unsolved (see on Rom. ix. 33, Remark).

Teaching of the parable: When the Messianic kingdom is about to be established, instead of those who have been invited to enter it, i.e. instead of the people of Israel, who will despise the (according to the plural) repeated invitations, nay, who will show their contempt to some extent by a violent behaviour (for which God will chastise them, and that before the setting up of the kingdom, ver. 7), God will order the Gentiles to be called to His kingdom. When, however, it is being established, He will single out from among the Gentiles who have responded to the call such of them as turn out to be morally disqualified for admission, and condemn them to be punished in Gehenna.— The first invitation, and which is referred to in the τῶν κεκλημένων of ver. 3, is conveyed through Christ; the successive invitations which followed were given through the apostles, who, ver. 9, likewise invite the Gentiles. Comp. xxviii. 19; Acts i. 8, xiii. 46.— Observe in connection with τότε, ver. 8, that it is not intended thereby to exclude the calling of the Gentiles before the destruction of Jerusalem; but simultaneously with this event the work of conversion was to be directed in quite a special manner toward the Gentiles. The destruction of Jerusalem was to form the signal for the gathering in of the fulness of the Gentiles (Rom. xi. 25). Thus the τότε marks a grand epoch in the historical development of events, an epoch already visible to the far-seeing glance of Jesus, though at the same time we are bound to admit the discrepancy that exists between this passage and the very definite statement regarding the date of the second advent contained in xxiv. 29. As is clear from the
whole connection, we must not suppose (Weisse) that the man without the wedding garment is intended to represent Judas; but see on ver. 12. What is meant is a Christian with the old man still clinging to him. Comp. on Rom. xiii. 14; Gal. iii. 27; Eph. iv. 24; Col. iii. 12.

**Remark.**—The part of the parable extending from ver. 11 onwards was certainly not spoken, so far as its immediate reference is concerned, with a view to the Pharisees, but was essential to the completeness of the truths that were being set forth, inasmuch as, without that part, there would be no reference to the way in which the holiness of God would assert itself at the setting up of the Messianic kingdom. And the more this latter point is brought out, the more applicable did it become to the case of the Pharisees also, who would be able to infer from it what their fate was to be on that day when, even from among those who will be found to have accepted the invitation, God will single out such as appear without the garment of διανοοντι, and consign them to the punishment of hell.

**Ver. 15 ff.** Comp. Mark xii. 13 ff.; Luke xx. 20 ff.—Οἱ Φαρισαίοι now no longer in their official capacity, as deputed by the Sanhedrim (xxi. 23, 45), but on their own responsibility, and as representing a party adopting a still bolder policy, and proceeding upon a new tack.—διὰ τοῦτο] They took counsel (comp. λαβὼν αἰτεῖν, Dem. 947, 20), expressly with a view to. Not equivalent to τῶς, the reading in D, and originating in a mistaken gloss. Comp. xii. 14. For συμβούλιον, consultation, comp. xxvii. 1, 7, xxviii. 12; Mark iii. 6; Dio Cass. xxxviii. 43; classical writers commonly use συμβούλη, συμβούλια. Others (Keim included), without grammatical warrant, render according to the Latin idiom: consilium ceperunt. Euthymius Zigabenus correctly renders by: συνκέπτωνται.—ἐν λόγῳ] in an utterance, i.e. in a statement which he might happen to make. This statement is conceived of as a trap or snare (παρίσις, see Jacobs ad Anthol. VII. p. 409, XI. p. 93), into which if He once fell they would hold Him fast, with a view to further proceedings against Him. Others explain: δι’ ἐρωτήσεως (Euthymius Zigabenus). But Jesus could not become involved in the snare unless He gave such
an answer to their queries as they hoped to elicit. παραδιευκ, illaqueare, is not met with in classical writers, though it frequently occurs in the Septuagint.

Ver. 16. The Herodians are not Herod's courtiers (Fritzsche, following Luther), but the political party among the Jews that sought to uphold the dynasty of the Herods, popular royalists, in opposition to the principle of a pure theocracy, though willing also to take part with the powerful Pharisees against the unpopular Roman sway, should circumstances render such a movement expedient. For other interpretations, some of them rather singular, see Wolf and Köcher in loc. The passage in Joseph. Antt. xiv. 15. 10, refers to different circumstances from the present. Comp. Ewald, Gesch. Chr. p. 97 ff.; Keim, III. p. 130 ff. To regard (as is done by Origen, Maldonatus, de Wette, Winer, Neander, Volkmar) those here referred to as supporters of the Roman sway generally (and not merely of the Herodian dynasty in particular), is certainly not in accordance with the name they bear. We may further observe that no little cunning was shown by the orthodox hierarchy in selecting some of the younger members of their order (who as such would be less liable to be suspected) to co-operate with a party no less hostile than themselves to the Messianic pretender, with a view to betray Jesus into an answer savouring of opposition to the payment of the tribute. This was the drift of the flattering preface to their question, and upon His answer they hoped to found an accusation before the Roman authorities. Comp. Luke xx. 20. But though the plot miscarried, owing to the answer being in the affirmative, the Pharisees had at least succeeded in now getting the Herodians to assume a hostile attitude toward Jesus, while at the same time they would be able to turn the reply to good account in the way of rendering Him unpopular with the masses. — λέγοντες] that is, through their representatives. Comp. xi. 2, xxvii. 19. — διδασκαλε, οἶδαμεν, κ.τ.λ.] Comp. with this cunning, though in itself so true an instance of captatio benevolentiae, the sincere one in John iii. 2. — ἄληθες εἰ] true, avoiding every sort of ψεῦδος in your dealings, either simulando or
dissimulando. In what follows, and which is still connected with δὲ, this is made more precise, being put both positively and negatively. — τὴν ὀδὸν τοῦ θεοῦ] the way prescribed by God, i.e. the behaviour of men to each other which God requires. Comp. τὴν δικαιοσύνην τ. θεοῦ, vi. 33; τὰ ἔργα τ. θεοῦ, John vi. 28; and so Ps. xxvii. 11; Wisd. v. 7; Bar. iii. 13. — ἐν ἀληθείᾳ truthfully, as beseems the character of this way; see on John xvii. 19. — οὐ μέλει σοι ἐπὶ οὐδενός] Thou carest for no man, in Thy teaching Thou actest without regard to the persons of men. — οὐ γὰρ βλέπεις, κ.τ.λ.] giving the reason for the statement contained in οἱ δεικτέει, κ.τ.λ.: for Thou lookest not to mere external appearances in men; to Thee it is always a matter of indifference in regard to a man's person whether he be powerful, rich, learned, etc., or the reverse; therefore we are convinced, διὸ ἀληθῆς εἰ καὶ τὴν ὀδὸν, κ.τ.λ. Πρόσωπον ἄνθρ. denotes the outward manifestation in which men present themselves (comp. on xvi. 3). Comp. θαυμάζειν πρόσωπον, Jude 16. The emphasis, however, is on οὐ βλέπεις. We have not here a "natural paraphrase" of the Hebrew idiom קָרָהָבָא מְרַסָּמ וַּלְּעָּתָן (Luke xx. 21), which expresses another, though similar idea (in answer to de Wette; see on Gal. ii. 6). In classical Greek, β. εἰς πρ. τινος is used in the sense of being barefaced. See Bremi ad Aeschin. p. 370.

Ver. 17. "Εξεστι] problem founded on theocratic one-sidedness, as though the Jews were still the independent people of God, according to their divine title to recognise no king but God Himself. Comp. Michaelis, Mos. R. III. p. 154. It was also on this ground that Judas the Gaulonite appears to have refused to pay the tribute. See Joseph. Ant. xviii. 1. 1. As to κῆνος, not merely poll-tax, but land-tax as well, see on xvii. 25. — Καίσαρι] without the article, being used as a proper name. — ἡ οὖ] "flagitant responsum rotundum," Bengel.

Ver. 18. Τὴν πονηρίαν] for they concealed malicious designs (the reverse of ἀπλότης) behind their seemingly candid, nay, flatteringly put question, in which their object was to try (πειράζετε) whether He might not be betrayed
into returning such an answer as might be used in further proceedings against Him. Apropos of ἵπποκριτά, Bengel appropriately observes: "verum se eis ostendit, ut dixerant, ver. 16;" but in the interrogative τί, why, is involved the idea of: what is your design in putting such a question?

Ver. 19. Τὸ νόμισμα τ. κ.] "nummum aliquem ejus monetae, in qua tributum exigi solet," Grotius. The tribute was paid in Roman, not in Jewish money. "Ubicunque numisma regis alicujus obtinet, illic incolae regem istum pro domino agnoscent," Maimonides in Gezelah v. 18. — προσήνεγκ. αὐτῷ δήναρ. they had such current coin upon them.

Ver. 21 f. “There He catches them in their own trap,” Luther. The pointing to the image and inscription furnishes the questioners with ocular demonstration of the actual existence and practical recognition of Caesar's sway, and from these Jesus infers not merely the lawfulness, but the duty of paying to Caesar what belongs to Caesar (namely, the money, which shows, by the stamp it bears, the legitimacy of the existing rule); but He also recognises at the same time the necessity of attending to their theocratic duties, which are not to be regarded as in any way compromised by their political circumstances: and to God what is God's (what you derive from Him in virtue of His dominion over you). By this is not meant simply the temple tribute, nor the repentance which God may have desired to awaken through punishing them with a foreign rule (Ebrard), nor merely the life of the soul (Tertullian, Erasmus, Neander); but everything, in short, of a material, religious, and ethical nature, which God, as sovereign of the theocratic people, is entitled to exact from them as His due. By the τὰ Καλαράπος, on the other hand, we are not to understand merely the civil tax, but everything to which Caesar was entitled in virtue of his legitimate rule over the theocratic nation. So with this reply Jesus disposes of the ensnaring question, answering it immediately with decision and clearness, and with that admirable tact which is only met with where there is a moral insight into the whole domain of duty; in a quick and overpowering manner He disarmed His adversaries, and laid the foundation for the Christian doctrine which
was more fully developed afterwards (Rom. xiii. 1 ff.; 1 Tim. ii. 1 f.; 1 Pet. ii. 13 f., 17), that it is the duty of the Christian not to rebel against the existing rulers, but to *conjoin* obedience to their authority with obedience to God. At the same time, there cannot be a doubt that, although, in accordance with the question, Jesus chooses to direct His reply to the first and not to the second of those two departments of duty (in answer to Klostermann’s note on Mark), the second is to be regarded as the unconditional and absolute standard, not only for the first of the duties here mentioned (comp. Acts v. 29), but for every other. Chrysostom observes that: what is rendered to Caesar must not be *εὑρίσκειν παραβιάσεων*, otherwise it is *οὐκέτα Καίσαρος, ἀλλὰ τοῦ διαβόλου φόρος καὶ τέλος*. Thus the second part of the precept serves to dispose of any collision among our duties which accidental circumstances might bring about (Rom. xiii. 5). According to de Wette, Jesus, in the first part of His reply, does not refer the matter inquired about to the domain of conscience at all, but treats it as belonging only to the sphere of politics (Luke xii. 14), and then adds in the second part: “You can and ought to serve God, in the first place, with your moral and religious dispositions, and should not mix up with His service what belongs to the domain of civil authority.” But such a severance of the two is not in accordance with the context; for the answer would in that case be an answer to an *alternative question* based on the general thought: is it lawful to be subject to Caesar, or to God only? Whereas the reply of Jesus is: you ought to do both things, you ought to be subject to God and to Caesar as well; the one duty is *inseparable* from the other! Thus our Lord rises above the alternative, which was based on theocratic notions of a one-sided and degenerate character, to the higher *unity of the true theocracy*, which demands no revolutions of any kind, and also looks upon the right moral conception of the existing civil rule as necessarily part and parcel of itself (John xix. 11), and consequently a simple yes or no in reply to the question under consideration is quite impossible. — *ἀποδοτε*] the ordinary expression for *paying what it is one’s duty to pay,*
as in xx. 8, xxi. 41; Rom. xiii. 7. — Ver. 22. ἐθαύμασαν "conspicuo modo ob responsum tutum et verum," Bengel. ὅπερ ἐπιστημενόν δὲ, Euthymius Zigabenus.

Ver. 23. Comp. Mark xii. 18 ff.; Luke xx. 27 ff.; Matthew condenses. — Οἱ λέγοντες μὴ εἶναι ἄνωστον [who assert, etc., serving to account for the question which follows. On the necessity of the article, inasmuch as the Sadducees do not say to Jesus that there is no resurrection, but because their regular confiteor is here quoted, comp. Kühner ad Xen. ii. 7. 13; Mark xii. 18: οἷτινες λέγοντες.]

Ver. 24 ff. A free citation of the law respecting levirate marriage, Deut. xxv. 5, and that without following the Septuagint, which in this instance does not render ἐνυμβρῷ by the characteristic ἐπνυμβρῷ. If a married man died without male issue, his brother was required to marry the widow, and to register the first-born son of the marriage as the son of the deceased husband. See Saalschütz, M. R. p. 754 ff.; Ewald, Alterth. p. 276 ff.; Benary, de Hēbraeor. leviratu, Berl. 1835. As to other Oriental nations, see Rosenmüller, Morgenl. V. p. 81; Bodenstedt, d. Völker des Kaukasus, p. 82; Benary, p. 31 ff. — ἐπνυμβρῷ, to marry as brother-in-law (levir. ἄνω). Comp. Gen. xxxviii. 8; Test. XII. patr. p. 599. Differently ἐπνυμβρῷ τῷ in 1 Macc. x. 54; 1 Sam. xviii. 22. — ἐως τῶν ἐπτάδας until the seven, i.e. and in the same manner they continued to die until the whole seven were dead. Comp. xviii. 22; 1 Macc. ii. 38. — ὅστερον πάντων] later than all the husbands.

Ver. 28. Founding upon this alleged incident (which was undoubtedly a silly invention got up for the occasion, Chrysostom), as being one strictly in accordance with the law, the Sadducees now endeavour to make it appear that the doctrine of the resurrection—a doctrine which, for the purpose of being able to deny it, they choose to apprehend in a gross material sense—is irreconcilable with the law; while, by their fancied acuteness, they try to involve Jesus Himself in the dilemma of having to give an answer either disadvantageous to the law or favourable to their doctrine. — ὅρων] Predicate.

Ver. 29. Jesus answers that, in founding upon Deut. xxv. 5
the denial of the resurrection, which their question implies, they are mistaken, and that in a twofold respect: (1) they do not understand the Scriptures, i.e. they fail to see how that doctrine actually underlies many a scriptural utterance; and (2) they do not sufficiently realize the extent of the power of God, inasmuch as their conceptions of the resurrection are purely material, and because they cannot grasp the thought of a higher corporeality to be evolved from the material body by the divine power. And then comes an illustration of the latter point in ver. 30, and of the former in ver. 31.

Ver. 30. 'Ev γὰρ τῇ ἀναστάσει not: in the resurrection life, but, as in ver. 28: at the resurrection (in answer to Fritzsche), which will be signalized not by marrying or giving in marriage, but by ushering in a state of things in which men will be like the angels, therefore a higher form of existence, from which the earthly conditions of life are eliminated, in which human beings will be not indeed disembodied, but endowed with a glorified corporeality, 1 Cor. xv. 44. The cessation of human propagation, not the abolition of the distinction of sex (Tertullian, Origen, Hilary, Athanasius, Basil, Grotius, Volkmar), is essentially implied in the ἀφθαρσία of the spiritual body. Comp. Luke xx. 36.—γαμοῦσιν] applies to the bridegroom; γαμητοῖς (Apoll. de Synt. p. 277, 13), on the other hand, to daughters who are given in marriage by their parents.—ἀλλὰ ὡς ἄγγελοι, κ.τ.λ.] but they are as the angels of God in heaven. ἐν οὐρανῷ belongs not to εἰς, but to ἄγγελοι τ. θεοῦ, because the partakers in the resurrection (and the Messianic kingdom) are not understood to be in heaven (xxv. 31 ff.; 1 Cor. xv. 52; 2 Pet. iii. 13; not inconsistent with 1 Thess. iv. 17). It is obvious from our passage—in which the likeness to the angels has reference to the nature of the future body—that the angels are to be conceived of not as mere spirits, but as possessing a supramundane corporeality. This is necessarily presupposed in the language before us. Comp. 1 Cor. xv. 40; Phil. ii. 10; Hahn, Theol. d. N. T. I. p. 267; Weiss, Bibl. Theol. p. 68; Kahnis, Dogm. I. p. 556. The δόξα of the angels is essentially connected with their cor-
porality (in opposition to Delitzsch, Psychol. p. 66).— While a similar idea of the future body and the future mode of existence is met with in Rabbinical writers (see Wetstein), it is also conjoined, however, with the gross materialistic view: “Mulier illa, quae duobus nupsit in hoc mundo, priori restituitur in mundo futuro,” Sohar Gen. f. xxiv. 96.

Ver. 31 f. But with reference to the resurrection, set over against the foregoing ἐν γὰρ τῇ ἀναστ.; the sequence of the address is indicated by the prepositions. τερί τῆς ἀναστ. should be taken along with οὐκ ἀνέγνωτε.— ὑμῖν] imparts the vivacity of individuality to the words of Jesus. The quotation is from Ex. iii. 6. His opponents had cited a passage from the law; with a passage from the law Jesus confutes them, and thus combats them with their own weapons. It is wrong to refer to this in support of the view that the Sadducees accepted only the Pentateuch as authoritative scripture (Tertullian, Origen, Jerome, Luther, Paulus, Olshausen, Sūskind in the Stud. u. Krit. 1830, p. 665). Yet these aristocrats regarded the law, and the mere letter of the law too, as possessing supreme authority.— οὐκ ἐστιν ὁ θεός, κ.τ.λ.] This is the major proposition of a syllogism, in terms of which we are warranted in recognising in the passage here quoted a scriptural testimony in favour of the resurrection. The Sadducees had failed to draw the inference thus shown to be deducible from the words; hence ver. 29: μὴ εἰδότες τὰς γραφάς, a fact which Jesus has now confirmed by the illustration before us. The point of the argument does not turn upon the present εἰμι (Chrysostom, and those who follow him), but is to this effect: seeing that God calls Himself the God of the patriarchs, and as He cannot sustain such a relation toward the dead, i.e. those who are absolutely dead, who have ceased to exist (οὐκ ἄντων καὶ καθάπαξ ἀφανισθῶν, Chrysostom), but only toward the living, it follows that the deceased patriarchs must be living,—living, that is, in Sheol, and living as ἀναστήματι μέλλοντες (Euthymius Zigabenus). Comp. Heb. xi. 16. The similar inference in Menasse f. Isr. de Resurr. i. 10. 6, appears to have been deduced from the passage before us. Comp. Schoettgen, p. 180.
Ver. 33. Οἱ δρασιοὶ ἀπόνητων καὶ ἀδέκαστοι, Euthymius Zigabenus. Comp. vii. 28.

Ver. 34. The following conversation respecting the great commandment is given in Mark xii. 28 ff. with such characteristic detail, that Matthew's account cannot fail to have the appearance of being incomplete, and, considering the bias of the incident (see note on ver. 35), to look as if it represented a corrupt tradition. In Luke x. 25 ff. there is a similar conversation, which, however, is not given as another version of that now before us, but as connected with a different incident that took place some time before.—οἱ δὲ Φαρισ.] Comp. ver. 15. They had already been baffled, and had withdrawn into the background (ver. 22); but the victory of Jesus over the Sadducees provoked them to make one more attempt, not to avenge the defeat of those Sadducees (Strauss), nor to display their own superiority over them (Ebrard, Lange),—neither view being hinted at in the text, or favoured by anything analogous elsewhere,—but, as was the object in every such challenge, to tempt Jesus, if that were at all possible, to give such an answer as might be used against Him, see ver. 35.—ἀκούσαντες] whether while present (among the multitude), or when absent, through the medium, perhaps, of their spies, cannot be determined.—συνὴχθησαν ἐπὶ τὸ αὐτὸ] for the purpose of concerting measures for a new attack. Consequently the νομικός of ver. 35 had to be put forward, and, while the conversation between Jesus and him is going on, the parties who had deputed him gather round the speakers, ver. 41. There is, accordingly, no reason to apprehend any discrepancy (Köstlin) between the present verse and ver. 41.—ἐπὶ τὸ αὐτὸ] locally, not said with reference to their sentiments. See on Acts i. 15; Ps. ii. 2.

Ver. 35. Νομικὸς] the only instance in Matt.; it is met with in none of the other Gospels except that of Luke. It occurs, besides, in Tit. iii. 13. The word is used to signify one who is conversant with the law, ἐπιστήμων τῶν νόμων (Photius), Plut. Sull. 36; Strabo, xii. p. 539; Diog. L. vi. 54; Epictet. i. 13; Anthol. xi. 382. 19. It is impossible to
show that there is any essential difference of meaning between this word and γράμματευς (see note on ii. 4); comp. on the contrary, Luke xi. 52, 53.—The term νομικός is more specific (jurisconsultus), and more strictly Greek; γράμματευς, on the other hand, is more general (literatus), and more Hebrew in its character (ביב). The latter is also of more frequent occurrence in the Apoc.; while the former is met with only in 4 Macc. v. 3. In their character of teachers they are designated νομοδιδάσκαλοι, Luke v. 17; Acts v. 37; 1 Tim. i. 7.—πειράζων αὐτῶν] different from Mark xii. 28 ff., and indicating that the question was dictated by a malicious intention (Augustine, Grotius). The ensnaring character of the question was to be found in the circumstance that, if Jesus had specified any particular ποιότης of a great commandment (see on ver. 36), His reply would have been made use of, in accordance with the casuistical hair-splitting of the schools, for the purpose of assailing or defaming Him on theological grounds. He specifies, however, those two commandments themselves, in which all the others are essentially included, thereby giving His answer indirectly, as though He had said: supreme love to God, and sincerest love of our neighbour, constitute the ποιότης about which thou inquirest. This love must form the principle, spirit, life of all that we do.

Ver. 36 f. What kind of a commandment (qualitative, comp. xix. 18) is great in the law; what must be the nature of a commandment in order to constitute it great? The commandment, then, which Jesus singles out as the great one κενόων, and which, as corresponding to the subsequent δεύτερα, He places at the head of the whole series (ἡ μεγάλη κ. πρώτη, see the critical notes) in that of Deut. vi. 5, quoted somewhat freely after the Sept.—κύριον τόν θεόν σου] νῦν τοὺς τήν ἀνθρώπων θεόν, in which regular designation τόν θεόν σου is in apposition, consequently not to be rendered: “utpote Dominum tuum,” Fritzsche.—Love to God must fill the whole heart, the entire inner sphere in which all the workings of the personal consciousness originate (Delitzsch, Psychol. p. 248 ff.; Krumm, de notionib. psych. Paul. § 12), the whole soul, the whole
faculty of feeling and desire, and the whole understanding, all the powers of thought and will, and must determine their operation. We have thus an enumeration of the different elements that go to make up τὸ δεῖν ἀγαπᾶν τὸν θεὸν ἀλογίζως, τοῦτο ἐστὶ τὸ διὰ πάντων τῶν τῆς ψυχῆς μερῶν καὶ δυνάμεων αὐτῷ προσέχειν (Theophylact), the complete harmonious self-dedication of the entire inner man to God, as to its highest good. Comp. Weiss, *Bibl. Theol.* p. 81, ed. 2.

Ver. 39. But a second is like unto it, of the same nature and character, possessing to an equal extent the ποιότης (διὶ αὐτῇ ἐκείνῃ προοδοποιεῖται, καὶ παρ᾽ αὐτῇς συγκροτεῖται πάλιν, Chrysostom), which is the necessary condition of greatness, and therefore no less radical and fundamental. Comp. 1 John iv. 16, 20, 21; Matt. xxv. 40, 45. Euthymius Zigabenus: ἀλληλοχωνται κ. φεράλληλοι εἰςων αἱ δύν. We should not adopt the reading ὀμοία αὐτή, recommended by Griesbach, following many Uncials and min. (but in opposition to the vss.); nor again that of Fritzsche, ὀμοία αὐτῇ, αὐτὴ (conjecture). The former was presumed (comp. Mark xii. 31) to be a necessary emendation, because from the commandment being immediately added, the demonstrative seemed requisite by way of introducing it. Moreover, according to the context, there would be no need for the dative in the case of συνεις. The commandment is quoted from Lev. xix. 18, after the Sept.—ἀγαπήσεις] This, the inward, moral esteem, and the corresponding behaviour, may form the subject of a command, though the same cannot be said of φιλεῖν, which is love as a matter of feeling. Comp. on v. 44, and see in general Tittmann, *Syn.* p. 50 ff. The φιλεῖ τοῦ κόσμου (Jas. iv. 4), on the other hand, may be forbidden; comp. Rom. viii. 7; the φιλεῖν of one's own ψυχῆ (John xii. 25), and the μὴ φιλεῖν τὸν κύριον (1 Cor. xvi. 22), may be condemned, comp. also Matt. x. 37. — ὡς σεαυτῷ] as thou shouldst love thyself, so as to cherish toward him no less than toward thyself that love which God would have thee to feel, and to act toward him (by promoting his welfare, etc., comp. vii. 12) in such a manner that your conduct may be in accordance with this loving spirit. Love must do away with the distinction between I and Thou.
Bengel: “Qui Deum amat, se ipsum amabit ordinate, citra philautiam,” Eph. v. 28.

Ver. 40. Those two commandments contain the fundamental principle of the whole of the commandments in the Old Testament.— ταύταις with emphasis: these are the two commandments on which, etc.— κρεμαται] depends thereon, so that those commandments constitute the basis and essential condition of the moral character of all the others, Rom. xiii. 8 f.; Gal. v. 14. Comp. Plat. Legg. viii. p. 831 C: ἐγὼ κρεμαμένη πάσα ψυχὴ πολίτου. Pind. Ol. vi. 125; Xen. Symp. viii. 19; Gen. xliv. 30; Judith viii. 24.— καὶ οἱ προφήται] so far as the preceptive element in them is concerned. Comp. on v. 17. Thus Jesus includes more in His reply than was contemplated by the question (ver. 36) of the VOflUCos.

Ver. 41. Comp. Mark xii. 35 ff.; Luke xx. 41 ff. Jesus, in His turn, now proceeds to put a question to the Pharisees (who in the meantime have gathered round Him, see on ver. 34), for the purpose, according to Matthew’s view of the matter (ver. 46), of convincing them of their own theological helplessness, and that in regard to the problem respecting the title “Son of David,” to which David himself bears testimony, and with the view of thereby escaping any further molestation on their part. According to de Wette, the object was: to awaken a higher idea of His (non-political) mission (Neander, Baumgarten-Crusius, Bleek, Schenkel, Keim). This view, however, is not favoured by the context, which represents Jesus as victor over His impudent and crafty foes, who are silenced and then subjected to the castigation described in ch. xxiii.

Ver. 43 f. Πῶς] how is it possible, that, etc.— In His question Jesus starts with what was a universal assumption in His day, viz. that David was the author of Ps. cx., which, however, is impossible, the fact being that it was only composed in the time of this monarch, and addressed to him (see Ewald on this psalm). The fact that Jesus shared the opinion referred to, and entertained no doubt as to the accuracy of the title of the psalm, is not to be questioned, though it should
not be made use of, with Delitzsch and many others, for the purpose of proving the Davidic authorship of the composition; for a historico-critical question of this sort could only belong to the sphere of Christ's ordinary national development, which, as a rule, would necessarily bear the impress of His time. With \( \text{ev } \pi\nu\varepsilon\mu\alpha\tau\iota \), before us, the idea of accommodation or of a play upon logic is not to be thought of, although Delitzsch himself maintains that something of the kind is possible. Among the unwarrantable and evasive interpretations of certain expositors is that of Paulus, who thinks that the object of the question of Jesus from beginning to end was the historico-critical one of persuading His opponents that the psalm was not composed by David, and that it contains no reference to the Messiah.\(^1\) — \( \text{ev } \pi\nu\varepsilon\mu\alpha\tau\iota \) meaning, perhaps, that He did not do so on His own authority, but \text{impulsus } \text{Spiritus Sancti} (2 Pet. i. 21); Luke ii. 27; 1 Cor. xii. 3; Rom. viii. 15, ix. 2. David was regarded as a prophet, Acts ii. 30, i. 16. — \( \alpha\upsilon\tau\omicron\omicron \) the Messiah; for the personage in the psalm is a prophetic type of the Messiah; as also the Rabbinical teachers recognised in him one of the foremost of the Messianic predictions (Wetstein, Schoettgen), and only at a later period would they hear of any other reference (Delitzsch on Heb. i. 13, and on Ps. cx.). — \( \varepsilon\omega\varsigma \alpha\upsilon \theta\omicron \alpha, \kappa.\tau.\lambda. \) see on 1 Cor. xv. 25.

Ver. 45 f. \( \text{El } \sigma\omicron\upsilon \text{ A} \alpha\upsilon\varepsilon\delta, \kappa.\tau.\lambda. \) The emphasis rests on the correlative terms \( \kappa\iota\rho\iota\omicron\upsilon\nu \) and \( \upsilon\delta\omicron \): If, then, as appears from this language of the psalm, David, whose son He is, according to your express confession, still calls Him Lord, how is this to be reconciled with the fact that He is at the same time the

\(^1\) For the correct view of this matter, see Diestel in the \textit{Jahrb. f. D. Theol.} 1863, p. 541 f.; see also the pointed elucidation, as well as refutation of the other interpretations, in Keim, III. p. 154 ff.; comp. Gess, I. p. 128 f. Then there is the explanation, frequently offered since Strauss suggested it, and which is to the effect that Jesus wished to cast discredit upon the currently received view regarding Messiah's descent from David, and that He Himself was not descended from David,—a circumstance which is supposed to have undoubtedly stood in the way of His being recognised as the Messiah (Schenkel, Weisse, Colani, Holtzmann); all which is decidedly at variance with the whole of the New Testament, where the idea of a non-Davidic Messiah would be a \textit{contradictio in adjecto}. 
psalmist's son? Surely that styling of Him as Lord must seem incompatible with the fact of such sonship! The difficulty might have been solved in this way: according to His human descent He is David's son; but, according to His divine origin as the Son of God, from whom He is sprung, and by whom He is sent (xi. 27, xvii. 26; John i. 14, 18, vi. 46, vii. 28 f.; Rom. i. 3 f.),—in virtue of which relation He is superior to David and all that is merely human, and, by His elevation to the heavenly δόξα (Acts ii. 34), destined to share in the divine administration of things in a manner in keeping with this superiority,—He is by David, speaking under the influence of the Holy Spirit, called his Lord. The Pharisees understood nothing of this twofold relation, and consequently could not discern the true majesty and destiny of the Messiah, so as to see in Him both David’s Son and Lord. Hence not one of them was found capable of answering the question as to the πῶς . . . εστὶ. Observe that the question does not imply a negative, as though Jesus had asked, μὴ νῦν αὐτοῦ εστί; — οὐ λέγεται] "Nova dehinc quasi scena se pandit," Bengel.
CHAPTER XXIII.

VER. 3. τηρεῖν] after ἦλθι is deleted by Fritzsche, Lachm. and Tisch., following Mill. It is wanting in very important authorities. A gloss, for which certain authorities have τοιχεῖα. — τηρεῖν κ. τοιχεῖα] Lachm.: τοιχεῖα κ. τηρεῖν. So also Tisch. This is the original reading (B L Z κ* 124, Hilar.); for the sake of uniformity, τοιχεῖα was changed into τοιχεῖα (D, 1, 209; Eus. Dam.); but the transposed order τηρεῖν κ. τηρεῖν is an ancient logical correction (as old as Syr. Vulg. It.). — Ver. 4. γάρ Lachm. and Tisch. read δι', following weighty attestation. Correctly; γάρ was meant to be more precise. — καὶ δυσβαστάριον] deleted by Tisch. 8, following L κ, vss. Ir. But the evidence in favour of the words is too strong, and their omission on account of the two καί's might so readily occur that they must not be regarded as an interpolation from Luke xi. 46. — τῷ δι'] Lachm. Tisch. 8: αὐτῷ δι' τῷ, following B D L κ, and two min. vss. and Fathers. Exegetical amplification after Luke xi. 46. — Ver. 5. For δι' after παρθένον. Lachm. Tisch. 8 have γαρ, in accordance with B D L κ, min. vss. Chrys. Damasc. See on ver. 4. — τῷ ἰματ. αὐτ.] deleted by Lachm. and Tisch., following B D κ, 1, 22, vss. Correctly; an explanatory addition. — Ver. 6. For φιλ. τι we should, with Lachm. and Tisch., read φιλ. δι', in accordance with decisive evidence. — Ver. 7. Lachm. and Tisch. 8 have παρθένοι only once, following B L Δ κ, min. vss. and Fathers. But how easily may the reduplication have been overlooked, both on its own account and in consequence of its not occurring in the instance immediately following! Comp. on Mark xiv. 45. — Ver. 8. καθηγησθής] Fritzsche, Lachm., and Tisch., following Grotius, Mill, and Bengel, read ἀδᾶσκαλος, which Rinck also approves. No doubt καθηγησθής has a very decided preponderance of evidence in its favour (of the uncial only B U κ* read ἀδᾶσκαλος); but, owing to ver. 10, it is so utterly inappropriate in the present instance, that it must be regarded as an old and clumsy gloss inserted from ver. 10 (namely, καθηγησθής ὁ ἔρωτος, according to the reading of Elz. Scholz). By this it was merely intended to intimate that it is Christ that is referred to here as well as MATT. II.
in ver. 10 below.—Ver. 10. ἵπτε γὰρ ὑμῖν ἵστεν ὅ καθηγ.
Lachm. and Tisch.: ἵπτε καθηγητὴς ὑμῖν ἴστεν ὅ. The latter is
the best attested reading; that of the Received text is to con-
form with ver. 8 f.—In the Textus receptus the two verses, 13
and 14, stand in the following order: (1) ὅταλ...ἰηδίδην; (2)
ὁμαλ...χρήμα, in opposition to ΕΕΓΗΚΜΣUVΓΔΠ, vss.
and Fathers. On this evidence Griesbach, Scholz, Fritzsche
have adopted the transposed order. But ὅταλ...χρήμα (in Elz.
ver. 14) is wanting in BDLZΚ, min. vss. and Fathers (Origen
as well), and is correctly deleted by Lachm. and Tisch., although
defended by Rinck and Keim. An interpolation from Mark
xii. 40; Luke xx. 47.—Ver. 17. τίς γὰρ μεῖζων] Lachm.: τί γὰρ
μεῖζων, but, undoubtedly, on the evidence of Ζ only. The vss.
(Vulg. It.) can have no weight here.—ἀγιάζων] Lachm. and
Tisch.: ἁγιάζων, following BDLΖΚ, Cant.; Vulg. has sancti-
ficat. The present participle is from ver. 19, where there is no
difference in the reading.—Ver. 19. μορφὴ καὶ] is wanting in
DLΖΚ, 1, 209, and several vss., also Vulg. It. Bracketed by
Lachm., condemned by Rinck, deleted by Tisch.; and justly so,
because there was no motive for omitting the words, while their
insertion would be readily suggested by ver. 17.—Ver. 21.
For κατοικήσαντι Elz. Lachm. Tisch. 8 have κατοικοῦντι, following
BΗΣΚ, min., the force of the aorist not being apprehended.
—Ver. 23. Elz.: ταῦτα ἰδοὺ; but Griesb., Fritzsche, Lachm.,
Tisch. 7 have adopted ταῦτα δὲ ἰδοὺ. In both cases the evi-
dence is considerable; but how readily might δὲ be omitted
before ἰδοὺ through oversight on the part of the transcriber!—
Ver. 25. ἵπτε] is wanting in CD, min. Chrys. Deleted by Lachm.
It had been omitted as unnecessary.—Elz. Lachm. Tisch.
read ἀξράσιας, instead of which Griesb. and Scholz have ἀδυνατ.
The evidence is very much divided, being strong on both sides;
ἀξράσιας is to be preferred. This word, the only other instance
of which in the N. T. is at 1 Cor. viii. 5, appeared to be inap-
propriate, and came to be represented by a variety of glosses
(ἀξαδηράσιας, πελονητικάς, ἀδυνατ, ὅποιας).—Ver. 26. αὐτῶν
Fritzsche, Lachm., Tisch.: αὐτῶν, following B* D E* min. Aeth.
Verc. This αὐτῶν is bound up with the omission of καὶ τῆς
παρολ. in D, min. Cant. Verc. Clem. Chrys. Ir. (deleted by
Tisch.). Those words, however, are evidently an insertion from
ver. 25, an insertion, moreover, which is inconsistent with αὐτῶν,
so that the words ought to be deleted and αὐτῶν preferred to
αὐτῶν.—Ver. 27. παρομοίας[τε] Lachm.: ὁμοίας[τε], only on the
evidence of B, 1. The preposition has been left out, probably
because the compound form is not found elsewhere in the N. T.
— Ver. 30. ἡμῶν, instead of ἡμας of the Received text, is supported by decisive evidence.— Ver. 34. καὶ ἢ αὐτὸ.] in the first case καὶ is wanting in B M Δ P K, min. codd. of It Syr. Arm. Or.(once). Deleted by Lachm. and Tisch.; but how readily may this καὶ have been omitted since the next clause opens with καὶ !
— Ver. 36. Before ἢ γερ, Griesb., followed by Matth., Fritzscbe, Scholz, inserted ἡ, which, however, Lachm. and Tisch. have deleted again. ἡ, has important evidence both for and against. A common interpolation.—τὰ τὰ τὰ τὰ] The order τὰ τὰ τὰ τὰ (Lachm. Tisch. 7) is well attested, though there is a preponderance of evidence (C D K, etc., Vulg. It.) for the reading of the Received text. — Ver. 37. νοοῦσα ιαυτῆς] Lachm. has deleted ιαυτ., but only on the evidence of B, vss. Clem.(once) Or.(once) Cypr. Hil., and notwithstanding the probable omission of the pronoun as apparently superfluous. Had it been inserted from Luke xiii. 34, it would have been placed between τὰ and νοοῦσα. For ιαυτῆς Tisch. reads αὐτῆς, following B** D, marg. M Δ K* 33, Clem.(once) Eus. Cyr. Theodoret. The reflective might be easily overlooked, as was often the case. — Ver. 38. ἰησοῦς is wanting in B L Copt.** Corb. 2, Or. Deleted by Lachm.; to be maintained on account of the preponderating evidence in its favour, though in the case of Luke xiii. 35 it is inserted as a gloss from Matthew.

Ver. 1. After the Pharisees have been thus silenced, there now follows the decisive and direct attack upon the hierarchs, in a series of overwhelming denunciations extending to ver. 39, and which, uttered as they are on the eve of His death, form a kind of Messianic σφυείον through which Jesus seeks to testify against them. Luke has inserted at ch. xi. portions of this discourse in an order different from the original; but he has given in the present connection, like Mark xii., only a few fragments, so that, keeping in view that a collection of our Lord's sayings was made by Matthew, and considering the originality in respect of matter and arrangement which characterizes the grand utterances now before us, the preference must be accorded to the report furnished by this apostle (in answer to Schleiermacher, Schulz, Schneckenburger, Olshausen, Volkmar). The entire discourse has so much the character of a living whole, that, although much that was spoken on other occasions may perhaps be mixed up with it, it is scarcely possible to disjoin such passages from those that are essentially
original. Ewald thinks that the discourse is made up of passages that were probably original, though uttered on very different occasions; Holtzmann has recourse to the hypothesis that the evangelist has derived his account from a supposed special source, the same as that on which ch. v. is based; in answer to the latter, see Weiss, 1864, p. 114. Observe that the \(\delta\chi\lambda\omega\) are mentioned first, because the first part of the discourse on to ver. 7 is directed to them, then the \(\mu\alpha\beta\gamma\tau\alpha\) are addressed in vv. 8–12, whereupon in ver. 13 ff. we have the withering apostrophe to the Pharisees who were present, and that for the purpose of warning the \(\delta\chi\lambda\omega\) and the \(\mu\alpha\beta\gamma\tau\alpha\) to beware of them; and finally, the concluding passage, ver. 37 ff., containing the pathetic exclamation over Jerusalem. The glance, the gesture, the attitude, the matter and the language, were such that there could be no doubt who were immediately aimed at in the various sections of the discourse. We may imagine the scene in the temple to have been as follows: in the foreground, Jesus with His disciples; a little farther off, the \(\delta\chi\lambda\omega\); more in the background, the Pharisees, who in xxii. 46 are spoken of as having withdrawn.

Ver. 2. The phrase: "to sit in Moses' seat" (in the seat which Moses had occupied as lawgiver), is borrowed not from Ex. xviii. 13, but refers to the later practice of having chairs for teachers (comp. Acts xxii. 3), and is intended as a figurative mode of describing the functions of one who "acts as a public teacher of the Mosaic law," in discharging which functions the teacher may be regarded as the representative and successor of Moses. Accordingly, in Rabbinical writers, one who succeeds a Rabbi as the representative of his school is described as \(\ast\ast\ast\). See Vitringa, Synag. p. 165 f. — \(\epsilon\kappa\alpha\theta\iota\sigma\alpha\nu\) have seated themselves, have assumed to themselves the duties of this office. In the whole of this phraseology one cannot fail to detect an allusion to the pretensions and self-seeking character of the Pharisees. Comp. 2 Thess. ii. 4.

Ver. 3. \(\sigma\nu\) inasmuch as they speak as teachers and interpreters of the Mosaic law. — \(\pi\alpha\nu\tau\alpha\ldots\delta\sigma\alpha\) Limitations of the sense, which lie outside the point of view marked out by the expression "Moses' seat," — as though Jesus had in
view only the moral part of the law (Chrysostom), or contemplated merely what had reference to the theocratic polity (Lange), or meant simply to speak comparatively (Bleek),— are in opposition to the text, and are of an arbitrary character, all the more so that the multitude was assumed to possess sufficient capacity for judging as to how much of the teaching was binding upon them, and how much was not. The words are addressed to the ἑχλοῦ, whom Jesus had neither the power nor the wish to release from their obligations in respect to the manifest teachings of the law. But having a regard to the glaring inconsistency between the teaching and the conduct of their pharisaic instructors, and considering His own fundamental principle with regard to the obligatory character of the law, ver. 18 f., He could not have spoken otherwise than He did when He inculcated upon the people the duty of complying with the words while refusing to imitate the conduct of those instructors. This utterance was conservative, as befitted the needs of the people, and unsparingly outspoken, as the conduct of the Pharisees deserved; but, in opposition to both Pharisees and people, it guarded the holiness of the law. Observe that He is here speaking of the Pharisees in their special capacity as teachers of the Mosaic law (Augustine, Calvin, Grotius, Bengal), so that His language is at variance neither with xvi. 6 nor with the axiom given in xv. 13; Acts v. 29. — ποιησατε κ. τηρετε (see critical notes): aorist and present: do it, and observe it constantly. See Kühner, II. 1, p. 158 f.

Ver. 4. Comp. Luke xi. 46. — In δεσμεύωναι δε (see critical notes), the δε introduces an instance of their λέγοντας και οὐ ποιοῦντι of a peculiarly oppressive character.—The binding (tying up into a bundle portions from the various elements, comp. Judith viii. 3) of heavy burdens is an expression intended to represent the connecting together of a number of requirements and precepts, so that, from their accumulation, they become difficult to fulfil.—τῷ δὲ δακτύλῳ αὑτῶν, κ.τ.λ.] but are themselves indisposed to move them even with their finger, in the direction, that is, of their fulfilment. The emphasis rests on τῷ δακτύλῳ; they will not move the burdens with their finger, far less would they bear them upon their shoulders.
Vv. 5–7. Comp. Luke xi. 43 f. — φυλακτήρια, amulets, were the ἡμέραί, the strips of parchment with passages of Scripture, viz. Deut. xi. 13–22, vi. 4–10, Ex. xiii. 11–17, 1–11, written upon them. They were enclosed in small boxes, and, in accordance with Ex. xiii. 9, 16, Deut. vi. 8, xi. 18, worn during prayer, some on the forehead, some on the left arm next the heart. They were intended to remind the wearer that it was his duty to fulfil the law with head and heart, and, at the same time, to serve the purpose of protecting him from the influence of evil spirits. Joseph. Antt. iv. 8. 13; Lund, Jud. Heiligh., ed. Wolf, p. 898 ff.; Keil, Arch. I. p. 342 f. — πλατύνουσιν] they broaden their φυλακτήρια, i.e. they make them broader than those of others, in order that they may thereby become duly conspicuous. Corresponding to this is: μεγαλύνουσι, they enlarge. On the κράστεδα, see on ix. 20. — τῆς πρωτοκλίσεως] the foremost couch at table, i.e. according to Luke xiv. 8 ff. (Joseph. Antt. xv. 2. 4), the uppermost place on the divan, which the Greeks also regarded as the place of honour (Plut. Symp. p. 619 B). The Persians and Romans, on the other hand, looked upon the place in the middle as the most distinguished. The term is met with only in the synoptical Gospels and the Fathers. Suidas: πρωτοκλίσεως ἡ πρώτη καθίσμα. — ῥαββι, ῥαββί] τῷ Ἰησοῦ (διδάσκαλε, John i. 39; with yod paragogic). The reduplication serves to show how profound the reverence is. Comp. Mark xiv. 15; Matt. vii. 21 f. For the view that Rabbi (like our “Dr.”) was the title used in addressing learned teachers as early as the time of Jesus (especially since Hillel’s time), see Lightfoot, also Pressel in Herzog’s Encycl. XII. p. 471; Ewald, Gesch. Chr. p. 305.

Vv. 8–12. 'Τῇ μετ' ὑμῖν] with which the discourse is suddenly turned to the disciples, is placed first for sake of emphasis, and forms a contrast to the Pharisees and scribes. — μὴ

1 In consequence of this address to the disciples, Holtzmann, p. 200, regards the whole discourse, in the form in which it has come down to us, as an historical impossibility. Observe, however, the impassioned and lively way in which the topics are varied so as to suit exactly the different groups of which the audience was composed (see on ver. 1).
καὶ θήτευτε] neither wish nor allow it. — πάντες δὲ] so that no one may violate the fraternal tie on the ground of his supposed superiority as a teacher. — καὶ πατέρα, κ.τ.λ.] The word πατέρα, by being placed at the beginning, becomes emphatic, and so also ἀμών, by being separated from πατέρα to which it belongs: And you must not call any one father of you upon earth, i.e. you must not apply the teacher's title "our father" (ἐφικτός, see Buxtorf, p. 10, 2175; Ewald as above) to any mere man. Comp. Winer, p. 549 [E. T. 738]. — Ver. 10. Neither are you to allow yourselves to be called leaders (in the scholastic sense), for the leader of you is One (see critical notes), the Messiah. For examples of the way in which Greek philosophers were addressed by their disciples, see Wetstein. — ὁ δὲ μελζων ἀμών, κ.τ.λ.] But among you greatness is to be indicated quite otherwise than by high-sounding titles: the greater among you, i.e. he among you who would surpass the others in true dignity, will be your servant. Comp. ver. 12. This is a saying of which Jesus makes very frequent use (Luke xiv. 11, xviii. 14). Comp. xx. 26 f.; also the example of Jesus in the washing of the disciples' feet, and Phil. ii. 6 f. — τὰ πείνων θ. . . ἀμών.] that is, on the occasion of the setting up of my kingdom.

Remark. — The prohibitions, ver. 8 ff., have reference to the hierarchical meaning and usage which were at that time associated with the titles in question. The teacher's titles in themselves are as legitimate and necessary as his functions; but the hierarchy, in the form which it assumed in the Catholic church with the "holy father" at its head, was contrary to the spirit and mind of Jesus. Apropos of ver. 11, Calvin appropriately observes: "Hac clausula ostendit, se non sophistice litigasse de vocibus, sed rem potius spectasse."

Ver. 13. Here begins the direct and withering apostrophe of Jesus to His adversaries themselves who are still present, this part of the address consisting of seven woes, and extending to ver. 36. For the spurious ver. 14, Elz., concerning the devouring of widows' houses, see the critical remarks. The characteristic feature in this torrent of woes is its intense righteous indignation, such as we meet with in the prophets.
of old (comp. Isa. v. 8, x. 1; Hab. ii. 6 ff.),—an indignation which abandons the objects of it as past all hope of amendment, and cuts down every bridge behind them. To Celsus (in Origen, ii. 76) all this sounded as mere empty threat and scolding. — δτι assigns the reason of this ovai. — κλεισσε, κ.τ.λ.] The approaching kingdom of the Messiah is conceived of under the figure of a palace, the doors of which have been thrown open in order that men may enter. But such is the effect of the opposition offered to Christ by the scribes and Pharisees, that men withhold their belief from the Messiah who has appeared among them, and show themselves indifferent to the δικαιοσύνη, necessary in order to admission into the kingdom from which they are consequently excluded. Comp. Luke xi. 52. They thus shut the door of the kingdom in men's faces. — υμείς γάρ, κ.τ.λ.] explanatory reason.— τούτος εἰσερχομ.,] who are trying, who are endeavouring to obtain admission. See Bernhardy, p. 370 f.

Ver. 15. Instead of helping men into the Messiah's kingdom, what contemptible efforts to secure proselytes to their own way of thinking! This representation of pharisaic zeal is doubtless hyperbolical, though it is, at the same time, based upon actual journeyings for the purpose of making converts (Joseph. Antt. xx. 2. 4). On Jewish proselytism generally, see Danz in Meuschen, N. T. ex Talm. ill. p. 649. Wetstein's note on this passage. — εις] a single. — καὶ δταν γένηται] sa. προσήλυτος.—υιön γεέννης] one fit for Gehenna, condemned to be punished in it. Comp. on viii. 12; John xvii. 12.— διπλότερον υμῶν] is commonly taken in an adverbial sense (Vulg.: duplo quam), a sense in which it is consequently to be understood in the corresponding passage of Justin (c. Tr. 122): νῦν δὲ διπλότερον υιὸν γεεννῆς, ὡς αὐτὸς εἴπε, γνέσθε. Coming as it does after υιὸν, it is more natural to regard it, with Valla, as an adjective: who is doubly more so than you are. For the comparative itself, comp. App. Hist. praef. 10: σκεῖν διπλότερα τούτων. But it is still rendered doubtful whether διπλότερον is to be taken in an adverbial or adjective sense by a passage from Justin as above: οἱ δὲ προσήλυτοι οὐ μόνον οὐ πιστεύουσιν, ἀλλὰ διπλότερον υμῶν
This passage is likewise unfavourable to Kypke's interpretation: *fallaciorem*, which adjective would be of a more specific character than the context would admit of.

But in how far was Jesus justifiable in using the words *διπλότερον ὑμῶν?* According to Chrysostom, Theodore of Mopsuestia, Euthymius Zigabenus: in consequence of the evil example of him who made the convert, which was such that "ex malo ethnico fit pejor Judaeus" (Erasmus); according to de Wette: in consequence of the high estimate in which the teachers are held by their disciples, and because superstition and error usually appear with a twofold greater intensity in the taught than in the teachers; according to Olshausen: because the converted heathen had not the advantage of enjoying the spiritual aid to be found in Mosaism; according to Bleek: because it was common also to admit as converts those who were influenced by mere external considerations. According to the context (*τούτους*): on account of the manner in which the proselytes continued to be influenced and wrought upon by those who converted them, in consequence of which they were generally found to become more bigoted, more unloving, and more extreme than their instructors, and, of course, necessarily more corrupt.

Ver. 16. A new point, and one so peculiarly heinous that a somewhat larger portion of the denunciatory address is devoted to it.— *ἐν τῷ ναῷ*] as in the Mischna we frequently meet with such expressions as: *per habitaculum hoc, ναῷ ναῦς*. See Wetstein and Lightfoot.— *ἐν τῷ χρυσῷ τοῦ ναοῦ*] by the gold which belongs to the temple, the ornaments, the vessels, perhaps also the gold in the sacred treasury (to which latter Jerome, Maldonatus, refer). We nowhere meet with any example of such swearing, and the subject of *Corban* (xv. 5) is foreign to our passage (Lightfoot), inasmuch as there is no question of *vows* in the present instance. For *ἐν* with *ὁμώνιμων*, comp. on v. 34.— *οὐδέν ἐστίν* it (the oath) is *nothing*, is of no consequence. It is not the person swearing who is the subject, but ἃς ἐν ὁμόσκ. *κ.τ.λ.*, form an absolute nominative, as in vii. 24, x. 14, xiii. 12.— *ὀφείλει* is indebted, bound to keep the oath.
Ver. 17 ff. Γάρ] Justifies the preceding epithets.—μείζων] of greater consequence, and consequently more binding, as being a more sacred object by which to swear. The reason of the μείζων lies in ὁ ἁγιῶς τὸν χρυσόν, according to which the consecrated relation is conceived of as one between the temple and the gold, that has been brought about (otherwise if ἁγιάζων be read) by the connecting of the latter with the former.—τὸ δῶρον] the offering (v. 23), as laid upon the altar, it belongs to God.

Vv. 20–22. Οὖν] inference from ver. 19; because the greater, from which the less (the accessorium), as being bound up with it, derives its sanctity, necessarily includes that less. —ὁ ὁμοιώματι...ὁμολογεῖ] The aorist participle represents the thing as already in the course of being done (Kühner, II. 1, p. 134, ad Xen. Mem. i. 1. 18): he who has proceeded to swear by the altar, swears (present), according to the point of view indicated by οὖν, not merely by the altar, but at the same time by all that is upon it as well.—Ver. 21. No longer dependent on οὖν; but two other examples of swearing are adduced independently of the former, in each of which even the highest of all, God Himself, is understood to be included. Accordingly we find the objects presented in a different relation to one another. Formerly the greater included the less, now the converse is the case. But though differing in this respect, there is in both instances a perfect agreement as to the sacred and binding character of the oaths.—κατοικήσας] who made it his dwelling-place, took up his abode in it (after it was built). Comp. Jas. iv. 5; Luke ii. 49.—Ver. 221]. Comp. on v. 34.

Ver. 23. Comp. Luke xi. 39 ff. — In accordance with certain traditional enactments (Babyl. Joma, f. lxxxiii. 2), the Pharisees extended the legal prescriptions as to tithes (Lev. xxvii. 30; Num. xviii. 21; Deut. xii. 6 f., xiv. 22–27) so as to include even the most insignificant vegetable products, such

1 The opposite of ver. 22 occurs in Schewmoth, f. xxxv. 2: "Quia praeter Deum, coeli et terrae creatorem, datur etiam ipsum coelum et terram, indubium esse debet, quod is, qui per coelum et terram jurat non per eum jurat, qui illa creavit, sed per illas ipsas creaturas."
as mint, anise, and cummin. See Lightfoot and Wetstein on this passage. Ewald, Alterth. p. 399. — τὰ βαρύτερα τοῦ νόμου the weightier things, i.e. the more important (graviora) elements of the law (comp. Acts xxv. 7), not: the things more difficult of fulfilment (difficiliora, as Fritzsche), which interpretation is indeed grammatically admissible (1 John v. 3), but must be rejected, because, according to the context (see ver. 24), Jesus was comparing the important with the less important, and most probably had in view the analogy of the praecepta gravia (סורי) et levia (נער) of the Jewish doctors (see Schoettgen, p. 183). — τὴν κρίσιν righteousness (the usual interpretation), a sense in which the term is never used (comp. on xii. 18), but judgment, i.e. deciding for the right as against the wrong. Comp. Bengel and Paulus. The κρίσις is the practical manifestation of righteousness. — τὴν πίστιν faithfulness, Jer. v. 1; Rom. iii. 3; Gal. v. 22; and see on Philem. 5. The opposite of this is ἀπιστία, perfidia (Wisd. xiv. 25, frequent in classical writers). — τὰ φταῖνα the fiapvrepajust mentioned, not the tithing of mint, etc. (Bengel). — έδει oportebat. See Kühner, I. 1, p. 176 f. Those were the duties which had been neglected. — μὴ ἀφιέρωι scarcely so strong as the positive ἀφιέρω. Observe the contrasts: What you have neglected you ought to have done, and at the same time not have neglected what you are in the habit of doing,—the former being of paramount importance; the subordinate matter, viz. your painful attention to tithes, is not superseded by the higher duties, but only kept in its proper place.

Ver. 24. The Jews were in the habit of straining their wine (διωλξ, Plut. Mor. p. 692 D), in order that there might be no possibility of their swallowing with it any unclean animal, however minute (Lev. xi. 42). Buxtorf, Lex. Talm. p. 516. Comp. the liquare vinum of the Greeks and Romans; Mitscherlich, ad Hor. Od. i. 11. 7; Hermann, Privatalterth. § xxvi. 17. Figurative representation of the painful scrupulosity with which the law was observed. — τὸν κόμωτα a kind of attraction for percolando removentes muscam (that found in the wine, τὸν κ.), just as in classical writers the phrase καθαλρειν τι is often used to express the removing of anything by cleansing.
Ver. 25. But inwardly they (the cup and the plate) are filled from extortion and excess (ἀκρασίας, see critical notes). That with which they are filled, viz. the wine and the meat, has been obtained through extortion and excess. Plunder (Heb. x. 34, common in classical writers) and exorbitance have contributed to fill them. On γέμεω ἐκ, see on John xii.3. The simple genitive (ver. 27) would only be equivalent to: they are full of plunder, etc.— ἀκρασίας] a later form of ἀκρασίας. See on 1 Cor. vii. 5.

Ver. 26. Καθάρισον πρῶτον, κ.τ.λ.] i.e. let it be your first care (πρῶτον, as in vi. 33, vii. 5, and elsewhere), to see that the wine in the cup is no longer procured by extortion and exorbitance.— ἵνα γένηται, κ.τ.λ.] not: “ut tum recte etiam externae partes possint purgari,” Fritzsche, but with the emphasis on γένηται: in order that what you aim at may then be effected, viz. the purity of the outside as well,— in order that, then, the outside of the cup also may not merely appear to be clean through your washing of it, but may actually become so, by losing that impurity which, in spite of all your cleansing, still adheres to it (which it contracts, as it were, from its contents), simply because it is filled with that which is procured through immoral conduct. The external cleansing is not declared to be unnecessary (de Wette), nor, again, is it intended to be regarded as the true one, which latter can only be brought about after the purifying of the contents has been effected. Bengel fitly observes: “alias enim illa mundities externa non est mundities.” That which is insisted on with πρῶτον is to be attended to in the first place.

Ver. 27 f. The graves were whitewashed with lime (κούλα) every year on the 15th of Adar (a custom which Rabbinical
writers trace to Ezek. xxxix. 15), not for the purpose of ornamenting them, but in order to render them so conspicuous as to prevent any one defiling himself (Num. xix. 16) by coming into contact with them. For the passages from Rabbinical writers, see Lightfoot, Schoettgen, and Wetstein. A kind of ornamental appearance was thus imparted to the graves. In Luke xi. 44, the illustration is of a totally different character. — ὑποκρίσιν κανόνα [immorality]: both as representing their disposition. Thus, morally speaking, they were τάφοι ἔμφυτοι, Lucian, D. M. vi. 2.

Ver. 29 ff. Comp. Luke xi. 47 ff. — The οἰκοδομεῖν of the tombs of the prophets and the κοσμεῖν of the sepulchres of the righteous (the Old Testament saints, comp. ver. 35, xiii. 17; Heb. xi. 23); this preserving and ornamenting of the sacred tombs by those who pretended to be holy was accompanied with the self-righteous declaration of ver. 30. On the ancient tombs of a more notable character, see, in general, Robinson, Pal. II. p. 175 ff, and on the so-called “tombs of the prophets” still existing, p. 194. Tobler, Topogr. v. Jerusalem. II. p. 227 ff. — εἴ ἡμεθα, κ.τ.λ. not: if we had been, but: if we were (comp. on John xi. 21), if we were living in the time of our fathers, certainly we would not be, etc.— ἡστε μαρτυρεῖτε ἐαυτοῖς, κ.τ.λ. Thus (inasmuch as you say τῶν πατέρων ἡμῶν) you witness against yourselves (dative of reference, Jas. v. 3), that you are the sons, etc. viol contains a twofold meaning. From τῶν πατέρων ἡμῶν, in which the Pharisees point to their bodily descent, Jesus likewise infers their kinship with their fathers in respect of character and disposition. There is a touch of sharpness in this pregnant force of viol, the discourse becoming more and more impassioned. “When you thus speak of your fathers, you yourselves thereby testify to your own kinship with the murderers of the prophets.” De Wette’s objection, that this interpretation of viol would be incompatible with what is said by way of vindicating themselves at ver. 30, does not apply, because Jesus feels convinced that their character entirely belies this self-righteous utterance, and because He wishes to make them sensible of this conviction through the sting of a penetration that fearlessly searches their hearts and reads their thoughts.
— ἐν τῷ αἵματι i.e. the crime of shedding their blood. On αἷμα in the sense of caedes, see Dorvill. ad Charit. p. 427. For ἐν, see on Gal. vi. 6.

Ver. 32. Quite in keeping with the deepening intensity of this outbreak of indignation is the bitter irony of the imperative πληρώσατε (comp. xxv. 45), the mere permissive sense of which (Grotius, Wetstein, Kuinoel) is too feeble.1 This filling up of the measure (of the sins) of the fathers was brought about by their sons ("haereditario jure," Calvin), when they put Jesus Himself as well as His messengers to death.— καὶ ὑμεῖς ye also. The force of καὶ is to be sought in the fact that πληρώσατε, κ.τ.λ., is intended to indicate a line of conduct corresponding to and supplementing that of the fathers, and in regard to which the sons also must take care not to come short.

Ver. 33. Πῶς φύγητε] Conjunctive, with a deliberative force: how are you, judging from your present character, to escape from (see on iii. 7), etc. Comp. xxvi. 54; Mark iv. 30; Hom. II. i. 150: πῶς τίς τοι πρόφρων ἔπεσιν πελώσαι Ἀχαϊῶν; — The κρίσις τῆς γεέννης means the pronouncing of the sentence which condemns to Gehenna. The phrase judicium Gehennae is also of very frequent occurrence in Rabbinical writers. See Wetstein. The judgment comes when the measure is full. Comp. 1 Thess. ii. 16.

Ver. 34. Αἰτῶ τούτο] must be of substantially the same import as ὁτατε ἐλθῃ ἐφ᾽ ὑμᾶς in ver. 35. Therefore, in order that ye may not escape the condemnation of hell (ver. 33), behold, I send to you . . . and ye will, etc.; καὶ ἔστων is likewise dependent on διὰ τούτο. Awful unveiling of the divine decree. Others have interpreted as follows: διότι μὲλλετε πληρώσαι τὸ μέτρον τῆς κακίας τῶν πατέρων ὑμῶν (Euthymius Zigabenus, Fritzsche), thus arbitrarily disregarding what immediately precedes (ver. 33). Moreover, without any hint what-

1 The readings ἐνεπερσάνθαι (D H, min.) and πληρώσασθαι (B* min. vss.) are nothing but traces of the difficulty felt in regard to the imperative. The former is preferred, though at the same time erroneously interpreted by Wilke, Rhetor. p. 367; the latter, again, is adopted by Ewald, who regards ἐν ὑμῖς πληρώσασθαι as also dependent on ἔστω.
ever in the text of Matthew, ἰδοὺ, ἐγὼ ἀποστέλλω, κ.τ.λ., has sometimes been taken for a quotation from some lost apocryphal prophecy, ἐφη ὁ Θεός, or some such expression, being understood (van Hengel, *Annotatio*, p. 1 ff., and Paulus, Strauss, Ewald, Weizsäcker),—a view borne out, least of all, by Luke xi. 49, which passage accounts for the unwarrantable interpretation into which Olshausen has been betrayed. The corresponding passage in Luke has the appearance of belonging to a later date (in answer to Holtzmann and others). Comp. on Luke xi. 49.— ἐγὼ] is uttered not by God (Ewald, Scholten), but by Jesus, and that under a powerful sense of His Messianic dignity, and with a boldness still more emphatically manifested by the use of ἰδοὺ. Through this ἐγὼ ἀποστέλλω, κ.τ.λ., Jesus gives it to be understood that it is Himself who, in the future also, is still to be the object of hatred and persecution on the part of the Pharisees (comp. Acts ix. 5).—προφήτας κ. σοφοῦς κ. γραμμ.] by whom He means His apostles and other teachers (Eph. iv. 11), who, in respect of the Messianic theocracy, would be what the Old Testament prophets were, and the Rabbins (써תק) and scribes of a later time ought to have been, in the Jewish theocracy. For the last-mentioned order, comp. xiii. 52. Olshausen is of opinion that the Old Testament prophets themselves must also have been intended to be included, and that ἀποστέλλω (which represents the near and certain future as already present) must indicate "God’s pure and eternal present." The subsequent futures  

1 "Jesus," he says, "is here speaking as the very impersonation of wisdom; Matthew has omitted the quotation formula, because his object was to represent Jesus as the one from whom the words originally and directly emanate; but the original form of the passage is that in which it is found in Luke." Strauss, in Hilgenfeld’s *Zeitschr.* 1863, p. 84 ff., also has recourse to the hypothesis of a lost book, belonging, as he thinks, to a date subsequent to the destruction of Jerusalem, and written by a Christian, and in which the messengers in question are understood to be those whom God has been sending from the very earliest times. In this Strauss, following in the wake of Baur, is influenced by anti-Johannine leanings. According to Ewald, a volume, written shortly after the death of the prophet Zechariah in the fifth century before Christ, but which is now lost, was entitled καὶ σοφία τοῦ θεοῦ. The σταυρίσθη, he thinks, was inserted by Matthew himself. Bleek, in the *Stud. u. Krit.* 1853, p. 334, and in his commentary, agrees in the main with Ewald.
ought to have prevented any such construction being put upon the passage. For γραμμ. comp. xiii. 52.—καὶ ἐκ αὐτῶν) oὐ πάντες (Euthymius Zigabenus), but more emphatic than if we had had τών· besides: and from their ranks ye will murder, etc., so that the actions are conceived of absolutely (Winer, p. 552 [E. T. 743]). The same words are solemnly repeated immediately after.—καὶ σταυρώσετε and among other ways of putting them to death, will crucify them, i.e. through the Romans, for crucifixion was a Roman punishment. As a historical case in point, one might quote (besides that of Peter) the crucifixion of Simeon, a brother of Jesus, recorded by Eusebius, H. E. iii. 32. The meagreness, however, of the history of the apostolic age must be taken into account, though it must not be asserted that in σταυρώσετε Jesus was referring to His own case (Grotius, Fritzsche, Olshausen, Lange). He certainly speaks with reference to the third class of divine messengers, the class whom He is now sending (Calov.), but not from the standpoint of His eternal, ideal existence (Olshausen), nor in the name of God (Grotius), and then, again, from the standpoint of His personal manifestation in time (Olshausen), fancies for which there is no foundation either in Luke xi. 49 or in the text itself. Jesus does not contemplate His own execution in what is said at ver. 32.—ἐν ταῖς συναγωγαῖς.] x. 17.—ἀπὸ πόλεως εἰς πόλιν] x. 23. Comp. Xen. Anab. v. 4. 31: εἰς τὴν ἐτέραν ἐκ τῆς ἐτέρας πόλεως.

Ver. 35."Ο ποίης ἐλθῇ, κ.τ.λ.] Teleology of the divine decree: in order that all the righteous (innocent) blood (Jonah i. 14; Joel iii. 19; Ps. xciv. 21; 1 Macc. i. 37) may come upon you, i.e. the punishment for shedding it. Comp. xxvii. 25. The scribes and Pharisees are regarded as the representatives of the people, and for whom, as their leaders, they are held responsible.—ἀιμα] "ter hoc dicitur uno hoc versus, magna vi," Bengel. And it is δίκαιον, because it contains the life (see on Acts xv. 20). Comp. Delitzsch, Psych. p. 242.—ἐκχυνόμενον] present, conceived of as a thing going on in the present, Kühner, II. 1, p. 116. A vivid picture, in which we seem to see the blood still actually flowing. On the later form
ëkýíνω for ëkýéω, see Lobeck, ad Phryn. p. 726. — ἐπὶ τῆς γῆς] according to the canonical narrative (see below). — Ἁζαχάριον νιόυ Βαραχίου] refers to 2 Chron. xxiv. 20, where Zechariah, son of Jehoiada, is said to have been stoned to death by order of King Joash, ἐν αὖλῃ οἴκου κυρίου. Comp. Joseph. Antt. ix. 8. 3. The detail contained in μεταζυ, κ.τ.λ., renders the narrative more precise, and serves to emphasize the atrocious character of a deed perpetrated, as this was, on so sacred a spot. Since, according to the arrangement of the books in the Hebrew Canon, Genesis stood at the beginning and 2 Chronicles at the end, and since the series here indicated opens with the case of Abel (Gen. iv. 10; Heb. xi. 4), so this (2 Chron. xxiv. 20) is regarded as the last instance of the murder of a prophet, although, chronologically, that of Urijah (Jer. xxvi. 23) belongs to a more recent date. The Rabbinical writers likewise point to the murder of this Zacharias as one of a peculiarly deplorable nature; see Targum Lam. ii. 20; Lightfoot on our passage. And how admirably appropriate to the scope of this passage are the words of the dying Zechariah: ἵνα ἐν τῇ ἡμέρᾳ τῆς ἀποκατάστασες τοῦ υἱοῦ τοῦ θεοῦ. 2 Chron. xxiv. 22; comp. with Gen. iv. 10! If this latter is the Zacharias referred to in the text, then, inasmuch as the assumption that his father had two names (scholion in Matthaei, Chrysostom, Luther, Beza, Grotius, Elsner, Kanne, bibl. Unters. II. p. 198 ff.) is no less arbitrary than the supposition that νιόυ Βαραχίως is a gloss (Wassenbergh, Kuinoel), there must, in any case, be some mistake in the quoting of the father's name (de Wette, Bleek, Baumgarten-Crusius). It is probable that Jesus Himself did not mention the father's name at all (Luke xi. 51), and that it was introduced into the text from oral tradition, into which an error had crept from confounding the person here in question with the better known prophet of the same name, and whose father was called Barachias (Zech. i. 1). Comp. Holtzmann, p. 404. This tradition was followed by Matthew; but in the Gospel of the Hebrews the wrong name was carefully avoided, and the correct one, viz. Jehoiada, inserted instead (Hilgenfeld, N. T. extra can. IV. p. 17, 11). According to others, the person referred to is that Zacharias

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who was murdered at the commencement of the Jewish war, and whose death is thus recorded by Joseph. Bell. iv. 6. 4: δύο δὲ τῶν τολμηροτάτων (ζηλωτῶν) προσπεσόντες ἐν μεσῷ τῷ ἱερῷ διαφθείροντες τὸν Ζαχαρίαν νιών τοῦ Βαρούχου. So Hammond, Krebs, Hug, Credner, Einl. I. p. 207, Gfröer, Baur, Keim. It is the opinion of Hug that Jesus, as speaking prophetically, made use of the future tense, but that Matthew substituted a past tense instead, because when this Gospel was written the murder had already been committed (after the conquest of Gamala). Keim likewise finds in this a hint as to the date of the composition of Matthew. But apart from the fact that the names Barachias and Baruch are not one and the same, and that the reading in the passage just quoted from Josephus is doubtful (Var. Βαρούκαίου), the alleged substitution of the aorist for the future would be so flagrantly preposterous, that a careful writer could scarcely be expected to do anything of the sort. As against this whole hypothesis, see besides Theile in Winer's neu. krit. Journ. II. p. 405 ff., Kuhn in the Jahrb. d. Theol. I. p. 350 ff. Finally, we may mention, only for the sake of recording them, the ancient opinions (in Chrysostom and Theophylact) that the Zacharias referred to in our passage was either the minor prophet of that name, or the father of the Baptist (see Prot. evang. Jac. 23). The latter view is that of Origen, Basil, Gregory of Nyssa, Theophylact, and several others among the Fathers (see Thilo, Praef. p. lxiv. f.); and recently of Müllner in the Stud. u. Krit. 1841, p. 673 ff. — μεταξύ τοῦ ναοῦ, κ.τ.λ.] between the temple proper and the altar of burnt-offerings in the priests' court.

Ver. 36. "Ἡξεί] Put first for sake of emphasis: shall come, shall inevitably come upon, etc. Comp. ix. 15, xxvii. 49. — πάντα ταύτα] according to the context: all this shedding of blood, i.e. the punishment for it. — ἐπὶ τ. γενεάν ταύτ.] See on xi. 16; upon this generation, which was destined to be overtaken by the destruction of Jerusalem and the judgments connected with the second coming (ver. 38 f.), comp. on xxiv. 34.

Ver. 37 ff. After denouncing all those woes against the
scribes and Pharisees, the departing Redeemer, looking with sad eye into the future, sets the holy city also—which He sees hastening to its destruction under the false guidance of those leaders—in a living connection with the tragic contents of ver. 34 ff.; but in such a way that his parting words are no longer denunciations of woe, but the deep wail of a heart wounded, because its love has been despised. Thus ver. 37 ff. forms an appropriate conclusion to the whole drama of the discourse. Luke xiii. 34 introduces the words in a historical connection entirely different.— The repetition of the name of Jerusalem is here εὐφαντικὸς ἔλεος, Euthymius Zigabenus.— ἀποκτείνουσα, κ.τ.λ.] The present participles denote the usual conduct: the murderess, the killer with stones. — πρὸς αὐτήν] to her; because the attributive participial clause from being in the nominative places the subject addressed under the point of view of the third person, and only then proceeds (ποσάκις . . . τέκνα σου) with the vocative of address in Ἱεροσολύμω. Comp. Luke i. 45 ; Job xviii. 4 ; Isa. xxii. 16. With Beza and Fritzsche, αὐτήν might be read and taken as equivalent to σεαυτήν; but αὐτήν is to be preferred, for this reason, that there is here no such special emphasis as to call for the use of the reflective pronoun (we should expect simply πρὸς σε in that case). — ποσάκις, κ.τ.λ.] The literal meaning of which is: "How often I have wished to take thy citizens under my loving protection as Messiah!" For the metaphor, comp. Eurip. Herc. Fur. 70 f., and the passages in Wetstein, Schoettgen, p. 208 (Rabbinical writers speak of the Shechinah as gathering the proselytes under its wings). Observe εαυτής: her own chickens. Such was the love that I felt toward you. On the form νοσσ., for νεοσσ., see Lobeck, ad Phryn. p. 206. οὐκ ἐθελήσατε] sc. ἐπισωπακθήναι; they refused (Nägelsbach on II. iii. 289; Baeumlein, Partik. p. 278), namely, to have faith in him as the Messiah, and consequently the blame rested with themselves. This refusal was their actual κρίμα, John ix. 39.

Ver. 38 f. Ἀφίεται ὑμῖν ὁ οἶκος ὑμ.] your house is abandoned to your own disposal; the time for divine help and protection for your city is now gone by! For the meaning,
comp. Joseph. Ant. xx. 8. 5. The present implies the tragic and decisive ultimatum. The ἔρημος, which is to be retained on critical grounds (see critical notes), intimates what is to be the final result of this abandonment, viz. the destruction of Jerusalem (ἔρημος, xxiv. 45; Luke xxi. 20); on the proleptic use of the adjective, comp. on xii. 13, and Kühner, II. 1, p. 236. According to the context, οὐδεὶς υἱῶν can only mean Ἱερουσαλήμ, ver. 37 (Bleek), in which their children dwell; not the city and the country at large (de Wette and earlier expositors, in accordance with Ps. lxix. 25), nor the whole body of the Jewish people (Keim), nor the temple (Jerome, Theophylact, Euthymius Zigabenus, Calvin, Olearius, Wolf, Michaelis, Kuinoel, Neander, Baumeister in Klaiber’s Stud. II. p. 67 f.; Hofmann, Schriftbew. II. 2, p. 92; Ewald). — Ver. 39 proceeds to account for this ἀφεται υἱῶν, κ.τ.λ. Were your city any longer to be shielded by the divine protection, I would still linger among you; but I now leave you, and it is certain that henceforth (His presence among them, as He knows, being about to cease with His death, comp. xxvi. 64) you will not see me again until my second coming (not: in the destruction of Jerusalem, Wetstein), when I shall appear in the glory of the Messiah, and when, at my approach, you will have saluted (ἐξήρυθε, διέσευσ) me, whom you have been rejecting, with the Messianic confession ἐδωκαν μένως, κ.τ.λ. (xxi. 9). This is not to be understood of the conversion of Israel (Rom. xi.; Rev. xi.) in its development down to the second coming (Bengel, Köstlin, Hofmann, Lange, Schegg, Auberlen, Ewald); for Jesus is addressing Jerusalem, and threatening it with the withdrawal of God’s superintending care, and that until the second appearing of Messiah (ὁ ἔρχόμενος), and hence He cannot have had in view an intervening μετάνοια and regeneration of the city. No; the abandonment of the city on the part of God, which Jesus here announces, is ultimately to lead to her destruction; and then, at His second appearing, which will follow immediately upon the ruin of the city (xxiv. 29), His obstinate enemies will be constrained to join in the loyal greeting with which the Messiah will be welcomed (xxi. 9), for the manifestation of
His glory will sweep away all doubt and opposition, and force them at last to acknowledge and confess Him to be their Deliverer. A truly tragic feature at the close of this moving address in which Jesus bids farewell to Jerusalem, not with a hope, but with the certainty of ultimate, though sorrowful, victory. Euthymius Zigabenus very justly observes in connection with ἔως ἄν εἴπητε, κ.τ.λ.: καὶ πότε τούτο εἴπωσιν; ἡκόντες μὲν οὐδέποτε ἡκόντες δὲ κατὰ τὸν καιρὸν τῆς δευτέρας αὐτοῦ παρουσίας, ὅταν ἦσει μετὰ δυνάμεως καὶ δόξης πολλῆς, ὅταν οὐδὲν αὐτοῖς ὀφελος τῆς ἐπνοόσεως. Comp. Theophylact, Calvin, Gerhard, Calovius. Wieseler, p. 322, despairing of making sense of the passage, has gone the length of maintaining that some ancient reader of Matthew has inserted it from Luke. This view might seem, no doubt, to be favoured by the use, in the present instance, of Ἰερουσαλήμ, ver. 37, the form in which the word regularly appears in Luke, and for which, on every other occasion, Matthew has Ἰεροσόλυμα; but it might very easily happen that, in connection with an utterance by Jesus of so remarkable and special a nature, the form given to the name of the city in the fatal words addressed to her would become so stereotyped in the Greek version of the evangelic tradition, that here, in particular, the Greek translator of Matthew would make a point of not altering the form “Ἰερουσαλήμ,” which had come to acquire so fixed a character as part of the utterance before us.

Remark.—It is fair to assume that Christ's exclamation over Jerusalem presupposes that the capital had repeatedly been the scene of His ministrations, which coincides with the visits on festival occasions recorded by John. Comp. Acts x. 39, and see Holtzmann, p. 440 f.; Weitzsacker, p. 310. Those who deny this (among them being Hilgenfeld, Keim) must assume, with Eusebius in the Theophan. (Nova bibl. patr. iv. 127), that by the children of Jerusalem are meant the Jews in general, inasmuch as the capital formed the centre of the nation; comp. Gal. iv. 25. Baur himself (p. 127) cannot help seeing the far-fetched character of this latter supposition, and consequently has recourse to the unwarrantable view that we have before us the words of a prophet speaking in the name of God,—words which were first put into the mouth of Jesus
in their present form, so that, when they were uttered, ὅσιοι would be intended to refer to the whole series of prophets and messengers, who had come in God's name; just as Origen had already referred them to Moses and the prophets as well, in whom Christ was supposed to have been substantially present; comp. Strauss in Hilgenfeld's *Zeitschr.* 1863, p. 90.
CHAPTER XXIV.

Ver. 2. For ὅ ἐὰν ἦσσεν we should read, with Lachm. and Tisch., ὅ ὅστις ἀποκριθείς, following important evidence. The insertion of the subject along with the participle led to the omission of the latter.— οὐ βλέπετε] Fritzche: βλέπετε, following D L X, min. vss. and Fathers. Ancient (It. Vulg.) correction for sake of the sense, after Mark xiii. 2. — For πάντα παῦμα we should read, with Lachm. Fritzche, Tisch. 8, παῦμα πάντα, in accordance with a preponderance of evidence.— οὐ εὐ] Elz.: οὐ οὐ μὴν, against decisive evidence. Mechanical repetition of the preceding οὐ μὴν.— Ver. 3. τῆς συντ. The article is wanting in B C L Ξ, min. Cyr. (in the present instance), and has been correctly deleted by Lachm. and Tisch. Superfluous addition.— Ver. 6. πάντα] is wanting, no doubt, in B D L Ξ, min. vss., and has been deleted by Lachm. and Tisch. 8, but it had been omitted in conformity with Mark xiii. 7; while in some of the witnesses we find παῦμα, in accordance with Luke xxi. 9, and in some others, again, πάντα παῦμα (Fritzsche: παῦμα πάντα). The various corrections were occasioned by the unlimited character of πάντα.— Ver. 7. καὶ λοιμοῖς] is wanting in B D E* Ξ, min. Cant. Ver. Verc. Corb. 2, Hilar. Arnob. Deleted by Lachm. and Tisch. 8. Other witnesses reverse the order of the words, which is strongly favoured by Luke. All the more are they to be regarded as inserted from Luke xxi. 11.— Ver. 9. Elz. has ἵθων. But the reading ῥών ἵθων has a decided preponderance of evidence in its favour; and then how easily might ῥών be overlooked after πάντα? The omission of ῥών ἵθων in C, min. Chrys. was with a view to conformity with Mark and Luke.— Ver. 15. ἵστος] Fritzche, Lachm. and Tisch.: ἵστος, following a preponderance of ms. authority (including B* Ξ), and correctly. The transcribers have contracted into ἵστος what, strictly speaking, should be spelt ἵστος, though the spelling ἵστος is also met with in classical writers.— Ver. 16. ἵπτι] Lachm.: σί, following B D Δ, min. Fathers. Adopted from Mark xiii. 14; Luke xxi. 21. Mark is likewise the source of the reading κατάσαρω, ver. 17, in B D L Z Ξ, min. Or. Caes. Isid.
Chrys., and which Fritzsche, Lachm. Tisch. 8 have adopted. — For τι ix, as in Elz., read, with Lachm. and Tisch., τά ix, following decisive evidence. — Ver. 18. τά ἰμάτια | το ἰμάτιον, no doubt, has weighty evidence in its favour, and is approved by Griesb. and adopted by Lachm. and Tisch. 8, but it is taken from Mark xiii. 16. — Ver. 20. The simple σαββάτῳ (Elz.: in σαββατῳ) is supported by decisive evidence. — Ver. 23. πιστούσις] Lachm.: πιστοὺς, following only B* Or. Taken from Mark xiii. 21. — Ver. 24. For πλανήσει Tisch. 8 has πλανήθησα, following D κ, codd. of It. Or.⁴¹ and several other Fathers. The reading of the Received text is, no doubt, supported by preponderating evidence; but how readily might the active have been substituted for the passive in conformity with vv. 5, 11? — Ver. 27. καί is, with Scholz, Lachm. Tisch., to be deleted after ἵστατα, in accordance with decisive evidence. Inserted in conformity with the usual mode of expression; in vv. 37, 39 we should likewise delete the καί, which Tisch. 8 retains in ver. 39. — Ver. 28. γάρ] deleted by Lachm. and Tisch. 8, following B D L ἡ, min. vss. and Fathers. Correctly. A common insertion of the connecting particle. This is more probable than the supposition that a fastidious logic took exception to the kind of connection. — Ver. 30. τοῦτο διήνυστὸν.] The omission of τοῦτο by Tisch. 8 is without adequate evidence, having among the uncials only that of ἅ. Had the words been inserted in accordance with Mark xiii. 26, Luke xxii. 27, they would have been placed before ἐντονώς. — Ver. 31. φωνή] is not found in L Δ Κ, min. Copt. Syr. and several Fathers. Being awkward and superfluous, it was in some cases omitted altogether, in others (Syr.⁴⁶ Aeth., also Syr.⁴⁷, though with an asterisk at φων.) placed before καλοῦν. and sometimes it was conjoined with καλοῦν by inserting καί after this latter (D, min. Vulg. It. Hilar. Aug. Jer.). — For the second ἀκρωτικ Lachm. has τῶν ἀκρών, following only B, 1, 6, 69. — Ver. 34. After λίγῳ ὑμῖν, Lachm., in accordance with B D F L, min. It. Vulg. Or., inserts ὑμῖν, which, however, may readily have crept in from Mark xiii. 30; Luke xxii. 32. — Ver. 35.¹ Griesb. and the more recent editors (with the exception, however, of Matth. and Scholz) have adopted παρελθοὺς αὐτών in preference to the παρελθούσαν of Elz., following B D L, min. Fathers. The plural is taken from Mark xiii. 31; Luke xxii. 33. — Ver. 36. Before ὁρᾶς Elz. has τῆς, which, though defended by Schulz, is condemned by decisive evidence. Super-

¹ The omission of this whole verse by ἅ, an omission sanctioned neither by earlier nor by later evidence, is simply an error of the transcriber.
fluuous addition. Comp. ver. 3. — After ὁμιῶν Lachm. and Tisch. 8 have οὐδὲ ὁ ἐντολή, in accordance with B D ︽, min. codd. of It. Syr. ︽ Aeth. Arm. Chrys. Or. ︽ Hil. Ambr., etc. For a detailed examination of the evidence, see Tisch. The words are an ancient interpolation from Mark xiii. 32. Had it been the case that they originally formed part of our passage, but were deleted for dogmatic reasons, it is certain that, having regard to the christological importance sometimes ascribed to them ("gaudet Arianus et Eunomius, quasi ignorantiam magistri," Jerome), they would have been expunged from Mark as well. The interpolation was all the more likely to take place in the case of Matthew, from its serving to explain μόνος (which latter does not occur in Mark). — Elz. Scholz, and Tisch. 7 have μοὺ after σαρή. Defended by Schulz, though deleted by Griesb. Lachm. Tisch. 8. It is likewise adopted by Fritzsche, who, however, deletes the following μόνος, which is wanting only in Sahid. In deference to the ordinary usage in Matthew (vii. 21, x. 32 f., etc.), μοὺ should be restored. It is wanting, no doubt, in B D L Δ Π ︁ _ATTRIB, min. vss. and Fathers, but it may readily enough have been omitted in consequence of the MO immediately following it, all the more that it is not found in Mark. — Ver. 37. δι] Lachm. : γάρ, following B D I, vss. Fathers. An exegetical gloss.— Ver. 38. ταῖς σημαίνει] is deleted by Fritzsche and Tisch. 7, in accordance with some few, and these, too, inadequate witnesses (Origen, however). Coming as it does after ver. 37, it had been mechanically omitted; it can scarcely have been inserted as the result of reflection. Before ταῖς Lachm. has ἵσται, following B D (which latter omits ταῖς), codd. of It., — a reading which ought to be adopted, all the more because in itself it is not indispensable, and because it was very apt to be omitted, in consequence of the similarity in the termination of the words. — For ἵσται Orent κατεῖναι read γαμίζειν with Tisch. 8, following D ︽, 33, Chrys.; comp. on xxii. 30. — Ver. 40. For ἅτις Fritzsche, Lachm. and Tisch. have simply ἅτις in both instances, following B D I L ︽, min. (Δ and Chrys. leave out the article only in the first case). For sake of uniformity with ver. 41. — Ver. 41. μυλᾶν] Lachm. and Tisch. : μυλῆν, following preponderating evidence; the reading of the Received text is intended to be more precise. — Ver. 42. ἁρξ] Lachm. and Tisch. : ἁρξά. So B D I Δ ︽, min. Ir. Cyr. Atl. Hilar. and vss. The reading of the Received text is by way of being more definite. Comp. ver. 44. — Ver. 45. αὐτοῦ after κόρες is wanting in important witnesses (deleted by Lachm. and Tisch. 8), but it must have been left out to conform with Luke xii. 42. — ἐφασιάσ] Lachm. and Tisch.:
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οἰκείοιοιας, following B I L Δ, min. Correctly; from the word not occurring elsewhere in the New Testament, it would be explained by the gloss ὀικείοιοι (ἁ, min. Ephr. Bas. Chrys.), or at other times by ἰδεῖν. — For the following διόνυσι read δοῦνα, with Griesb. Fritzscbe, Lachm. Tisch., in accordance with preponderating evidence. — Ver. 46. ποιεῖται ὁ ὄρος, following B C D I L K, min. Vulg. It. Aeth. Ir. Hil. The reading of the Received text is from Luke xii. 43. — Ver. 48. The order μω ἐπὶ κύριος is favoured by a preponderance of evidence, and, with Lachm. and Tisch., ought to be preferred. Lachm. and Tisch. 8 omit ἰδεῖν, though on somewhat weaker evidence; ἰδεῖν is further confirmed by the reading ἰδεῖνω in min. Or. Bas., which is taken from Luke xii. 45. The infinitive not being indispensable (comp. xxv. 5), was passed over. — Ver. 49. αὐρωπός, which is wanting in Elz. (and Tisch. 7), has been restored by Griesb. Lachm. and Tisch. 8, in accordance with preponderating evidence. Similarly with regard to ἰδεῖν δι καὶ πίνη (for ἰδεῖν δι καὶ πίνη in Elz.), which has decisive evidence in its favour, and is an altered form of Luke xii. 45.

(ch. xii. 17). But this would not justify us, as Luther, Schleiermacher, Neander, Hase suppose, in using Luke's narrative for correcting Matthew (Strauss, II. p. 337 f.; Holtzmann, p. 200 ff.), to whom, as the author of the collection of our Lord's sayings, precedence in point of authority is due. It must be admitted, however, that it is precisely the eschatological discourses, more than any others, in regard to which it is impossible to determine how many modifications of their original form may have taken place under the influence of the ideas and expectations of the apostolic age, although the shape in which they appeared first of all was given to them, not by Mark (Holtzmann, p. 95; see, on the other hand, Weiss), but by Matthew in his collection of the sayings of our Lord. This is to be conceded without any hesitation. At the same time, however, we must as readily allow that the discourse is characterized by all the unity and consecutiveness of a skilful piece of composition, and allow it all the more that any attempt to distinguish accurately between the original elements and those that are not original (Keim) only leads to great uncertainty and diversity of opinion in detail. But the idea that portions of a Jewish (Weizsäcker) or Judaeo-Christian (Pfleiderer, Colani, Keim, Weissenbach) apocalyptic writing have been mixed up with the utterances of Jesus, appears not only unwarrantable in itself, but irreconcilable with the early date of the first two Gospels, especially in their relation to the collection of our Lord’s sayings (Logia). — ἐξελθὼν] from the temple, xxii. 23. — ἐπορεύετο ἀπὸ τοῦ ἱεροῦ] He went away from the temple, withdrew to some distance from it. Comp. xxv. 41. For this interpretation we require neither a hyperbaton (Fritzsche, de Wette), according to which ἀπὸ τ. ἱεροῦ

1 Although the contents of the discourse itself, as well as the earlier date of the first two Gospels generally, decidedly forbid the supposition that it was not composed till after the destruction of Jerusalem, and that, consequently, it assumes this latter to have already taken place (Credner, Baur, Köstlin, Hilgenfeld, Volkmann). If this supposition were correct, the discourse would have to be regarded as a late product of the apostolic age, and therefore as a vaticinium post eventum. Further, the eschatological views of the apostolical Epistles, though they presuppose corresponding teaching on the part of Jesus, by no means imply any knowledge of the specific discourses in ch. xxiv., xxv. (in answer to E. J. Meyer, p. 50 ff.).
would belong to ἐγκληθὼν, nor the accentuation ἀπο (Bornemann in the Stud. u. Krit. 1843, p. 108 f.).— τὰς οἰκοδομᾶς τοῦ ἱεροῦ] not merely τοῦ ναοῦ, but the whole of the buildings connected with the temple, all of which, with the ναὸς and the porches and the courts, constituted the ἱερόν. Comp. on iv 5. The magnificent structures (Joseph. Bell. v. 5. 6, vi. 4. 6, 8; Tac. Hist. v. 8. 12) were not then finished as yet, see on John ii. 21.—Even Chrysostom, Erasmus, and Bengel did not fail to perceive that what led the disciples to direct the attention of Jesus to the temple-buildings was the announcement contained in xxiii. 38, which, though it did not refer exclusively to the temple, necessarily included the fate of this latter as well. This the disciples could not but notice; and so, as they looked back and beheld the splendours of the entire sacred edifice, they could not help asking Jesus further to explain Himself, which He does at once in ver. 2, and in terms corresponding with what He had announced in xxiii. 38.

Ver. 2. Οὐ βλέπετε ταῦτα πάντα (see critical notes) does not mean: "do not gaze so much at all this" (Paulus), in which case μὴ, at least, would be required; nor: "are you not astonished at all this magnificence" (de Wette, following Chrysostom)? which would be to import a different meaning into the simple βλέπετε; but: ye see not all this, by which, of course, Jesus does not intend the mere temple-buildings in themselves considered, but the doom which awaits all those splendid edifices,—a doom which He at once proceeds to reveal. Instead of having an eye to perceive all this, to them everything looked so magnificent; they were ἐκλείποντες ὧν βλέποντες (xiii. 13), so that they were incapable of seeing the true state of matters as regarded the temple; it was hid from their eyes. The more vividly Jesus Himself foresaw the

1 This supposition, indeed, has likewise led to the transposition: ἀνὶ (Lachm. 1s, following B) σὺ ἱερὸν ἱερὰνος (B D L Δ Ν, min. vss. Fathers), which order is adopted by Tisch. 8.

2 Among modern critics, Kuinoel, Fritzche, Baumgarten-Crusius, Ewald, Bleek, have decided in favour of omitting οὐ, as approved by Griesbach and Schulz. Among those belonging to an earlier date, Casaubon says distinctly, with regard to the negative: "hic locum non potest habere."
coming ruin; the more distinct the terms in which He had just been pointing to it, xxiii. 38; the deeper the emotion with which He had taken that touching farewell of the temple; the fuller, moreover, the acquaintance which the disciples must have had with the prophecy in Dan. ix.; and the greater the perplexity with which, as the Lord was aware, they continued to regard His utterance about the temple, xxiii. 38; so much the more intelligible is this introductory passage, in which Jesus seeks to withdraw their attention from what presents itself to the mere outward vision, and open their eyes in order that as ὑπὸ βλέποντες βλέπωσι (John ix. 39). Further, it is better to take this pregnant utterance in an affirmative rather than in an interrogative sense, as is usually done, because there is no preceding assertion on the part of the disciples to which the question of surprise might be said to correspond. Grulich (de loci Matth. xxiv. 1, 2, interpret., 1839) places the emphasis on Πάντα: “videtis quidem τῶν, sed non videtis Πάντα τῶν (nimium templi desolationem, etc.).” So also Hoelemann. This is improbable, if for no other reason than the ordinary usage as regards Πάντα, which has no such refinement of meaning anywhere else. Jesus would simply have said: Πάντα βλέπете. Bornemann, as above, after other attempts at explanation, finds it simplest to interpret as follows: ye see not; of all this, believe me, not one stone will remain upon another, etc. He thinks that what Jesus meant to say was: τῶν Πάντα καταλυθησεται, but that He interrupts Himself in order to introduce the asseveration ἄμην λέγω ὑμῖν, and so breaks the construction. That Jesus, however, would not merely have broken the construction, but still more would have used the words Πάντα βλέπете, without any logical reference to τῶν, is clearly indicated by ὅδε, which therefore contradicts the explanation just given. — δὲ οὗ καταλυθή.] For οὗ, see Winer, p. 448 [E. T. 604]; Buttmann, p. 305 [E. T. 355]. Not a stone will be left upon another without being thrown down. Occurring as it does in a prophetic utterance, this hyperbolic language should not be strained in the least, and certainly it ought not to be made use of for the purpose of disproving
the genuineness of the passage; see, as against this abuse, Keim, III. p. 190 ff.; Weissenbach, p. 162 ff. And on account of Rev. xi. 1 ff., comp. also Weizsäcker, p. 548 f.

Ver. 3. *Kατ' ἰδίαν* unaccompanied by any but such as belonged to the number of the Twelve, because they were going to ask Him to favour them with a secret revelation. Differently Mark xiii. 3. — *ταῦτα* those disastrous events of ver. 2. — *καὶ τί τὸ σημεῖον, κ.τ.λ.*] The disciples assume, as matter of course, that immediately after the destruction in question the Lord will appear, in accordance with what is said xxiii. 39, for the purpose of setting up His kingdom, and that with this the current (the pre-Messianic) era of the world's history will come to an end. Consequently they wish to know, in the second place (for there are only two questions, not three, as Grotius, Ebrard suppose), what is to be the sign which, after the destruction of the temple, is to precede this second coming and the end of the world, that by it they may be able to recognise the approach of those events. The above assumption, on the part of the disciples, is founded on the doctrine respecting the ἀναστάσεις Ἰησοῦ, *dolores Messiae*, derived from Hos. xiii. 13. See Schoettgen, II. p. 550; Bertholdt, Christol. p. 43 ff. — *τῆς σῆς παρουσίας*] After his repeated intimations of future suffering and death, the disciples could not conceive of the advent of Jesus (1 Cor. xv. 23; 1 Thess. ii. 19; in the Gospels peculiar to Matthew) to set up His kingdom and make a permanent stay in any other way than as a solemn second coming. After His resurrection they expected the Risen One straightway to set up His kingdom (Acts i. 6).—a very natural expectation when we bear in mind that the resurrection was an unlooked-for event; but, after the ascension, their hopes were directed, in accordance with the express promises of Jesus, to the coming from heaven, which they believed was going to take place ere long, Acts i. 11, iii. 20 f., al., and the numerous passages in the New Testament Epistles. Comp. Wittich in the Jahrb. f. Deutsche Theol. 1862, p. 354 ff. Observe, too, the emphatic σῆς coming after the general expression ταῦτα. — *καὶ συννελ. τοῦ αἰῶνος*] In the Gospels we find no trace of
the millenarian ideas of the Apocalypse. The τὸν αἰῶνος, with the article, but not further defined, is to be understood as referring to the existing, the then current age of the world, i.e. to the αἰῶν οὗτος, which is brought to a close (συντέλεια) with the second coming, inasmuch as, with this latter event, the αἰῶν μέλλων begins. See on xiii. 39. The second coming, the resurrection and the last judgment, fall upon the ἐσχάτη ἡμέρα (John vi. 39, xi. 24), which, as it will be the last day of the αἰῶν οὗτος in general, so of the ἐσχάτων ἡμερῶν (Acts ii. 17; 2 Tim. iii. 1; Jas. v. 3; Heb. i. 2; 2 Pet. iii. 3) in particular, or of the καιρὸς ἐσχάτος (1 Pet. i. 5), or of the χρόνος ἐσχάτος (Jude 18; 1 Pet. i. 20), which John likewise calls the ἐσχάτη ὥρα (1 John ii. 18). This concluding period, which terminates with the last day, is to be characterized by abounding distress and wickedness (see on Gal. i. 4). The article was unnecessary before συντέλεια, seeing that it is followed by the genitive of specification; Winer, p. 118 £ [E. T. 155].

Ver. 4. The reply of Jesus is directed, in the first instance, to the second question (τί τὸ σημεῖον, κ.τ.λ.), inasmuch as He indicates, as the discourse advances, the things that are to precede His second coming, till, in ver. 28, He reaches the point which borders immediately upon the latter event (see ver. 29). But this answer to the second question involves, at the same time, an indirect answer to the first, in so far as it was possible to give this latter at all (for see ver. 36), and in so far as it was advisable to do so, if the watchfulness of the disciples was to be maintained. The discourse proceeds in the following order down to ver. 28: first there is a warning with regard to the appearing of false Messiahs (extending to ver. 5), then the announcement of the beginning and development of the dolores Messiae on to their termination (vv. 6—14), and finally the hint that these latter are to end with the destruction of the temple and the accompanying disasters (vv. 15—22), with a repetition of the warning against false Messiahs (vv. 23—28). Ebrard (adv. erroneam nonnull. opinion., qua Christus Christique apost. existumasse perhibentur, fore ut univ. iudicium ipsor. aetate superveniret, 1842) finds in vv. 4—14
the reply of Jesus to the disciples' second question. He thinks that in ver. 15 Jesus passes to the first, and that in ver. 29 He comes back "ad σημείον τῆς ἐαυτοῦ παρουσίας κατ' ἔκχυσιν, i.e. ad secundae quaestionis partem priorem." This supposition is simply the result of an imperious dogmatic pre-conception, and cannot be justified on any fair exegetical principle. See below. Dörner, who spiritualizes the discourse, understands vv. 4–14 as setting forth the nature of the gospel and its necessary development, while he regards what follows, from ver. 15 onward, as describing the historical "decursum Christianae religionis;" he thinks that Jesus desired by this means to dispel the premature Messianic hopes of the disciples, and make them reflect on what they must bear and suffer "ut evangelium munere suo historico perfungi possit."

Vv. 4, 5. In the first place—and how appropriate and necessary, considering the eagerness of the disciples for the second coming!—a warning against false Messiahs, and then ver. 6 f. the first, far off, indirect prognostics of the second advent, like the roll of the distant thunder.—ἐπὶ τ. ὄνομα μου] on the strength of my name, so that they rest their claims upon the name of Messiah, which they arrogate to themselves. Comp. xviii. 5. The following λέγουσες, κ.τ.λ. is epeexegetical. We possess no historical record of any false Messiahs having appeared previous to the destruction of Jerusalem (Barcochba did not make his appearance till the time of Hadrian); for Simon Magus (Acts viii. 9), Theudas (Acts v. 36), the Egyptian (Acts xxi. 38), Menander, Dositheus, who have been referred to as cases in point (Theophylact, Euthymius Zigabenus, Grotius, Calovius, Bengel), did not pretend to be the Messiah. Comp. Joseph. Antt. xx. 5; 8. 6; Bell. ii. 13. 5. Then as for the period subsequent to the destruction of the capital, it is not here in question (in answer to Luthardt, Cremer, Lange); for see on ver. 29. And consequently it cannot have been intended, as yet, to point to such personages as Manes, Montanus, and least of all Mohammed.

Ver. 6. Αὕτη] continuative: but to turn now from this preliminary warning to your question itself—ye will hear, etc.
This reply to the disciples' question as to the events that were to be the precursors of the destruction of the temple (comp. πόντε, ver. 3), is so framed that the prophetic outlook is directed first to the more general aspect of things (to what is to take place on the theatre of the world at large, vv. 6—8), and then to what is of a more special nature (to what concerns the disciples and the community of Christians, vv. 9—14). For the future μελλήσῃ. (you will have to), comp. 2 Pet. i. 12; Plat. Ep. vii. p. 326 C.—πολέμους κ. ἀκολᾶς πολέμων] said with reference to wars near at hand, the din and tumult of which are actually heard, and to wars at a distance, of which nothing is known except from the reports that are brought home.—δράτε, μὴ θροεισθε] take care, be not terrified. For θροεισθε, comp. 2 Thess. ii. 2; Song of Sol. v. 4; on the two imperatives, as in viii. 4, 15, ix. 30, see Buttmann, Neut. Gr. p. 209 [E. T. 243].—δει γὰρ πάντα γενέσθαι] they are not to be terrified, because it is necessary that all that should take place. The reflection that it is a matter of necessity in pursuance of the divine purpose (xxvi. 54), is referred to as calculated to inspire a calm and reassured frame of mind. πάντα is to be understood as meaning: everything that is then to happen, not specially (τὰ πάντα, ταῦτα πάντα, comp. critical notes) the matters indicated by μελλήσετε...πολέμων, but rather that: nothing, which begins to take place, can stop short of its full accomplishment. The emphasis, however, is on δει.—ἀλλ' οὐπώ ἐστὶ τὸ τέλος] however, this will not be as yet the final consummation, so that you will require to preserve your equanimity still further. Comp. Hom. II. ii. 122: τέλος ὦ οἴ τί πέφανται. τὸ τέλος cannot mean the συντέλεια, ver. 3 (Chrysostom, Ebrard, Bleek, Lange, Cremer, Auberlen, Hoele mann, Gess), but, as the context proves by the correlative expression ἀρχῇ ἠδίων, ver. 8, and by τὸ τέλος, ver. 14, comp. with οὖν, ver. 15, the end of the troubles at present under consideration. Inasmuch, then, as these troubles are to be straightforward followed by the world's last crisis and the signs of the Messiah's advent (vv. 29, 30), τὸ τέλος must be taken as referring to the end of the dolores Messiae. This end is the laying waste of the temple and the unparalleled desolation of MATT. II.
the land that is to accompany it. Ver. 15 ff. This is also substantially equivalent to de Wette's interpretation: "the decisive winding up of the present state of things (and along with it the climax of trouble and affliction)."

Ver. 7. It is not quite the end as yet; for the situation will become still more turbulent and distressing: nation will rise against nation, and kingdom against kingdom, etc. We have here depicted in colours borrowed from ancient prophecy (Isa. xix. 2), not only those risings, becoming more and more frequent, which, after a long ferment, culminated in the closing scene of the Jewish war and led to the destruction of Jerusalem, but also those convulsions in nature by which they were accompanied. That this prediction was fulfilled in its general aspects is amply confirmed, above all, by the well-known accounts of Josephus; but we are forbidden by the very nature of genuine prophecy, which cannot and is not meant to be restricted to isolated points, either to assume or try to prove that such and such historical events are special literal fulfilments in concrete of the individual features in the prophetic outlook before us,—although this has been attempted very recently, by Köstlin in particular. As for the Parthian wars and the risings that took place some ten years after in Gaul and Spain, they had no connection whatever with Jerusalem or Judaea. There is as little reason to refer (Wetstein) the πολέμους of ver. 6 to the war waged by Asinaeus and Alinaeus against the Parthians (Joseph. Antt. xviii. 9. 1), and the ἀκοῆς πολέμων to the Parthian declaration of war against King Izates of Adiabene (Joseph. Antt. xx. 3. 3), or to explain the latter (ἀκοῆς πολέμων) of the struggles for the imperial throne that had broken out after the death of Nero (Hilgenfeld). Jesus, who sees rising before Him the horrors of war and other calamities connected, ver. 15, with the coming destruction of Jerusalem, presents a picture of them to the view of His hearers. Comp. 4 Esdr. xiii. 21; Sohar Chadasch, f. viii. 4: "Illo tempore bella in mundo excitabuntur; gentem contra gentem, et urbs contra urbem: angustiae multae contra hostes Israelitarum innovabuntur." Beresch. Rabba, 42 f., 41. 1: "Si videris regna contra se inyiciem insurgentia,
tunc attende, et adspice pedem Messiae." — ΛΙΜΩΛ Ν. ΣΕΙΣΜΟΛ] see critical notes. Nor, again, is this feature in the prediction to be restricted to some such special famine as that which occurred during the reign of Claudius (Acts xi. 28), too early a date for our passage, and to one or two particular cases of earthquake which happened in remote countries, and with which history has made us familiar (such as that in the neighbourhood of Colossae, Oros. Hist. vii. 7, Tacit. Ann. xiv. 27, and that at Pompeii). — ΚΑΤΑ ΤΟΠΟΥΣ which is applicable only to σεισμοί, as in Mark xiii. 8, is to be taken distributively (Bernhardy, p. 240; Kühner, II. 1, p. 414): locatim, travelling from one district to another. The equally grammatical interpretation: in various localities here and there (Grotius, Wetstein, Raphel, Kypke, Baumgarten-Crusius, Köstlin, Bleek), is rather too feeble to suit the extraordinary character of the events referred to. In vv. 6, 7, Dorner finds merely an embodiment of the thought: "evangelium gladii instar dissecati male conjuncta, ut vere jungat; naturae autem phaenomena concomitantia quasi depingent motus et turbinas in spiritu-alibus orbibus orturos."

Ver. 8. But all this will be the beginning of woes (Euthymius Zigabenus: προολμα των συμφορων), will stand in the same relation to what is about to follow, as the beginning of the birth-pangs does to the much severer pains which come after. It is apparent from ver. 7 that έσταυ is understood. The figure contained in οδηγειν is to be traced to the popular way of conceiving of the troubles that were to precede the advent of the Messiah as ἐμεθαύρειν. Comp. on ver. 3.

Ver. 9. Jesus now exhibits the sequel of this universal beginning of woes in its special bearing upon the disciples and the whole Christian community. Comp. on x. 17 ff. — τότε then, when what is said at ver. 7 will have begun. Differently in Luke xxi. 12 (πρός δέ τούτων), where, though τότε is not in any way further defined (Cremer), we have clearly a correction in order to adapt the expression to the persecutions that in the evangelist's time had already begun. Seeing that the expressions are distinctly different from each other, it is not enough to appeal to the "elasticity" of the τότε
Hoelemann.—ἀποκεκουσθη εὐμάς] spoken generally, not as intimating, nor even presupposing (Scholten), the death of all of them. After παραδώσ. ἐυμάς the current of prophetic utterance flows regularly on, leaving to the hearers themselves to make the necessary distinctions.—καὶ ἔσεσθε μισοῦντες It is a mistake to suppose that we have here a reference to Nero's persecution (proceeding upon an erroneous interpretation of the well-known "odio humani generis" in Tacit. Ann. xv. 44, see Orelli on the passage), because it is the disciples that are addressed; and to regard them as the representatives of Christians in general, or as the sum total of the church (Cremer), would be arbitrary in the highest degree; the discourse does not become general in its character till ver. 10. Comp. 1 Cor. iv. 13.—νῦν πάντων τ. ἐθνῶν] by all nations. What a confirmation of this, in all general respects, is furnished by the history of the apostles, so far as it is known to us! But we are not justified in saying more, and especially when we take into account the prophetic colouring given to our discourse, must we beware of straining the ἐπαγγελματία in order to favour the notion that the expression contains an allusion to the vast and long-continued efforts that would be made to disseminate the gospel throughout the world (Dorner); let us repeat that it is the apostles who are in question here. Comp. x. 17 f., 22.

Ver. 10. Καὶ τότε] and then, when those persecutions will have broken out against you.—σκανδαλίσθονται πολλοί] many will receive a shock, i.e. many Christians will be tempted to relapse into unbelief, see on xiii. 21. For the converse of offendentur in this sense, see ver. 13. Consequence of this falling away: καὶ ἀλλήλων παραδώς.] one another, i.e. the Christian who has turned apostate, him who has continued faithful. What a climax the troubles have reached, seeing that they are now springing up in the very heart of the Christian community itself!

Ver. 11. Besides this ruinous apostasy in consequence of persecution from without, there is the propagation of error by false Christian teachers living in the very bosom of the church itself (comp. vii. 15). These latter should not be more
and precisely defined (Köstlin: "extreme antinomian tendencies;" Hilgenfeld: "those who adhere to Pauline views;" comp. also Weiss, Bibl. Theol. p. 586, ed. 2). The history of the apostolic age has sufficiently confirmed this prediction, Acts xx. 30; 1 John iv. 1.

Ver. 12. And in consequence of the growing prevalence of wickedness (as the result of what is mentioned in vv. 10, 11), the love of the greater number will become cold; that predominance of evil within the Christian community will have the effect of cooling the brotherly love of the majority of its members. The moral degeneracy within the pale of that community will bring about as its special result a prevailing want of charity, that specific contrast to the true characteristic of the Christian life (Gal. v. 6; 1 Cor. xiii. 1 ff.; 1 John iv. 20). For ἀνομία, the opposite of moral compliance with the law of God (= ἀμαρτία, 1 John iii. 4), comp. vii. 23, xiii. 41, xxiii. 28; 2 Cor. vi. 14; 2 Thess. ii. 7. For ψυγεῖω with γ, comp. Lobeck, ad Phryn. p. 318. — τῶν πολλῶν are not the πολλοί mentioned in ver. 10 (Fritzsche), whose love, as that verse informs us, is already changed into hatred, but the multitude, the mass, the great body (Kühner, II. 1, p. 548; Ast, Lex. Plut. III. p. 148) of Christians. In the case of those who were distinguished above the ordinary run of Christians, no such cooling was to take place; but yet, as compared with the latter, they were only to be regarded as ὀλγοι. According to Dorner, vv. 11, 12 apply not to the apostolic age, but to a subsequent stage in the history of the church. But such a view is inconsistent with the numerous testimonies to be met with in the Epistles, with the apprehensions and expectations regarding impending events to which they give expression. Comp. on Gal. i. 4.

Ver. 13. Ὅ δὲ υπομείνας] contrast to what in the σκανδαλισθησ. πολλοί of ver. 10 and the πλανήσ. πολλοίς of ver. 12 is described as apostasy, partly from the faith generally, and partly (ver. 12) from the true Christian faith and life. Comp. x. 22. According to Fritzsche, it is only the persevering in love that is meant, so that the contrast has reference merely to ψυχήσεται, κ.τ.λ. But according to our
interpretation, the contrast is more thorough and better suited to the terms of the passage.—

\[\text{not } \text{perpetuo (Fritzsche), which, as the connection shows (ver. 6), is too indefinite; but: } \text{unto the end, till the last, until the troubles will have come to an end, which, as appears from the context (σωθήσεται), will, in point of fact, be coincident with the second advent. Comp. vv. 30, 31, x. 22. The context forbids such interpretations as: } \text{unto death (Elsner, Kuinoel, Ebrard), until the destruction of Jerusalem (Krebs, Rosenmüller, R. Hofmann), } \text{σωθήσεται} \text{being referred in the latter case to the flight of the Christians to Pella (Eusebius, \text{H. E. iii. 5). Of course ver. 13 describes the } \text{"sanam hominis Christiani dispositionem spirituale mad eschatologiampertinentem" (Dorner), always on the understanding, however, that the second advent is at hand, and that the } \text{"homo Christianus" will live to see it.}

\text{Ver. 14. Having just uttered the words } \text{eis τέλος, Christ now reveals the prospect of a most encouraging state of matters which is immediately to precede and usher in the consummation indicated by this } \text{eis τέλος, namely, the preaching of the gospel throughout the whole world in spite of the hatred and apostasy previously mentioned (vv. 9, 10 ff.); } \text{οἱ οὐδὲν τῶν δεινῶν περιγενήσεται τοῦ κηρύγματος, Euthymius Zigabenus.}\n
\text{The substantial fulfilment of this prediction is found in the missionary labours of the apostles, above all in those of Paul; comp. Acts i. 9; Rom. i. 14, x. 18, xv. 19; Matt. xxviii. 19; Col. i. 23; Clem. 1 Cor. v. — τοῦτο τῷ εὐαγγ.} \text{According to de Wette, the author here (and xxvi. 13) so far forgets himself as to allude to the gospel which he was then in the act of writing. The } \text{τοῦτο} \text{here may be accounted for by the fact that Christ was there and then engaged in preaching the gospel of the Messiah's kingdom, inasmuch as eschatological prediction undoubtedly constitutes an essential part of the gospel. Consequently: } \text{"hoc evangelium, quod nuntio." — } \text{ἐν δὲν τῇ οἰκουμ.} \text{must not be limited to the Roman empire (Luke ii. 1), but should be taken quite generally: } \text{over the whole habitable globe, a sense which is alone in keeping with Jesus' consciousness of His Messianic mission, and with the } \text{τοῖς ἔθεσι which follows.— } \text{eis μαρτυρίου, κ.τ.λ.} \text{in order that}
testimony may be borne before all nations, namely, concerning me and my work, however much they may have hated you for my name's sake. The interpretation of the Fathers: εἰς ἑλεγχον, is therefore substantially in accordance with the context (ver. 9), though there was no need to import into the passage the idea of the condemnation of the heathen, which condemnation would follow as a consequence only in the case of those who might be found to reject the testimony. There are other though arbitrary explanations, such as: "ut nota illis esset pertinacia Judaeorum" (Grotius), or: "ut gentes testemonium dicere possint harum calamitatum et insignis pompa, qua Jesus Messias in has terras reverti debeat" (Fritzsche), or: "ita ut crisiin aut vitae aut mortis adducat" (Dorner). — καὶ τὸ τέλος and then, when the announcement shall have been made throughout the whole world. — τὸ τέλος the end of the troubles that are to precede the Messiah's advent, correlative to ἀρχή, ver. 8. Comp. ver. 6; consequently not to be understood in this instance either as referring to the end of the world (Ebrard, Bleek, Dorner, Hofmann, Lange, Cremer), which latter event, however, will of course announce its approach by catastrophes in nature (ver. 29) immediately after the termination of the dolores Messiac.

Ver. 15. See Wieseler in the Götting. Vierteljahrschr. 1846, p. 183 ff.; Hengstenberg, Christol. III. p. 116 ff. More precise information regarding this τέλος. — οὖν therefore, in consequence of what has just been stated in the καὶ τὸ τέλος ήξει τὸ τέλος. According to Ebrard and Hoelemann, οὖν indicates a resuming of the previous subject (Baemlein, Partik. p. 177; Winer, p. 414 [E.T. 555]): "Jesus ad primam questionem revertitur, præmisso secundae quaestionis responso." But even Ebrard himself admits that Jesus has not as yet made any direct reference to the disciples' first question, ver. 3, accordingly he cannot be supposed to recur to it with a mere οὖν. Wieseler also takes a similar view of οὖν. He thinks that it is used by way of resuming the thread of the conversation, which had been interrupted by the preliminary warning inserted at vv. 4–14. But this conversation, which the disciples had introduced, and in which, moreover, vv. 4–14 are by no means of the nature
of a mere warning, has not been interrupted at all. According to Dorner, ὁ δὲ marks the transition from the eschatological principles contained in vv. 4—14 to the applicatio eorum historica s. prophetica, which view is based, however, on the erroneous assumption that vv. 4—14 do not possess the character of concrete eschatological prophecy. The predictions before us respecting the Messianic woes become more threatening till just at this point they reach a climax.— τὸ βδελυγμα τῆς ἐρμομὼσεως] the abomination of desolation; the genitive denotes that in which the βδελυγμα specifically consists and manifests itself as such, so that the idea, “the abominable desolation,” is expressed by the use of another substantive instead of the adjective, in order to bring out the characteristic attribute in question; comp. Ecclus. xlix. 2; Hengstenberg: the abomination, which produces the desolation. But in Daniel also the ἐρμομωσις is the leading idea. The Greek expression in our passage is not exactly identical with the Septuagint rendering of δαβήθεν εἰς ἔραξιν, Dan. ix. 27 (xi. 31, xii. 11). Comp. 1 Macc. i. 54, vi. 7. In this prediction it is not to Antichrist, 2 Thess. ii. 4 (Origen, Luthardt, Klostermann, Ewald), that Jesus refers; nor, again, is it to the statue of Titus, which is supposed to have been erected on the site of the temple after its destruction (Chrysostom, Theophylact, Euthymius Zigabenus); nor to that of Caligula, which is said (but see Krebs, p. 53) to have been

1 In the Hebrew of the passage referred to in Daniel the words are not intended to be taken together (Havernick, von Lengerke on Dan. ix. 27, Hengstenberg, Christol. III. p. 103 f.). They are, moreover, very variously interpreted; von Lengerke (Hengstenberg), for example: “the destroyer comes over the pinnacles of abomination;” Ewald (Auberlen): “and that on account of the fearful height of abominations;” Wieseler: “and that because of the destructive bird of abomination” (referring to the eagle of Jupiter Olympus, to whom Epiphanes dedicated the temple at Jerusalem, 2 Macc. vi. 2); Hofmann, Weissag. u. Erf. I. p. 309: “and that upon an offensive idol cover” (meaning the veil with which the altar of the idol was covered). My interpretation of the words in the original (ἄγγελος ἐς ἐρμομωσις) is this: the destroyer (comes) on the wing of abominations, and that until, etc. Comp. Keil. Ewald on Matthew, p. 412, takes ἐρμομώσεως as a paraphrase for τὸ ἐρμομώ. The Sept. rendering is probably from such passages as Ps. lvii. 2. For other explanations still, see Hengstenberg, Christol. III. p. 123 ff.; Bleek in the Jahrb. f. D. Theol. 1860, p. 98 ff.
set up within the temple; nor even to the equestrian statue of Hadrian (all which Jerome considers possible), which references would imply a period too early in some instances, and too late in others. It is better, on the whole, not to seek for any more special reference (as also Elsner, Hug, Bleek, Pfeiderer have done, who see an allusion to the sacrilegious acts committed by the zealots in the temple, Joseph. Bell. iv. 6. 3), but to be satisfied with what the words themselves plainly intimate: the abominable desolation on the temple square, which was historically realized in the doings of the heathen conquerors during and after the capture of the temple, though, at the same time, no special stress is to be laid upon the heathen standards detested by the Jews (Grotius, Bengel, Wetstein, de Wette, Ebrard, Wieseler, Lange), to which the words cannot refer. Fritzschel prefers to leave the βδέλυγμα τ. ἔρ. without any explanation whatever, in consequence of the ὁ ἄναγκασθεῖς νοεῖτω, by which, as he thinks, Jesus meant to indicate that the reader was to find out the prophet’s meaning for himself. The above general interpretation, however, is founded upon the text itself; nor are we warranted by Dan. ix. 27 in supposing any reference of a very special kind to underlie what is said. The idea of a desecration of the temple by the Jews themselves (Hengstenberg), or of the corrupt state of the Jewish hierarchy (Weisse, Evangelienfr. p. 170 f.), is foreign to the whole connection. — τὸ ἡγηθὲν διὰ Δαυ. τ. προφ. what has been said (expressly mentioned) by Daniel, not: “which is an expression of the prophet Daniel” (Wieseler); for the important point was not the prophetic expression, but the thing itself indicated by the prophet. Comp. xxii. 31. — On ἔστος, see critical notes, and Kühner, I. p. 677. — ἐν τότῳ ἁγίῳ in the holy place; i.e. not the town as invested by the Romans (so Hoelemann and many older expositors, after Luke xxi. 20), but the place of the temple which has been in question from the very first (ver. 2), and which Daniel has in view in the passage referred to. The designation selected forms a tragic contrast to the βδέλυγμα; comp. Mark xiii. 14: ὅπου οὐ δέι. Others, and among them de Wette and Baumgarten-Crusius
(comp. Weiss on Mark), understand the words as referring to Palestine, especially to the neighbourhood of Jerusalem (Schott, Wieseler), or to the Mount of Olives (Bengel), because it is supposed that it would have been too late to seek to escape after the temple had been captured, and so the flight of the Christians to Pella took place as soon as the war began. The ground here urged, besides being an attempt to make use of the special form of its historical fulfilment in order to correct the prophetic picture itself, as though this latter had been of the nature of a special prediction, is irrelevant, for this reason, that in ver. 16 the words used are not “in Jerusalem,” but év Ἱουδαίᾳ; see on ver. 16. Jesus means to say: When the abomination of desolation will have marred and defaced the symbol of the divine guardianship of the people, then everything is to be given up as lost, and safety sought only by fleeing from Judaea to places of greater security among the mountains.—ό ἀγγελωσκων νοεῖτω] let the reader understand! (Eph. iii. 4). Parenthetical observation by the evangelist, to impress upon his readers the precise point of time indicated by Jesus at which the flight is to take place upon the then impending (not already present, Hug, Bleek) catastrophe. Chrysostom, Euthymius Zigabenus, Paulus, Fritzsche, Kaeuffer, Hengstenberg (Authent. d. Dan. p. 258 ff.), Baumgarten-Crusius, Ewald, ascribe the observation to Jesus, from whose lips, however, one would have expected, in the flow of living utterance, and according to His manner elsewhere, an expression similar to that in xi. 15, xiii. 9, or at least ο ἀκοινον νοεῖτω. We may add that our explanation is favoured by Mark xiii. 14, where τὸ ἡθὲν ἐν τῷ Δαν. τοῦ προφ. being spurious, it is consequently the reader, not of Daniel, but of the gospel, that is meant. Hoelemann incorrectly interprets: “he who has discernment, let him understand it” (alluding to Dan. xii. 11); ἀγγελωσκ. is never used in the New Testament in any other sense than that of to read.

Ver. 16 ff. Apodosis down to ver. 18.—οἱ ἐν τ. Ἱουδα.] means those who may happen to be living in the country of Judaea (John iii. 22), in contradistinction to Jerusalem with its holy place, the abominations in which are to be
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the signal for flight.—μη καταβαινέτω, κ.τ.λ.] Some have conceived the idea to be this: “ne per scalas interiores, sed exteriores descendat,” Bengel (Grotius, Wetstein); or: let him flee over the roofs (over the lower walls, separating house from house, till he comes to the city wall, Michaelis, Kuinoel, Fritzsche, Paulus, Winer, Kaeuffer). Both views may be taken each according to circumstances.—τὰ ἐκ τῆς οἰκίας ἀντοῦ] common attraction for τὰ ἐν τῇ οἰκίᾳ ἐκ τῆς οἰκίας. See Kühner, I. 474, and ad Xen. Mem. iii. 6. 11; Winer, p. 584 [E. T. 784].—ἐν τῷ ἀγρῷ] where, being at work, he has no upper garment with him.—People will have to flee to save their lives (ver. 22); not according to the idea imported by Hofmann: to escape the otherwise too powerful temptation to deny the Lord. This again is decisively refuted by the fact that, in vv. 16–19, it is not merely the disciples or believers who are ordered to flee, but the summons to do so is a general one. What is said with reference to the flight does not assume an individualizing character till ver. 20.

Ver. 19. Αἱ μὲν γὰρ ἔγκυοι οὐ δυνάστοινταί φεύγειν, τῷ φορτίῳ τῆς γαστρὸς βαρύνομεν; οἱ δὲ θηλάζομεν διὰ τὴν πρὸς τὰ τέκνα συμπάθειαν, Theophylact.

Ver. 20. “Iva] Object of the command, and therefore its purport; Mark xiv. 35; Col. i. 9.—μηδὲ σαββάτῳ without ἐν, as in xii. 1; Winer, p. 205 [E. T. 274]. On the Sabbath the rest and the solemnities enjoined by the law, as well as the short distance allowed for a Sabbath-day’s journey (2000 yards, according to Ex. xvi. 29; see Lightfoot on Luke xxiv. 50; Acts i. 12; Schoettgen, p. 406), could not but interfere with the necessary haste, unless one were prepared in the circumstances to ignore all such enactments. Taken by themselves, the words μηδὲ σαββάτῳ seem, no doubt, to be inconsistent with Jesus’ own liberal views regarding the Sabbath (xii. 1 ff.; John v. 17, vii. 22); but he is speaking from the standpoint of His disciples, such a standpoint as they occupied at the time He addressed them, and which was destined to be outgrown only in the course of a later development of ideas (Rom. xiv. 5; Col. ii. 6). As in the case of χειμῶνος, what is here said is simply with a view to everything being
avoided calculated to interfere with their hasty flight. Comp. x. 23.

Ver. 21. Those hindrances to flight are all the more to be deprecated that the troubles are to be unparalleled, and therefore a rapid flight will be a matter of the most urgent necessity.— *ēwς τῶν νῦν* usque ad hoc tempus, Rom. viii. 22. Κόσμου is not to be supplied here (Fritzsche). See, on the other hand, Mark xiii. 19; 1 Macc. ii. 33; Plat. Parm. p. 152 C, Ep. xiii. p. 361 E. On the threefold negative *οὐδὲ οὐ μη*, see Bornemann in the Stud. u. Krit. 1843, p. 109 f. For the expression generally, Plat. Tim. p. 38 A: *οὐδὲ πεσό- θαι ποτὲ οὐδὲ γεγονείναι νῦν οὐδὲ εἰσαύθις ἐσεθαί;* Stallbaum, ad Rep. p. 492 E.

Ver. 22. And unless those days had been shortened, those, namely, of the *Χρήστης* ἐξαλείπτει (ver. 29), etc. This is to be understood of the reduction of the number of the days over which, but for this shortening, the Χρήστης would have extended, not of the curtailing of the length of the day (Fritzsche), —a thought of which Lightfoot quotes an example from Rabbinical literature (comp. the converse of this, Josh. x. 13), which, seeing that there is a considerable number of days, would be to introduce an element of a very extraordinary character into the usual ideas connected with the acceleration of the advent (1 Cor. vii. 29). Rather comp. the similar idea, which in Barnab. iv. is ascribed to Enoch.— *εἰς ωθη* used here with reference to the saving of the life (viii. 25, xxvii. 40, 42, 49, and frequently); Euthymius Zigabenus: *οἷκ ἄν ἰπεξε- φυε τὸν θανάτον.* Hofmann incorrectly explains: saved from denying the Lord.— *πᾶσα σάρξ* every flesh, i.e. every mortal man (see on Acts ii. 16), would not be rescued, i.e. would have perished. Comp. for the position of the negative, Fritzsche, Diss. II. on 2 Cor. p. 24 f. The limitation of *πᾶσα σάρξ* to the Jews and Christians belonging to town or country who are found in immediate contact with the theatre of war, is justified by the context. The *εἰκλεκτοί* are included, but it is not these alone who are meant (Hofmann).— The aorist *ἐκδολοθ* conveys the idea that the shortening was resolved upon in the counsels of the divine compassion (Mark xiii. 20), and its relation to
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the aorist ἐσώθη in the apodosis is this: had the shortening of the period over which the calamities were to extend not taken place, this would have involved the utter destruction of all flesh. The future κολοβωθήσετι. again conveys the idea that the actual shortening is being effected, and therefore that the case supposed, with the melancholy consequences involved in it, has been averted.— διὰ δὲ τούς ἐκλεκτούς [for sake of the chosen (for the Messianic kingdom), in order that they might be preserved for the approaching advent. That in seeking to save the righteous, God purposely adopts a course by which He may save others at the same time, is evident from Gen. xviii. 13 ff. But the ἐκλεκτοί (see on xxii. 14) are those who, at the time of the destruction of the capital, are believers in Christ, and are found persevering in their faith in Him (ver. 13); not the future crediti as well (Jahn in Bengel's Archiv. II. 1; Schott, Opusc. II. p. 205 ff.; Lange, following Augustine, Calovius), which latter view is precluded by the εὐθέως of ver. 29. — There is a certain solemnity in the repetition of the same words κολοβ. αἱ ἡμέραι ἐκεῖναι. Ebrard lays stress upon the fact, as he supposes, that our passage describes a calamity "cui finis sit imponendus, et quae ab aetate paulo saltem feliciore sit excipienda," and accordingly infers that the idea of the immediate end of the world is thereby excluded. But the aetas paulo saltem felicior, or the supposition that there is any interval at all between the θλίψις μεγάλη and ver. 29, is foreign to the text; but the end of the above-mentioned disaster is to take place in order that what is stated at ver. 29 may follow it at once.

Ver. 23 ff. Τότε] then, when the desolation of the temple and the great θλίψις shall have arrived, false Messiahs, and such as falsely represent themselves to be prophets, will again come forward and urge their claims with greater energy than ever, nay, in the most seductive ways possible. Those here referred to are different from the pretenders of ver. 4 f. The excitement and longing that will be awakened in the midst of such terrible distress will be taken advantage of by impostors with pretensions to miracle-working, and then how dangerous they will prove! By such early expositors as Chrysostom and
those who come after him, ver. 23 was supposed to mark the transition to the subject of the advent, so that τότε would pass over the whole period between the destruction of Jerusalem and the second advent; while, according to Ebrard (comp. Schott), the meaning intended by Jesus in vv. 23, 24 is, that after the destruction of the capital, the condition of the church and of the world, described in vv. 4–14, "in posterum quoque mansurum esse." Such views would have been discarded if due regard had been paid to the τότε by which the point of time is precisely defined, as well as to the circumstance that the allusion here is merely to the coming forward of false Christs and false prophets. Consequently we should also beware of saying, with Calovius, that at this point Christ passes to the subject of His adventus spiritualis per evangelium. He is still speaking of that period of distress, ver. 21 f., which is to be immediately followed, ver. 29, by the second advent.—ψευδοχριστοί] those who falsely claim to be Messiah; nothing is known regarding the historical fulfilment of this. Jonathan (Joseph. Bell. vii. 11. 3) and Barcochba (see on ver. 5) appeared at a later period.—ψευδοφράγματα] according to the context, not Christian teachers (ver. 11), in the present instance, but such as pretended to be sent by God, and inspired to speak to the people in the season of their calamity,—deceivers similar to those who had tried to impose upon their fellow-countrymen during the national misfortunes of earlier times (Jer. xiv. 14, v. 13, vi. 13, viii. 10). Comp. Joseph. Bell. ii. 13. 4: πλάνοι γὰρ ἀνθρώποι καὶ ἀπατώντες προσ- χήματι θειασμοῦ νεωτερισμοῦ καὶ μεταβολῆς πραγματευόμενοι, δαιμονῶν τὸ πλῆθος ἀνεπείθου, κ.τ.λ. Others suppose that the reference is to such as sought to pass for Elijah or some other prophet risen from the dead (Kuinoel), which would scarcely agree with the use of a term so general as the present; there are those also who think it is the emissaries of the false Messiahs who are intended (Grotius).—δόσουσι] not: promise (Kypke, Krebs), but: give, so as to suit the idea involved in σημεῖα. Comp. xii. 39; Deut. xiii. 1. — On σημεῖα καὶ τέρατα, between which there is no material difference, see on Rom. xv. 19. Miracles may also be performed by Satanic agency,
2 Thess. ii. 9. — ὅστε πλανηθῆναι (see critical notes): so that the very elect may be led astray (Kühner, II. 2, p. 1005) if possible (εἰ δυνατὸν: si fieri possit; "conatus summus, sed tamen irritus," Bengel). — Ver. 25. Διαμαρτύρεται ἐξασφαλιζόμενος, Euthymius Zigabenus. Comp. John xiv. 29.

Ver. 26. Οὐν] according to the tenor of this my prediction. Ver. 26 does not stand to ver. 23 in the relation of a strange reduplication (Weiss), but as a rhetorical amplification which is brought to an emphatic close by a repetition of the μὴ πιστεύσητε of ver. 23. — ἐστί] the Messiah, ver. 23. — ἐν τοῖς ταμελίοις] the article is to be taken demonstratively, while the plural denotes the inner rooms of a house. According to Frötscher, we have here the categorical plural (see on ii. 20): "en, ibi est locorum, quae conclavia appellantur." That would be too vague a pretence. The phraseology here made use of: in the wilderness—in the inner rooms of the house—is simply apocalyptic imagery. "Ultra de deserto et penetralibus quaerere non est sobrii interpretis," Maldonatus.

Ver. 27. Reason why they were not to listen to such assertions. The advent of the Messiah will not be of such a nature that you will require to be directed to look here or look there in order to see him; but it will be as the lightning, which, as soon as it appears, suddenly announces its presence everywhere; οὐ̂ν ἐσταὶ ἡ παροσβία ἐκεῖνη, ὡμοὶ πανταχοῦ φανομένη διὰ τὴν ἐκλάμψιν τῆς δόξης, Chrysostom. Not as though the advent were not to be connected with some locality or other upon earth, or were to be invisible altogether (R. Hofmann); but what is meant is, that when it takes place, it will all of a sudden openly display itself in a glorious fashion over the whole world. Ebrard (comp. Schott) is wrong in supposing that the point of comparison lies only in the circumstance that the event comes suddenly and without any premonition. For certainly this would not tend to show, as Jesus means to do, that the assertion: he is in the wilderness, etc., is an unwarrantable pretence.

Ver. 28. Confirmation of the truth that the advent will announce its presence everywhere, and that from the point of view of the retributive punishment which the coming One
will be called upon everywhere to execute. The emphasis of this figurative adage is on ὅπου ἐὰν ἄν and ἐκεῖ: "Wherever the carcase may happen to be, there will the eagles be gathered together,"—on no spot where there is a carcase will this gathering fail, so that, when the Messiah shall have come, He will reveal Himself everywhere in this aspect also (namely, as an avenger). Such is the sense in which this saying was evidently understood as early as the time of Luke xvii. 37.

The carcase is a metaphorical expression denoting the spiritually dead (viii. 22; Luke xvi. 24) who are doomed to the Messianic ἀπώλεια, while the words συναχθοῦνται (namely, at the advent) οἱ ἄγγελοι convey the same idea as that expressed in xiii. 41, and which is as follows: the angels, who are sent forth by the Messiah for the purpose, συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκέπασμα, καὶ βαλοῦσιν αὐτοὺς ἐἰς τὴν κάμψας τοῦ πυρός, the only difference being, that in our passage the prophetic imagery depicting the mode of punishment is not that of consuming by fire, and that for the simple reason that the latter would not harmonize with the idea of the carcase and the eagles (Bleek, Luthardt, Auberlen). Others (Lightfoot, Hammond, Clericus, Wolf, Wetstein) have erroneously supposed that the carcase alludes to Jerusalem or the Jews, and that the eagles are intended to denote the Roman legions with their standards (Xen. Anab. i. 10. 12; Plut. Mar. 23). But it is the advent that is in question; while, according to vv. 23–27, ὅπου ἐὰν ἄν cannot be taken as referring to any one particular locality, so that Hoelemann is also in error, inasmuch as, though he interprets the eagles as representing the Messiah and His angel-hosts, he nevertheless understands the carcase to mean Jerusalem as intended to form the central scene of the advent. It is no less mistaken to explain the latter of "the corpses of Judaism" (Hilgenfeld), on the ground that, as Keim also supposes, Christ means to represent Himself "as Him who is to win the spoils amid the physical and moral ruins of Israel." According to Cremer, the carcase denotes the anti-Messianic agitation previously described, which is destined to be suppressed and punished by the imperial power (the eagles). This view is erroneous;
for, according to ver. 27, the σωάθ. οἱ ἄρτοι can only represent the παρουσία τ. νεοῦ τ. ἀνθρ. Fritzsche and Fleck, p. 384: "ubi Messias, ibi homines, qui ejus potestatis futuri sint" (οἱ ἐκλεκτοὶ, ver. 31). Similarly such early expositors as Chrysostom (who thinks the angels and martyrs are intended to be included), Jerome, Theophylact (ὁσπέρ ἐπὶ νεκρὸν σῶμα συνάγωνται δεξῶν οἱ ἄρτοι, οὕτω καὶ ἐνα ἀν εἶ ὁ Χριστός, ἐλεύσονται πάντες οἱ ἄγιοι), Euthymius Zigabenus, Münster, Luther, Erasmus ("non deerton capiti sua membra"), Beza, Calvin, Clarius, Zeger, Calovius, Jansen. But how inappropriate and incongruous it would be to compare the Messiah (who is conceived of as τροφῆ πνευματική, Euthymius Zigabenus) to the carcase; which is all the more offensive when, with Jerome, πτώμα is supposed to contain a reference to the death of Jesus—a view which Calvin rejected. Wittichen in the Jahrb. f. D. Theol. 1862, p. 337, reverses the subjects of comparison, and takes the carcase as representing the Israelitish ἐκλεκτοί, and the eagles as representing the Messiah. But this interpretation is likewise forbidden by the incongruity that would result from the similitude of the carcase so suggestive of the domain of death, as well as by that universal character of the advent to which the context bears testimony. With astonishing disregard of the context, Kaueffer observes: "μὴ πυτεύσητε, sc. ills, nam ubi materies ad praedandum, ibi praedatores avidi, h. e. nam in fraudem vestram erit." On the question as to whether πτώμα without a qualifying genitive be good Greek, see Lobeck, ad Phryn. p. 375. — οἱ ἄρτοι are the carrion-kites (vultur percnpterus, Linnaeus) which the ancients regarded as belonging to the eagle species. See Plin. N. H. x. 3; Aristot. ix. 22. For the similitude, comp. Job xxxix. 30; Hos. viii. 1; Hab. viii. 1; Prov. xxx. 17; Ezek. xxxix. 17.

Ver. 29. Here follows the second portion of the reply of Jesus, in which He intimates what events, following at once on the destruction of Jerusalem, are immediately to precede His second coming (vv. 29–33); mentioning at the same time, that however near and certain this latter may be, yet the day and hour of its occurrence cannot be determined, and
that it will break unexpectedly upon the world (vv. 34-41); this should certainly awaken men to watchfulness and preparedness (vv. 42-51), to which end the two parables, xxv. 1-30, are intended to contribute. The discourse then concludes with a description of the final judgment over which the coming one is to preside (xxv. 31-46). — ἐφθάσας δὲ μετὰ τ. Ὠλίψιν τῶν ἡμερ. ἔκ.] but immediately after the distress of those days, immediately after the last (τὸ τέλος) of the series of Messianic woes described from ver. 15 onwards, and the first of which is to be coincident with the destruction of the temple. For τῶν ἡμερ. ἐκείνων, comp. vv. 19, 22; and for Ὠλίψιν, ver. 21. Ebrard's explanation of this passage falls to the ground with his erroneous interpretation of vv. 23, 24, that explanation being as follows: immediately after the unhappy condition of the church (vv. 23-28), a condition which is to continue after the destruction of Jerusalem,—it being assumed that the ἐφθάσας involves the meaning: "nullis aliis intercedentibus indicis." It may be observed generally, that a whole host of strange and fanciful interpretations have been given here, in consequence of its having been assumed that Jesus could not possibly have intended to say that His second advent was to follow immediately upon the destruction of Jerusalem. This assumption, however, is contrary to all exegetical rule, considering that Jesus repeatedly makes reference elsewhere (see also ver. 34) to His second coming as an event that is near at hand. Among those interpretations may also be classed that of Schott (following such earlier expositors as Hammond and others, who had already taken ἐφθάσας in the sense of suddenly), who says that Matthew had written δικαίως, subito, but that the translator (like the Sept. in the case of Job v. 3) had rendered the expression "minus accurate" by ἐφθάσας. This is certainly a wonderful supposition, for the simple reason that the δικαίως itself would be a wonderful expression to use if an interval of a thousand years was to intervene. Bengel has contributed to promote this view by his observation that: "Nondum erat tempus revelandi totam seriem rerum futurarum a vastatione Hieros. usque ad consumptionem seculi," and by his paraphrase of the passage:
“De iis, quae post pressuram dierum illorum, delendae urbis Jerusalem, evenient proximum, quod in praesentii pro mea conditione commemorandum et pro vestra capacitate expectandum venit, hoc est, quod sol obscurabitur,” etc. Many others, as Wetstein, for example, have been enabled to dispense with gratuitous assumptions of this sort by understanding ver. 29 ff. to refer to the destruction of Jerusalem, which is supposed to be described therein in the language of prophetic imagery (Kuinoel), and they so understand the verse in spite of the destruction already introduced at ver. 15. In this, however, they escape Scylla only to be drawn into Charybdis, and are compelled to have recourse to expedients of a still more hazardous kind in order to explain away the literal advent,1 which is depicted in language as clear as it is sublime. And yet E. J. Meyer again interprets vv. 29–34 of the destruction of Jerusalem, and in such a way as to make it appear that the prediction regarding the final advent is not introduced till ver. 35. But this view is at once precluded by the fact that in ver. 35 ὅσον ἔγινεν κ. ἐγὼ παρελθοντες cannot be regarded as the leading idea, the theme of what follows, but only as a subsidiary thought (v. 18) by way of background for the words οἱ δὲ λόγου μου οὐ κ. ἐγὼ παρελθ. immediately after (observe, Christ does not say οἱ γὰρ λόγου, κ.τ.λ., but οἱ δὲ λόγου, κ.τ.λ.). Hoelemann, Cremer, Auberlen are right in their interpretation of εἰδέως, but wrong in regarding the time of the culmination of the heathen power—an idea imported from Luke xxi. 24—as antecedent to the period indicated by εἰδέως. Just as there are those who seek to dispose of the historical difficulty connected with εἰδέως by twisting the sense of what precedes, and by an importation from Luke xxi. 24, so Dorner seeks to dispose of it by twisting the sense of what comes after.—ὁ ἐλισιος σκοτις θ., κ.τ.λ.] Description of the great catastrophe in the heavens which is to precede the

1 Comp. the Old Testament prophecies respecting the day of the coming of Jehovah, Isa. xiii. 9 ff., xxxiv. 4, xcv. 21; Jer. iv. 23 f.; Ezek. xxxii. 7 f.; Hag. ii. 6 f.; Joel ii. 10, iii. 3 f., iv. 15; Zeph. i. 15; Hag. ii. 21; Zech. xiv. 6, etc., and the passages from Rabbinical writers in Bertholdt, Christol. § 12; Gfröer, Gesch. d. Urchrist. I. 2, pp. 195 ff., 219 ff.
second advent of the Messiah. According to Dorner, our passage is intended as a prophetic delineation of the fall of heathenism, which would follow immediately upon the overthrow of Judaism; and, accordingly, he sees in the mention of the sun, moon, and stars an allusion to the nature-worship of the heathen world, an idea, however, which is refuted at once by ver. 34; see E. J. Meyer, p. 125 ff.; Bleek, p. 356; Hofmann, p. 636; Gess, p. 136. Ewald correctly interprets: "While the whole world is being convulsed (ver. 29, after Joel iii. 3 f.; Isa. xxxiv. 4, xxiv. 21), the heaven-sent Messiah appears in His glory (according to Dan. vii. 13) to judge," etc.—οἱ ἀστέρες πεσοῦνται, κ.τ.λ.] Comp. Isa. xxxiv. 4. To be understood literally, but not as illustrative of sad times (Hengstenberg on the Revelation; Gerlach, letzte Dinge, p. 102); and yet not in the sense of falling-stars. (Fritzsche, Kuinoel), but as meaning: the whole of the stars together. Similarly in the passage in Isaiah just referred to, in accordance with the ancient idea that heaven was a firmament in which the stars were set for the purpose of giving light to the earth (Gen. i. 14). The falling of the stars (which is not to be diluted, with Bengel, Paulus, Schott, Olshausen, Baumgarten-Crusius, Cremer, following the Greek Fathers, so as to mean a mere obscuration) to the earth—which, in accordance with the cosmical views of the time, is the plain and natural sense of εἰς τὴν γῆν (see Rev. vi. 13)—is, no doubt, impossible as an actual fact, but it need not surprise us to see such an idea introduced into a prophetic picture so grandly poetical as this is,—a picture which it is scarcely fair to measure by the astronomical conceptions of our own day.—αἱ δυνάμεις τῶν οὐρανῶν σαλευθ.] is usually explained of the starry hosts (Isa. xxxiv. 4, xl. 26; Ps. xxxiii. 6; Deut. iv. 19; 2 Kings xvii. 16, etc.), which, coming as it does after οἱ ἀστέρες πεσοῦνται, would introduce a tautological feature into the picture. The words should therefore be taken in a general sense: the powers of the heavens (the powers which uphold the heavens, which stretch them out, and produce the phenomena which take place in them, etc.) will be so shaken as to lose their usual stability.
Comp. Job xxvi. 11. The interpretation of Olshausen, who follows Jerome, Chrysostom, Euthymius Zigabenus, in supposing that the trembling in the world of angels is referred to (Luke ii. 13), is inconsistent not merely with σαλευθήσα, but also with the whole connection which refers to the domain of physical things. For the plural τῶν οὐρανῶν, comp. Ecclus. xvi. 16.—This convulsion in the heavens, previous to the Messiah's descent therefrom, is not as yet to be regarded as the end of the world, but only as a prelude to it; the earth is not destroyed as yet by the celestial commotion referred to (ver. 30). The poetical character of the picture does not justify us in regarding the thing so vividly depicted as also belonging merely to the domain of poetry,—all the less that, in the present case, it is not political revolutions (Isa. xiii. 10, xxxiv. 4; Ezek. xxxii. 7 f.; Joel iii. 3 f.) that are in view, but the new birth of the world, and the establishment of the Messiah's kingdom.

Ver. 30. Καὶ τότε] and then, when what is intimated at ver. 29 shall have arrived.—φανήσεται] universally, and so not visible merely to the elect (Cremer), which would not be in keeping with what follows.—τὸ σημεῖον τοῦ νεοῦ τ. ἀνθρώπ.] accordingly the sign inquired about in ver. 3, that phenomenon, namely, which is immediately to precede the coming Messiah, the Son of man of Dan. vii. 13, and which is to indicate that His second advent is now on the point of taking place, which is to be the signal of this latter event. As Jesus does not say what this is to be, it should be left quite indefinite; only this much may be inferred from what is predicted at ver. 29 about the darkening of the heavenly bodies, that it must be of the nature of a manifestation of light, the dawning of the Messianic δόξα which is perhaps to go on increasing in brilliancy and splendour until the Messiah Himself steps forth from the midst of it in the fulness of His glory. There is no foundation for supposing, with Cyril, Hilary, Chrysostom, Augustine, Jerome, Erasmus, that the allusion is to a cross appearing in the heavens; with Hebart, that it is to the rending of heaven or the appearing of angels; with Fleck and Olshausen, that it is to the star of the Messiah (Num. xxiv. 17);
simply Bleek, though rather more by way of conjecture. Following the older expositors, Fritzsche, Ewald, Hengstenberg, R. Hofmann understand the coming Messiah Himself: "miraculum, quod Jesus revertens Messias oculis objiciet" (accordingly, taking τοῦ ὑλὸς τ. ἀνθρ. as a genitive of subject; while Wolf, Storr, Weiss, Bibl. Theol. p. 56, ed. 2, assume it to be a genitive of apposition). This view is inconsistent not only with what follows, where the words καὶ δψουται τὸν ὑλόν, κ.τ.λ. evidently point to something still farther in the future, and which the σημεῖον serves to introduce, but also with the question of the disciples, ver. 3. R. Hofmann thinks that the reference is to that apparition in the form of a man which is alleged to have stood over the holy of holies for a whole night while the destruction of the capital was going on. A legendary story (chronicled by Ben-Gorion); and it may be added that what is said, vv. 29–31, certainly does not refer to the de­struction of Jerusalem, after which event Hofmann supposes our evangelist to have written. Lastly, some (Schott, Kuinoel) are even of opinion that σημεῖον does not point to any new and special circumstance at all—to anything beyond what is contained in ver. 29; but the introduction of the sequel by τότε is decidedly against this view. — καὶ τότε] a new point brought forward: and then, when this σημεῖον has been displayed. — κόψουται] Comp. Zech. xii. 10; Rev. i. 7; with what a totally different order of things are they now on the point of being confronted, what a breaking up and subversion of all the previous relationships of life, what a separation of elements hitherto mingled together, and what a deciding of the final destinies of men at the judgment of the old and the ushering in of the new αἰών! Hence, being seized with terror and anguish, they will mourn (see on xi. 17). The sorrow of repentance (Dorner, Ewald) is not to be regarded as excluded from this mourning. There is no adequate reason to suppose, with Ewald, that, in the collection of our Lord’s sayings (the λογία), δψουται probably occurred twice here, and that it was reserved for the last redactor of those sayings to make a play upon the word by substituting κόψουται. — ἐρχόμενον, κ.τ.λ.] as in Dan. vii. 13. — μετὰ δυνάμ. κ. δόξ.
This great power and majesty will also be displayed in the accompanying angel-hosts, ver. 31. The θάσαι αἱ φυλαὶ τῆς γῆς are not: "ονήμες οἰκογενείων Ἰουδαίων" (Kuinoel), as those who explain ver. 29 ff. of the destruction of Jerusalem must understand the words, but: all the tribes of the earth.


Ver. 31. Καὶ ἀποστέλεται] And He will send forth, i.e. from the clouds of heaven, 1 Thess. iv. 16, 17.—τῶν ἀγγέλων αὐτοῦ] the angels specially employed in His service.—μετὰ σάλπιγγος φωνῆς μεγάλης] with (having as an accompaniment) a trumpet of a loud sound. The second genitive qualifies and is governed by the first; see Buttmann, Neut. Gr. p. 295 [E. T. 343]. The idea is not that the individual angels blow trumpets, but what is meant (Isa. xxvii. 13) is the last trumpet (1 Cor. xv. 52), the trumpet of God (1 Thess. iv. 16), which is sounded while the Messiah is sending forth the angels. The resurrection of believers is also to be understood as taking place on the sound of this trumpet being heard (1 Cor. as above; 1 Thess. as above).—ἐπισυνάξονται] gather together (xxiii. 27; 2 Thess. ii. 1; 2 Macc. i. 27, ii. 18), namely, toward the place where He is in the act of appearing upon earth. This gathering together of the elect, which is to be a gathering from every quarter (comp. Rev. i. 7), and from the whole compass of the earth, is an act and accompaniment of the second advent (in answer to Cremer’s distinction, see Hoelemann, p. 171). But the ἀρπάξεσθαι εἰς ἀέρα, to meet the Lord as He approaches (1 Thess. iv. 17), is to be regarded as taking place after this gathering together has been effected. —τοῖς ἐκλεκτοῖς αὐτοῦ] the elect belonging to Him (chosen by God for the Messianic kingdom, as in ver. 22). Comp. Rom. i. 6.—经过极尽宙的两端] ad extremitates coelorum usque ad extremitates eorum, i.e. from one horizon to the other (for οὐρανόν without the article, see Winer, p. 115 [E. T. 150]), therefore from the whole earth (ver. 14), on which the extremities of the sky seem to rest. Deut. iv. 32, xxx. 4; Ps. xix. 7.—As showing the exegetical abuses to which this grand passage has been subjected, take the following, Lightfoot: "emittet filius homines ministros suos cum tuba evan-
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gelica," etc.; Kuinoel (comp. Wetstein): "in tanta calamitate Judaeis, adversariis religionis Christianae, infligenda, ubivis locorum Christi sectatores per dei providentiam illaei servabantur," etc.; Olshausen: he will send out men armed with the awakening power of the Spirit of God, for the purpose of assembling believers at a place of safety. This is substantially the view of Köstlin also.—It may be observed, moreover, that this passage forbids the view of Kostlin, p. 26, that our Gospel does not contain a specifically Christian, but merely an ethical universalism (as contrasted with Jewish obduracy). See, on the other hand, especially viii. 11, xxii. 9 f., xxv. 31 ff., xxviii. 19, etc.

Ver. 32 f. Cheering prospect for the disciples in the midst of those final convulsions—a prospect depicted by means of a pleasing scene taken from nature. The understanding of this passage depends on the correct interpretation (1) of τὸ θέρος, (2) of πάντα παῦτα, and also (3) on our taking care not to supply anything we choose as the subject of ἐγγὺς ἐστὶν ἐπὶ θύραις. — δε is simply μεταβατικὸν. — ἀπὸ τῆς συκῆς] the article is generic; for ἀπό, comp. on xi. 29. From the fig-tree, i.e. in the case of the fig-tree, see the parable (τὴν παραβολήν) that is intended for your instruction in the circumstances referred to. For the article conveys the idea of your similitude; here, however, παραβολή means simply a comparison, παράδειγμα. Comp. on xiii. 3. — καὶ τὰ φύλλα ἐκφύη] and puts forth the leaves (the subject being ἰδὼν κλάδος). Matthaei, Fritzsche, Lachmann, Bleek, on the authority of E F G H K M V Δ, Vulg. It., write ἐκφυή, taking it as an aorist, i.e. et folia edita fuerint (see, in general, Kühner, I. p. 930 f.). But in that case what would be the meaning of the allusion to the branches recovering their sap? Further, it is only by taking κ. τ. φ. ἐκφύη as present that the strictly definite element is brought out, namely: when the κλάδος is in the act of budding.—τὸ θέρος] is usually taken in the sense of aetas, after the Vulgate. But, according to the correct interpretation of πάντα παῦτα, summer would be too late in the present instance, and too indefinite; nor would it be sufficiently near to accord with ἐγγὺς ἐστὶν ἐπὶ θύραις. Hence
it is better to understand the harvest (equivalent to ἑρμομός, Photius, p. 86, 18) as referred to, as in Prov. xxvi. 1; Dem. 1253. 15, and frequently in classical writers; Jacobs, ad Anthol. VIII. p. 357. Comp. also Ebrard, Keim. It is not, however, the fig-harvest (which does not occur till August) that is meant, but the fruit-harvest, the formal commencement of which took place as early as the second day of the Passover season.—οὕτω κ. ἴμείς] so understand ye also. For the preceding indicative, γινώσκετε, expressed what was matter of common observation, and so, in a way corresponding to the observation referred to, should (γινώσκ. imperative) the disciples also on their part understand, etc.—δέ αν ὢν ἔητε πάντα ταῦτα] when ye will have seen all this. It is usual to seek for the reference of πάντα ταῦτα in the part of the passage before ver. 29, namely, in what Jesus has just foretold as to all the things that were to precede the second coming. But arbitrary as this is, it is outdone by those who go the length of merely picking out a few from the phenomena in question, in order to restrict the reference of πάντα ταῦτα to them; as, for example, the incrementa malignitatis (Ebrard), or the cooling of love among believers, the preaching to the Gentiles, and the overthrow of Jerusalem (Gess). If we are to take the words in their plain and obvious meaning (ver. 8), πάντα ταῦτα can only be understood to refer to what immediately precedes, therefore to what has been predicted, from that epoch-making ver. 29 on to ver. 31, respecting the σημεῖον of the Son of man, and the phenomena that were to accompany the second coming itself. When they shall have seen all that has been announced, vv. 29–31, they are to understand from it, etc.—δέ ἐγγύς ἐστίν ἐπὶ θύραις] To supply a subject here is purely arbitrary; the Son of man has been supposed by some to be understood (Fritzsche, de Wette, Hofmann, Bleek, Weiss, Gess); whereas the subject is τὸ θέρος, which, there being no reason to the contrary, may also be extended to ver. 33. This θέρος is neither the second coming (Cremer), nor the judgment (Ebrard), nor the kingdom of God generally (Olshausen, Auberlen), nor even the diffusion of Christianity (Schott), but simply the harvest, understanding
it, however, in the higher Messianic sense symbolized by the natural harvest (Gal. vi. 9; 2 Cor. ix. 6), namely, the reception in the Messianic kingdom of that eternal reward which awaits all true workers and patient sufferers. That is the joyful (Isa. ix. 2) and blessed consummation which the Lord encourages His disciples to expect immediately after the phenomena and convulsions that are to accompany His second advent. — On ἐπὶ θάραξι without the article, see Bornemann, ad Xen. Cyr. i. 3. 2; and for the plural, see Kühner, II. 1, p. 17.

Ver. 34. Declaration to the effect that all this is to take place before the generation then living should pass away. The well-nigh absurd manner in which it has been attempted to force into the words ἡ γενέσει αὐτή such meanings as: the creation (Maldonatus), or: the human race (Jerome), or: the Jewish nation (Jansen, Calovius, Wolf, Heumann, Storr, Dorner, Hebart, Aubelen; see, on the other hand, on Mark xiii. 30), or: "the class of men consisting of my believers" (Origen, Chrysostom, Theophylact, Euthymius Zigabenus, Clarinus, Paulus, Lange), resembles the unreasonable way in which Ebrard, following up his erroneous reference of πάντα ταῦτα (see on ver. 33), imports into the saying the idea: inde ab ipsorum (discipulorum) aetate omnibus ecclesiis temporibus inter-futura, an imaginary view which passages like x. 23, xvi. 28, xxiii. 39, should have been sufficient to prevent. This also in opposition to the interpretation of Cremer: "the generation of the elect now in question," and that of Klostermann: "the (future) generation which is to witness those events," both of which are foreign to the sense. Comp. xxiii. 36.—The πάντα ταῦτα is the same as that of ver. 33, and therefore denoting neither the mere prognostics of the second advent, or, to be more definite, "the taking away of the kingdom from Israel" (Gess), nor specially the destruction of Jerusalem (Schott, E. J. Meyer, Hoelemann, Bäumlein in Klaiber's Stud. I. 3, p. 41 ff.). That the second advent itself is intended to be included, is likewise evident from ver. 36, in which the subject of the day and hour of the advent is introduced.

Ver. 35. With the preceding πάντα ταῦτα γένηται will
commence the passing away of the fabric of the world as it now exists (2 Pet. iii. 7, 8); but what I say (generally, though with special reference to the prophetic utterances before us) will certainly not pass away, will abide as imperishable truth (v. 18). The utterance which fails of its accomplishment is conceived of as something that perishes (Addit. Esth. vii. 2), that ceases to exist. Comp. ἐκπίπτεων, Rom. ix. 6.

Ver. 36. The affirmation of ver. 34, however, does not exclude the fact that no one knows the day and hour when the second advent, with its accompanying phenomena, is to take place. It is to occur during the lifetime of the generation then existing, but no one knows on what day or at what hour within the period thus indicated. Accordingly it is impossible to tell you anything more precise in regard to this than what is stated at ver. 34. — εἴ μὴ ὁ πατ. μου μόνος] This reservation on the part of the Father excludes even the incarnate Son (Mark xiii. 32). The limitation implied in our passage as regards the human side of our Lord's nature is to be viewed in the same light as that implied in xx. 23. See, besides, on Mark xiii. 32.

Vv. 37–39. But (ὅτι, introducing an analogous case from an early period in sacred history) as regards the ignorance as to the precise moment of its occurrence, it will be with the second coming as it was with the flood. — ἡσαυ...τρώγοντες] not for the imperfect, but to make the predicate more strongly prominent. Comp. on vii. 29. τρώγεω means simply to eat (John vi. 54–58, xiii. 18), not devouring like a beast (Beza, Grotius, Cremer), inasmuch as such an unfavourable construction is not warranted by any of the matters afterwards mentioned. — γαμούντεσ κ. ἐκγαμ.] uxores in matrimonium ducentes et filias collocantes, descriptive of a mode of life without concern, and without any foreboding of an impending catastrophe. — καὶ οὐκ ἔγνωσαν] The "it" (see Nägelsbach, Iliad, p. 120, ed. 3) to be understood after ἔγνωσαν is the flood that is so near at hand. Fritzsche's interpretation: "quod debeat intelligere" (namely, from seeing Noah build the ark), is arbitrary. The time within which it may be affirmed with certainty that the second
advent will suddenly burst upon the world, cannot be supposed to refer to that which intervenes between the destruction of Jerusalem and the advent, a view precluded by the εὐθέως of ver. 29. That period of worldly unconcern comes in just before the final consummation, ver. 15 ff., whereupon the advent is immediately to follow (vv. 29–32). This last and most distressing time of all, coupled with the advent immediately following it, forms the terminus ante quem, and corresponds to the πρὸ τοῦ κατακλυσμοῦ of the Old Testament analogy. — ἐν ἡμέρᾳ ἡ without repeating the preposition before (John iv. 54). Comp. Xen. Anab. v. 7. 17, and Kühner on the passage; Winer, p. 393 [E. T. 524 f.]; Stallbaum, ad Plat. Apol. p. 27 D. Comp. ver. 50.

Vv. 40, 41. Τότε] then, when the second advent will have thus suddenly taken place. — παραλαμβάνεται is taken away, namely, by the angels who are gathering the elect together, ver. 31. The use of the present tense here pictures what is future as though it were already taking place. But had this referred to the being caught up in the clouds, mentioned 1 Thess. iv. 17 (Theophylact, Euthymius Zigabenus, Jansen), ἀναλαμβάνεται would have been used instead. — ἀφεται is left, expressing οὐ παραλαμβάνεται in its positive form. Comp. xxiii. 38, xv. 14; Soph. O. R. 599. It is tantamount to saying: away! thou art not accepted. To understand the terms as directly the opposite of each other in the following sense: the one is taken captive, the other allowed to go free (Wetstein, Kuinoel), is grammatically wrong (παραλαμβ. cannot, when standing alone, be taken as equivalent to bello capere, although it is used to denote the receiving of places into surrender, in deditionem accipere, Polyb. ii. 54. 12, iv. 63. 4, iv. 65. 6), and does violence to the context to suit the exigencies of the erroneous reference to the destruction of Jerusalem. Rather compare John xiv. 3. It is no doubt admissible to interpret the expression in the hostile sense: the one is seized (Polyb. iii. 69. 2; similarly Baumgarten-Crusius) or carried off (iv. 5, 8; Num. xxiii. 27; 1 Macc. iii. 37, iv. 1), namely, to be punished. But the ordinary explanation harmonizes better with the reference to ver,
31, as well as with the subsequent parable, ver. 45 ff., where the πιστὸς δοῦλος is first introduced.—δύο ἀλήθουσαι, κ.τ.λ.] of two who grind at the mill, one will, etc. For the construction, in which, by means of a μετάβασις ἀπὸ δὸλου εἰς μέρη, the plural-subject is broken up into two separate persons, comp. Hom. Π. vii. 306 f.: τῶ δὲ διακριθέντε, ὁ μὲν μετὰ λαδὼν Ἀχαϊῶν ἑ, ὁ δὲ ἕς Τρώων ὀμαδὸν κλε. Plat. Phaedr. p. 248 A, al.; see Dissen, ad Pind. Ol. viii. 37; also ad Dem. de cor. p. 237 f. If we were to adopt the usual course of supplying ἔσονται from ver. 40, we would require to translate as follows: two will be grinding at the mill. But this supplying of ἔσονται is not at all necessary; as may be gathered from the annexing of the participle, we have in this other case, ver. 41, just a different mode of presenting the matter.—ἀλήθουσαι] the hard work usually performed by the lower order of female slaves (Ex. xi. 5; Isa. xlvii. 2; Job xxxi. 10; Eccles. xii. 3), and such as is still performed in the East by women, either singly or by two working together (Rosenmüller, Morgenl. on Ex. xi. 5; and on the present passage, Robinson, Paläst. II. p. 405 f.). A similar practice prevailed in ancient Greece, Hermann, Privatalterth. § 24. 8. Hemsterhuis, ad Lucian. Tim. xxiii. On the un-classical ἀλήθεια (for ἀλεία), see Lobeck, ad Phryn. p. 151.—ἐν τῷ μύλῳ] which is not to be confounded (see the critical notes) with μύλων (a mill-house), is the millstone (xviii. 6) of the ordinary household hand-mill. It may denote the lower (Deut. xxiv. 6) as well as the upper stone (Isa. xlvii. 2), which latter would be more precisely designated by the term ἐπιμύλιον (Deut. as above). It is the upper that is intended in the present instance; the women sit or kneel (Robinson as above), hold the handle of the upper millstone in their hands (hence ἐν τ. μ.: with the millstone), and turn it round upon the lower, which does not move.

Ver. 42. Moral inference from vv. 36-41. Comp. xxv. 13. —The following διὶ κ.τ.λ. (because ye, etc.) is an emphatic exegesis of ὑπ. This exhortation is likewise based on the assumption that the second advent is to take place in the lifetime of the disciples, who are called upon to wait for it
in an attitude of spiritual watchfulness (1 Cor. xvi. 13, 22). The idea of watchfulness, the opposite of security, coincides with that implied in the constant ἐντομασίᾳ τοῦ εὐαγγελίου (Eph. vi. 15). Comp. ver. 44. — πολλά] at what (an early or a late). Comp. ver. 43; Rev. iii. 3; 1 Pet. i. 11; Eur. Iph. A. 815; AESCH. AG. 278.

Ver. 43. But (that I may show you by means of a warning example how you may risk your salvation by allowing yourselves to be betrayed into a state of unpreparedness) know this, that if, etc. — ὁ ὀλκόδεσποτὴς] the particular one whom the thief has anticipated. — εἰ γὰρ... ἐγενήγορήσεν ἄν] if he had been aware at what watch in the night the thief comes, to break into his house, he would have watched. But as he does not know the hour which the thief chooses (it being different in different cases), he is found off his guard when the burglary is being committed. The rendering vigilant (Luther, Kuinoel, Bleek, after the Vulg.) is incorrect. For the illustration of the thief, comp. 1 Thess. v. 2, 4; 2 Pet. iii. 10; Rev. iii. 3, xvi. 15.

Ver. 44. Αἰ πολλά] in order that, as regards your salvation, your case may not be similar to the householder in question, who ought to have watched, although he did not know the φυλακή of the thief. — καὶ ὑμεῖς] as the householder would have been had he watched. — εὐμονοῖ] spoken of their spiritual readiness for the second advent, which would take them by surprise (xxv. 10; Tit. iii. 1). This preparedness they were to acquire for themselves (γίνεσθε).

Ver. 45 f. Τίς ἀρὰ, κ.τ.λ.] who therefore, considering the necessity for preparedness thus indicated. The inference itself is presented in the form of an allegory, the δούλος representing the disciples whom the Lord has appointed to be the guides of His church, in which they are required to show themselves faithful (1 Cor. iv. 1 f.) and prudent, the former by a disposition habitually determining their whole behaviour and characterized by devotion to the will of the Lord, the latter by the intelligent choice of ways and means, by taking proper advantage of circumstances, etc. The τίς is not equivalent to εἰ τίς (Castalio, Grotius), which it never can be; but
ver. 45 asks: who then is the faithful slave? and ver. 46 contains the answer; the latter, however, being so framed that instead of simply saying, in accordance with the terms of the question, “it is he, whom his lord, on his return,” etc., prominence is given to the blessedness of the servant here in view. According to Bengel, Fritzsche, Fleck, de Wette, our question touchingly conveys the idea of seeking for: quis tandem, etc., “hunc scire pervelim.” To this, however, there is the logical objection, that the relative clause of ver. 45 would in that case have to be regarded as expressing the characteristic feature in the faithful and wise slave, whereas this feature is first mentioned in the relative clause of ver. 46, which clause therefore must contain the answer to the question, τῆς ἀρα ἐστὶν ὁ πιστὸς κ. φύ. — οἰκετεία, domestic servants, Lucian, Merc. cond. 15; Strabo, xiv. p. 668. Comp. οἰκετεία, Symmachus, Job i. 3; Lobeck, ad Phryn. p. 505. — οὕτως] thus, in accordance with duty assigned him in ver. 45; the principal emphasis being on this word, it is put at the end of the sentence.

Ver. 47. He will assign him a far higher position, setting him not merely over his domestics, but, etc. The συμβασιλείαν in the Messiah’s kingdom is represented as being in accordance with that principle of gradation on which faithfulness and prudence are usually rewarded in the case of ordinary servants. Comp. xxv. 21 ff.; Luke xix. 17 ff.

Vv. 48-51. Ἕλθεν δὲ, κ.τ.λ.] the emphasis is on ὁ κακός as contrasting with ὁ πιστὸς κ. φρόνιμος, ver. 45, therefore ὁ ἀπιστῶς κ. ἀφρων. — ἐκεῖνος] refers back to δν κατέστησεν, κ.τ.λ., ver. 45, and represents the sum of its contents. Hence: but suppose the worthless servant who has been put in that position shall have said, etc. To assume that we have here a blending of two cases (the servant is either faithful or wicked), the second of which we are to regard as presupposed and pointed to by ἐκεῖνος (de Wette, Kaeuffer), is to burden the passage with unnecessary confusion. — ἄρξηται] will have begun, does not refer to the circumstance that the lord surprises him in the midst of his misdemeanours (Fritzsche), because in that case what follows would
also have to be regarded as depending on ἀρξηταί, but on the contrary it brings out the fearless wickedness of the man abandoning himself to tyrannical behaviour and sensual gratifications. — ἐσθιγ δὲ κ. π.] Before, we were told what his conduct was toward his fellow-slaves over whom he had been set; now, on the other hand, we are shown how he behaved himself apart from his relation to the οἰκετέα. — διεξότομήσει αὐτῶν] he will cut him in two (Plat. Polit. p. 302 F; Polyb. vi. 28. 2; x. 15. 5; Ex. xxix. 17), a form of punishment according to which the criminal was sawn asunder, 2 Sam. xii. 31; 1 Chron. xx. 3; Heb. xi. 37. Comp. Sueton. Calig. xvii.: “medios serra dissecuit.” Herod. vii. 37. See, in general, Wetstein and Rosenmüller, Morgenl., on our passage. There is no force in the usual objection that, in what follows, the slave is assumed to be still living; for, in the words καὶ ὀ το μέρος αὐτοῦ, κ.τ.λ., which are immediately added, we have a statement of the thing itself, which the similitude of that terrible punishment was intended to illustrate. All other explanations are inconsistent with the text, such as: he will tear him with the scourge (Heumann, Paulus, Kuinoel, Schott, de Wette, Olshausen), or: he will cut him off from his service (Beza, Grotius, Jansen, Maldonatus; comp. Jerome, Euthymius Zigabenus), or: he will withdraw his spiritual gifts from him (Basil, Theophylact), or generally: he will punish him with the utmost severity (Chrysostom). — καὶ τὸ μέρος αὐτοῦ, κ.τ.λ.] and will assign him his proper place among the hypocrites, i.e. he will condemn him to have his fitting portion in common with the hypocrites, that thenceforth he may share their fate. Comp. on John xiii. 8, and the classical phrase ἐν μέρει τῶν τίθεσθαι. Rabbinical writers likewise regard Gehenna as the portion of hypocrites; see Schoettgen. But the expression τῶν ὑποκρίτων is made use of here because the κακὸς δοῦλος is a hypocrite in the inmost depths of his moral nature, inasmuch as he acts under the impression χρωνίζει μου ὁ κύριος, though he hopes that when his lord arrives he will be able to assume the appearance of one who is still faithfully discharging his duty, just as he must have pretended to be
good at the time when he received the trust which had been committed to him; but now he is suddenly unmasked.—ἐκεῖ] namely, in hell, viii. 12, xiii. 42, 50, xxii. 13, xxv. 30.

Remark 1.—It is exegetically certain that from ver. 29 onward Jesus announces His second advent, after having spoken, in what precedes that verse, of the destruction of Jerusalem, and of that, too, as an event that was to take place immediately before His second coming. All attempts to obtain, for the εὐθεῖα of ver. 29, a different terminus a quo (see on ver. 29), and therefore to find room enough before this εὐθεῖα for an interval, the limits of which cannot as yet be assigned, or to fix upon some different point in the discourse as that at which the subject of the second advent is introduced (Chrysostom: ver. 23; E. J. Meyer: ver. 35; Süsskind: ver. 36; Kuinoel: ver. 43; Lightfoot, Wetstein, Flatt: not till xxv. 31; Hoelemann: as early as xxiv. 19), are not the fruits of an objective interpretation of the text, but are based on the assumption that every trifling detail must find its fulfilment, and lead to interpretations in which the meaning is explained away and twisted in the most violent way possible. The attempts of Ebrard, Dorner, Cremer, Hoelemann, Gess, to show that the prediction of Jesus is in absolute harmony with the course of history, are refuted by the text itself, especially by ver. 29; above all is it impossible to explain vv. 15–28 of some event which is still in the womb of the future (in opposition to Hofmann, Schriftenw. II. p. 630 ff.); nor again, in ver. 34, can we narrow the scope of the πάντα πάντα, or extend that of the γίνεται αὐτῷ, or make γίνεται denote merely the dawning of the events in question.

Remark 2.—It is true that the predictions, ver. 5 ff., regarding the events that were to precede the destruction of Jerusalem were not fulfilled in so special and ample a way as to harmonize with the synoptical representations of them; still, that they were so in all essential respects, is proved by what we learn from history respecting the impostors and magicians that appeared, the wars that raged far and near, the numerous cases of famine and earthquake that occurred, the persecutions of the Christians that took place, the moral degeneracy that prevailed, and the way in which the gospel had been proclaimed throughout the world, and all shortly before the destruction of Jerusalem (after the Jews had begun to rise in rebellion against the Roman authority in the time of Gessius Florus, who became procurator of Judea in 64). This prophecy, though in every
respect a genuine prediction, is not without its imaginative
element, as may be seen from the poetical and pictorial form
in which it is embodied. Compare on ver. 7, Remark. But it
is just this mode of representation which shows that a vaci-
cinium post eventum (see on ver. 1) is not to be thought of.
Comp. Holtzmann, Weizsäcker, Pfeiderer.

Remark 3.—With regard to the difficulty arising out of the
fact that the second advent did not take place, as Jesus had
predicted it would, immediately after the destruction of Jeru-
salem,—and as an explanation of which the assumption of a
blending of type and antitype (Luther) is arbitrary in itself,
and only leads to confusion,—let the following be remarked:
(1) Jesus has spoken of His advent in a threefold sense; for
He described as His second coming (a) that outpouring of
the Holy Spirit which was shortly to take place, and which
was actually fulfilled; see on John xiv. 18 f., xvi. 16, 20 ff.,
also on Eph. ii. 17; (b) that historical manifestation of His
majesty and power which would be seen, immediately after His
ascension to the Father, in the triumph of His cause upon the
earth, of which Matt. xxvi. 64 furnishes an undoubted example;
(c) His coming, in the strict eschatological sense, to raise the
dead, to hold the last judgment, and to set up His kingdom,
which is also distinctly intimated in such passages of John as
626 ff.), and in connection with which it is to be observed that
in John the ἀναστήσων αὐτὸν ἤγα γὰ τῇ ἑορτῇ ἡμέρᾳ (vi. 39 f., 44, 54)
does not imply any such nearness of the thing as is implied
when the spiritual advent is in question; but, on the contrary,
presupposes generally that believers will have to undergo death.
Again, in the parable contained in Matt. xxii. 1-14, the calling
of the Gentiles is represented as coming after the destruction of
Jerusalem; so that (comp. on xxi. 40 f.) in any case a longer
interval is supposed to intervene between this latter event
and the second coming than would seem to correspond with the
σῶμας of xxiv. 29. (2) But though Jesus Himself predicted His
second coming as an event close at hand, without understanding
it, however, in the literal sense of the words (see above, under a
and b); though, in doing so, He availed Himself to some extent
of such prophetical phraseology as had come to be the stereo-
typed language for describing the future establishment of the
literal kingdom of the Messiah (xxvi. 64), and in this way
made use of the notions connected with this literal kingdom
for the purpose of embodying his conceptions of the ideal advent,
—it is nevertheless highly conceivable that, in the minds of the
disciples, the sign of Christ's *speedy* entrance into the world again came to be associated and ultimately identified with the expectation of a literal kingdom. This is all the more conceivable when we consider how difficult it was for them to realize anything so ideal as an invisible return, and how natural it was for them to apprehend *literally* the figurative language in which Jesus predicted *this return*, and how apt they were, in consequence, to take everything He said about His second coming, in the threefold sense above mentioned, as having reference to the one great object of eager expectation, viz. the glorious establishment of the Messiah's kingdom. The separating and sifting of the heterogeneous elements that were thus blended together in their imagination, Jesus appears to have left to the influence of future development, instead of undertaking this task Himself, by directly confuting and correcting the errors to which this confusion gave rise (Acts i. 7, 8), although we must not overlook the fact that any utterances of Jesus in this direction would be apt to be lost sight of—all the more, that they would not be likely to prove generally acceptable. It may likewise be observed, as bearing upon this matter, that the spiritual character of the Gospel of John—in which the idea of the advent, though not altogether absent, occupies a very secondary place as compared with the decided prominence given to that of the coming again in a spiritual sense—is a phenomenon which presupposes further teaching on the part of Jesus, differing materially from that recorded in the synoptic traditions. (3) After the idea of imminence had once got associated in the minds of the disciples with the expectation of the second advent and the establishment of the literal kingdom, the next step, now that the resurrection of Jesus had taken place, was to connect the hope of fulfilment with the promised baptism with the spirit which was understood to be near at hand (Acts i. 6); and they further expected that the fulfilment would take place, and that they would be witnesses of it before they left Judea,—an idea which is most distinctly reflected in Matt. x. 23. *Ex eventu* the horizon of this hope came to be gradually enlarged, without its extending, however, beyond *the lifetime of the existing generation*. It was during this interval that, according to Jesus, the destruction of Jerusalem was to take place. But if He at the same time saw, and in prophetic symbolism announced, what He could not fail to be aware of, viz. the connection that there would be between this catastrophe and the triumph of His ideal kingdom, then nothing was more natural than to expect that, with Jerusalem still standing
(differently in Luke xxii. 24), and the duration of the existing generation drawing to a close, the second advent would take place immediately after the destruction of the capital,— an expectation which would be strengthened by the well-known descriptions furnished by the prophets of the triumphal entry of Jehovah and the disasters that were to precede it (Strauss, II. p. 348), as well as by that form of the doctrine of the dolores Messiae to which the Rabbis had given currency (Langen, Judenth. in Paläst. p. 494 f.). The form of the expectation involuntarily modified the form of the promise; the ideal advent and establishment of the kingdom came to be identified with the eschatological, so that in men's minds and in the traditions alike the former gradually disappeared, while the latter alone remained as the object of earnest longing and expectation, surrounded not merely with the gorgeous colouring of prophetic delineation, but also placed in the same relation to the destruction of Jerusalem as that in which the ideal advent, announced in the language of prophetic imagery, had originally stood. Comp. Scherer in the Strassb. Beitr. II. 1851, p. 83 f.; Holtzmann, p. 409 f.; Keim, III. p. 219 f.— Certain expositors have referred, in this connection, to the sentiment of the modern poet, who says: "the world's history is the world's judgment," and have represented the destruction of Jerusalem as the first act in this judgment, which is supposed to be immediately followed (ver. 29) by a renovation of the world through the medium of Christianity,—a renovation which is to go on until the last revelation from heaven takes place (Kern, Dorner, Olshausen). But this is only to commit the absurdity of importing into the passage a poetical judgment, such as is quite foreign to the real judgment of the New Testament. No less objectionable is Bengel's idea, revived by Hengstenberg and Olshausen (comp. also Kern, p. 56; Lange, II. p. 1258; Schmid, Bibl. Theol. I. p. 354), about the perspective nature of the prophetic vision,—an idea which could only have been vindicated from the reproach of imputing a false vision, i.e. an optical delusion, to Jesus if the latter had failed to specify a definite time by means of a statement so very precise as that contained in the ἵπτομαι of ver. 29, or had not added the solemn declaration of ver. 34. Dorner, Wittichen, rightly decide against this view. As a last shift, Olshausen has recourse to the idea that some condition or other is to be understood: "All those things will happen, unless men avert the anger of God by sincere repentance,"—a reservation which, in a prediction of so extremely definite a character, would most certainly have been expressly mentioned, even
although no doubt can be said to exist as to the conditional nature of the Old Testament prophecies (Bertheau in the *Jahrb. f. D. Theol.* 1859, p. 335 ff.). If, as Olshausen thinks, it was the wish of the Lord that His second advent should always be looked upon as a possible, nay, as a probable thing,—and if it was for this reason that He spoke as Matthew represents Him to have done, then it would follow that He made use of false means for the purpose of attaining a moral end,—a thing even more inconceivable in His case than theoretical error, which latter Strauss does not hesitate to impute. According to this view, to which Wittichen also adheres, it is to the ethical side of the ministry of Jesus that the chief importance is to be attached. But it is precisely this ethical side that, in the case of Him who was the very depository of the intuitive truth of God, would necessarily be compromised by such an error as is here in view,—an error affecting a prediction so intimately connected with His whole work, and of so much importance in its moral consequences. Comp. John viii. 46.

Remark 4.—The statement of ver. 29, to the effect that the second advent would take place immediately after the destruction of Jerusalem, and that of ver. 34, to the effect that it would occur during the lifetime of the generation then living, go to decide the date of the composition of our Greek Matthew, which must accordingly have been written at some time previous to the destruction of the capital. Baur, indeed (*Evangelien*, p. 605; *Neut. Theol.* p. 109), supposes the judgment that was immediately to precede the second advent to be represented by the Jewish war in the time of Hadrian, and detects the date of the composition of our Gospel (namely, 130–134) in the ἔστησεν τοῦ θεοῦ ταύτην αὐτῷ την αὐτοκράτορα, of ver. 15, which he explains of the statue of Jupiter which Hadrian had erected in the temple area (Dio Cass. lxix. 12). Such a view should have been felt to be already precluded by vv. 1–3, where, even according to Baur himself, it is only the first devastation under Titus that can be meant, as well as by the parallel passages of the other Synoptists; to say nothing, moreover, of the fact that a literal destruction of Jerusalem in the time of Hadrian, which is mentioned for the first time by Jerome in his comment on Ezek. v. 1, is, according to the older testimony of Justin, *Ap. i.* 47, and of Eusebius, iv. 6, highly questionable (Holtzmann, p. 405). But as regards the οἵτινες, in whose lifetime the destruction of the capital and the second advent were (ver. 34) to take place, Zeller (in the *Theol. Jahrb.* 1852, p. 299 f.), following Baur and Hilgenfeld, *üb. d. Ev. Justin’s*, p. 367, has sought to make the duration of the period
in question extend over a century and more, therefore to somewhere about the year 130 and even later, although the common notion of a γενά was such that a century was understood to be equal to something like three of them (Herod. ii. 142; Thuc. i. 14. 1; Wesseling, ad Diod. i. 24). The above, however, is an erroneous view, which its authors have been constrained to adopt simply to meet the exigencies of the case. For, with such passages before them as x. 23, xvi. 28, neither their critical nor their dogmatical preconceptions should have allowed them to doubt that anything else was meant than the ordinary lifetime of the existing generation, the generation living at the time the discourse was being delivered (the γενά ἡ κατὰ τὸν παρόν τοῦ χρόνον, Dem. 1390, 25), and that, too, only the portion of their lifetime that was still to run. Comp. Kahnis, Dogm. I. p. 494; Holtzmann, p. 408; Keim, p. 206; also Köstlin, p. 114 ff.
CHAPTER XXV.

VER. 1. ἀπάντησαι Lachm. and Tisch. 8: ὑπάντησαι, following B C Ν, 1, Method. Had this been the original reading, it would also have forced its way into ver. 6, in which latter, however, it is found only in 157, Cyr.— Ver. 2. Lachm. and Tisch. 8: σὺν δὲ εἰς αὐτῶν ἦσαν μωραὶ καὶ σὺντε φρόνιμοι, following B C D L Z Ν, min. and vss. (also Vulg. It.). Considering what a preponderance of evidence is here, and seeing how ready the transcribers would be to place the wise first in order, the reading of the Received text must be regarded as a subsequent transposition.— Ver. 3. For αἰτίνες there are found the readings (glosses): αἰ δὲ in Z, Vulg. codd. of the It. Lachm., and αἰ γάρ in B C L Ν, Tisch. 8; likewise αἰ ὥς in D.— Ver. 4. In witnesses of importance αὐτῶν is wanting after ἄγγελος, so that, with Lachm. and Tisch. 8, it is to be deleted as a common interpolation.— Ver. 6. ἵππος is wanting in such important witnesses (B C* D L Z Ν, 102, Copt. Sahid. Ara†. Cant. Method. Ephr. Cyr.), and has so much the look of a supplement, that, with Lachm. and Tisch. 8, it should be erased. But the αὐτῶν after ἀπάντησα, which Tisch. 8 deletes, is wanting only in B Ν, 102, Meth. Cyr.— Ver. 7. For αὐτῶν it is better, with Lachm. and Tisch., to read ἵαυτῶν, following A B L Z Ν. The reflective force of the pronoun had never been noticed, especially with ver. 4 preceding it, in which verse ἵαυτῶν instead of αὐτῶν after λαμπρ. (so Tisch. 8) is supported only by the evidence of B Ν.— Ver. 9. For ὦς, as in the Received text, there is a preponderance of evidence in favour of reading ὦ μῆ, which Griesb. has recommended, and which Lachm., Tisch. 7, and also Scholz have adopted. The μῆ, which Fritzsche and Tisch. 8 have discarded, was omitted from its force not being understood.— δὲ after πορεύομαι (in Elz., Tisch. 7) would be just as apt to be inserted as a connective particle, as it would be ready to be omitted if πορεύομαι, κ.τ.λ. was taken as the apodosis. Accordingly, the matter must be decided by a

1 The Codex Alex. (A) joins the list of critical authorities for the first time at ch. xxv. It begins at ver. 6 with the word ἵππος.
preponderance of evidence, and that is in favour of deleting
the δι. — Ver. 11. xai ai] Lachm. has simply ai, but against
decisive evidence; and then think how readily xai might
be dropped out between TAI and Ai! — Ver. 13. After órav
Elz. inserts év η το του ἀνθρώπου ἔρχεται, words which, in
accordance with a decided preponderance of evidence, are to be
regarded as a gloss (xxiv. 44). — Ver. 16. ἵσοιςκε] A** B C
D L η** min.: ἱπρόσκε. Recommended by Griesb. and Schulz,
adopted by Lachm. Gloss derived from what follows. — The
omission of the second τάλαντα by Lachm. is without adequate
authority, nor had the transcribers any motive for inserting it;
comp. ver. 17. — Ver. 17. xai αὐτός] is wanting in important
witnesses, and is erased by Lachm. and Tisch. 8; but, owing
to the circumstance of ὄμως καὶ having preceded, it may very
readily have been left out as superfluous and clumsy. — Ver. 18.
Lachm. inserts τάλαντον after τμ, only on the authority of A, It.;
but τερατον (Lachm. Tisch.) for καὶ τερατον is supported by such
a preponderance of evidence that it is unnecessary to regard
it as taken from ver. 25. — Ver. 19. It is better, with Lachm.
and Tisch., to adopt in both cases the order σολίν χρόνον and
λέγον μετ' αὐτόν, in accordance with preponderating evidence.
— Ver. 20. ἵσ αὐτός] is omitted by Lachm. and Tisch. 8, both
here and in ver. 22, following B D L η, min. and vss., while
E G, min. read ἵσ αὐτός; but D, Vulg. It. Or. insert ἵσοιςκε
before the ἵσ αὐτός. Later variants are interpretations of the
superfluous (and therefore sometimes omitted) ἵσ αὐτός
— Ver. 21. δι, which Elz. inserts after ἵσ, has been deleted,
in accordance with preponderating evidence, as being an inter-
polation of the connective particle (so also Griesb., Schulz,
Fritzsche, Lachm., Tisch.). — Ver. 22. λαβών] is wanting in
A B C L Δ η, min. Syr.; a few min. have ἵσοιςκε. Deleted
by Lachm. and Tisch. Correctly; a supplement. — Ver. 27.
For τα ἀργυρίῳ μου Tisch. 8 reads τα ἀργυρίῳ μου, following B
η*, Syr.* Correctly; the plural would be apt to be replaced
by the singular (comp. Luke), because it is a question of one
talent, and because of the τα ἐμοῦ following. — Ver. 29. ἀπὸ δι
τοῦ] B D L η, min.: τοῦ δι. Approved by Griesb., adopted by
Fritzsche, Lachm., Tisch.; the ordinary reading is by way of
helping the construction. — Ver. 30. ἵσαλλεις for ἵσαλλεις (in
Elz.) is confirmed by decisive evidence. — Ver. 31. Elz. Scholz
insert δι' ου before δι' ου, in opposition to B D L η* η, min. and
many vss. and Fathers. An adjective borrowed from the ordinary
ecclesiastical phraseology, and which, though it might readily
enough be inserted, would scarcely be likely to be omitted.
Comp. Zech. xiv. 5.—Ver. 40. τῶν ἀδελφῶν μου] wanting only in B* and Fathers. Bracketed by Lachm. But comp. ver. 45.—Ver. 41. οἱ κατηργοῦν.] Tisch. 8 has deleted the article, in accordance with B L N, and that correctly; it is taken from ver. 34.

Ver. 1 f. An additional exhortation to watchfulness in consequence of the day and hour of the advent being unknown, and embodied in the parable of the ten virgins, extending to ver. 13, which parable is peculiar to Matthew (having been taken from the collection of our Lord's sayings); for it is not the echoes of the present narrative, but something essentially different, that we meet with in Mark xiii. 35-37 and Luke xii. 35-38.—τότε] then, i.e. on the day on which the master will return, and inflict condign punishment upon his worthless slave. Not: after inflicting this punishment (Fritzsche), for the parable is intended to portray the coming of the Messiah; but neither, again, is it to be taken as pointing back to ver. 37 and ver. 14 of the previous chapter (Cremer), which would be an arbitrary interruption of the regular sequence of the discourse as indicated by τότε.—ὁμοιωθήσεται] will be made like, actually so; see on vii. 26.—ἡ βασίλισσά των οὐραν.] the Messianic kingdom, in respect, that is, of the principle of admission and exclusion that will be followed when that kingdom comes to be set up.—ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφ.] Here the marriage is not represented as taking place in the house of the bridegroom, in accordance with the usual practice (Winer, Realw. I. p. 499; Keil, Arch. § 109), but in that of the bride (Judg. xiv. 10), from which the ten bridesmaids set out in the evening for the purpose of meeting the expected bridegroom. The reason why the parable transfers the scene of the marriage to the home of the bride, is to be found in the nature of the thing to be illustrated, inasmuch as, at the time of His advent, Christ is to be understood as coming to the earth and as setting up His kingdom here below, and not in heaven. Comp. also the following parable, ver. 14 ff.—ἐξῆλθον] they went out, namely, from the bride's house, which is self-evident from the context (εἰς ἀπάντησιν τοῦ νυμφίου). Bornemann in the Stud. u. Krit.
1843, p. 112 f.—who, like the majority of expositors, supposes that what is here in view is the ordinary practice of conducting the bride from her own house to that of the bridegroom (but see on ver. 10),—and Ewald understands ἐξηλθοῦν of the setting out of the maids from their own homes to go to the house of the bride, in order to start from the latter for the purpose of meeting the bridegroom as he comes to fetch home his bride. But the meaning of the terms forbids us to assume different starting-points for ἐξηλθοῦν and εἰς ἀπάντησιν (Acts xxviii. 15); this is further precluded by the supposition, in itself improbable, that the foolish virgins could not have obtained a fresh supply of oil at the house of the bride.—Whether ten was the usual number for bridesmaids cannot be determined; but generally "numero denario (as the base of their numeral system) gavisa plurimum est gens Judaica et in sacr.is et in civilibus," Lightfoot. Comp. Luke xix. 13.—φρόνιμοι] Comp. xxiv. 45, vii. 24, 26. This second virtue belonging to a right ἐρωμασία (see on xxiv. 55), viz. practical wisdom, is here intended to be made specially prominent. The idea of a contrast between chastity and its opposite (Cremer) is quite foreign to the context. Comp. κοράσιον φρόνιμον, Tob. vi. 12.

Ver. 3. Αἱ τινες μαραθὰν ἦσαν, quotquot erant stultae.—ελαβον] they took, on setting out; not for the pluperfect (Erasmus, Vatablus).—μεθ' ευντών] with themselves, namely, besides the oil that was burning in their lamps.

Vv. 5, 6. The virgins, who, ver. 1, have left the house of the bride (in opposition to Cremer and Lange, who suppose ἐξηλθοῦν to contain a prolepsis), and therefore are no longer there, have betaken themselves to some house on the way (ἐξέρχοθεν, observe), in order there to await the passing by of the bridegroom. The coming of the latter was delayed on till midnight; the maids who sat waiting began to get wearied, they nodded (aorist), and slept (imperfect). Comp. Isa. v. 27; Ps. xxi. 4. Vulgate: "dormitaverunt omnes et dormierunt."—ἰδον ὁ νυμφίος (without ἔρχεται, see critical remarks): behold the bridegroom! The cry of the people who see him coming a little way off. They are made aware of his approach
from seeing the light of the torches or lamps carried by those who accompanied him in the procession.

Ver. 7 f. *Εκόσμησαν* they put in proper order, namely, by trimming the wick and such like, they dressed them. — έαυτάν (see critical remarks): each one her own; betokening the individual preparation that was now going on. — σβέννυνται are just on the point of going out.

Ver. 9. *Μηποτε... ὑμῖν*Since oil fits the correct reading (see critical remarks), and seeing that the ἀρκέτη following cannot be regarded as dependent on μηποτε, but only on ὑμῖν, the punctuation should be as follows: μηποτε οὐ μὴ ἀρκέτη, κ.τ.λ.: never (shall we give you of our oil): there will certainly not be enough for us and you! For the absolute negative μὴ, comp. xxvi. 5; Ex. x. 11; Matthiae, p. 1454; Kühner, II. 2, p. 1047. Correctly Bornemann, as above, p. 110; Bleek, Lange, Luthardt. Comp. Winer, p. 556 [E. T. 632]; Ellendt, Lex. Soph. II. p. 107.

Ver. 10 f. While they were going away, came (not: advenerat, Fritzschae). — εἰσήλθον μετ' αὐτοῦ] namely, into the house of the bride, whither the bridegroom was on his way, and to which the maids were conducting him, with a view to the celebration of the marriage. The idea of the bridegroom's house being that referred to (see on ver. 1) is precluded by the correlation in which ἡλθεν ὁ νυμφίος and εἰσήλθον μετ' αὐτοῦ stand to each other. — κύριε, κύριε] expressive of most urgent and anxious entreaty. Comp. vii. 21.

Ver. 12 f. *Οὐκ οἶδα ὑμᾶς* because ye were not amongst the bridesmaids who welcomed me, ye are to me as entire strangers whom I do not know, and who, therefore, can have no part in the marriage! The knowledge of experience arising out of the intercourse of life (vii. 23; 1 Cor. viii. 3, xiii. 12; Gal. iv. 9) is the point intended to be thus illustrated. Besides, Jesus might also have said (in opposition to Cremer): οὐκ ἔγνων ὑμ. (I have not known you). — οὖν] because the foolish virgins were shut out, and because something corresponding to this would happen to you unless you watch. — According to ver. 13, the teaching of the parable is: that the moral preparedness that continues to maintain itself up till
the moment of the advent, the day and hour of which do not admit of being determined, will lead to participation in the Messianic kingdom, whereas those in whom this preparedness has not been maintained till the end will, when surprised by the sudden appearing of the Lord, experience in themselves the irremovable consequences of their foolish neglect, and be shut out from His kingdom. This latter is a negative expression of condemnation, not, as Olshausen supposes notwithstanding the ἐκλείσθη ἡ θύρα, merely a way of designating such a salvation as is spoken of in 1 Cor. iii. 15. More specific interpretations—of the virgins, the lamps, the oil, the κραυγή, etc.—are to be found not only in Origen, Hilary, Cyril, Chrysostom, Theophylact, Euthymius Zigabenus, Augustine, Jerome (see Cremer, p. 156 ff.), but also in Olshausen, von Meyer, Cremer, Lange, Aubelen. In those interpretations subjective opinion has, in most diverse and arbitrary fashion, exceeded the limits indicated by Jesus in ver. 13. Calvin well remarks: "Multum se torquent quidam in lucernis, in vasis, in oleo. Atqui simplex et genuina summa est, non sufficere alacre exigui temporis studium, nisi infatigabilis constantia simul accedat." Neither is the falling asleep of the virgins intended to be specially significant; for, as it happened in the case of the exemplary wise ones as well, it cannot represent any moral shortcoming.

Ver. 14. The parable of the talents, extending to ver. 30, is introduced as an additional ground for the ηπειροεἰναι, and that by viewing it as a question of work and responsibility. The parable in Luke xix. 12 ff., which, notwithstanding the differences in regard to individual features, resembles the present in its leading thoughts and illustrations, is to be regarded as a modification, arising in the course of the Gospel tradition, of the more original and simpler one before us (in opposition to Calvin, Olshausen, Neander, Holtzmann, Volkmar), and which Luke also represents as having been spoken

1 In connection with this parable, compare the following traditional sayings attributed to Christ: γίνεσθε γραμμέναι διαμόρφωσιν (Hom. Clem. ii. 51, iii. 50, xviii. 20, etc.; Clement of Alexandria, Origen; Apostolical Constitutions); and ἐὰν ὁ θεός ἀνασταλέη, ἐν σοῦν καὶ ἀρνεῖ (Justin, c. Fr. 47). Eusebius gives a kindred parable from the Gospel of the Hebrews, and for which see Mai's Nova patrum biblioth. IV. p. 155.
at a different time; comp. Weizsäcker, p. 181. In this latter Gospel we have what was originally an independent parable (that of the rebellious subjects) blended with that of the talents (Strauss, I. p. 636 f.; Ewald, p. 419 f.; Bleek, Keim, Weiss, 1864, p. 128 ff.). If it be maintained, as Kern, Lange, Cremer, are disposed to do, that in Matthew and Luke we have two distinct parables, spoken by Jesus on two different occasions, then there is no alternative but either to accept the unnatural view that the simpler (Matthew’s) is the later form, or to suppose, in opposition to what is recorded, that Jesus spoke the parable in Matthew, where, however, the connection is perfectly apposite, somewhat earlier than that in Luke (Schleiermacher, Neander). The one view as well as the other would be all the more questionable, that the interval during which Christ “intentionally employs the same parabolic materials for the purpose of illustrating different subjects” (Auberlen) would thus comprise only a few days. Mark xiii. 34 is extracted from what Matthew has taken from the collection of our Lord’s sayings.— ὄσπερ, κ.τ.λ.] a case of anantapodosis similar to that of Mark xiii. 34, and doubtless reproducing what already appeared in the collection of sayings from which the passage is taken. Comp. Rom. v. 12. Fritzsche on ver. 30. At the outset of the discourse it would be the intention to connect the whole parable with ὄσπερ, and, at the conclusion, to annex an apodosis by means of ὅτι καὶ ὁ νῦς ὁ ἄνθρωπος ποιήσει, or ὅτι καὶ ὁ παροικία ὁ νῦς ὁ ἄνθρωπος; but, considering the somewhat lengthened character of the parable, this had to be omitted.— ἀποδήμω.] on the point of going abroad (xxi. 33).— τοὺς ἰδίους δούλους] not strangers, such as exchangers, but his own servants, of whom, therefore, he had a right to expect that they would do their best to lay out for his advantage the money entrusted to them.

Ver. 15. Ἐκ τῆς ἱδίας δύναμις] not arbitrarily, therefore, but according to each one’s peculiar capabilities ("prudentia et peritia," Beza) for doing business. The different charismatic gifts are bestowed in a manner corresponding to
the varying natural aptitudes of men. Those endowments are conferred according to an individualizing principle. "Nemo urgetur ultra quam potest," Bengel. — evθεωσ] immediately, therefore without making any further arrangements for disposing of the money. Fritzsche, Rinck, and Tisch. 8 agree with B and several cod. of the It. in connecting evθεωσ with what follows. In that case it would be necessary either to insert the δὲ of ver. 16 before πορευθ. (κ*κ*), or, with Tisch., to delete it altogether (κ*). However, the evidence in favour of this view is quite inadequate. And it is precisely in connection with ἀπεδήμησεν that evθεωσ is seen to have a peculiar significance, that, namely, of showing that absolute independence was allowed in regard to the way in which the money was to be employed by those to whom it had been entrusted, which is admirably in keeping with κατὰ τὴν ἰδιαν δύναμιν. — τάλαντα] see on xviii. 25.

Ver. 16. Еἰργάσατο] traded with them (ἐν αὐτοῖς, instrumental). Very common in classical writers (especially Demosthenes) with reference to commerce and matters of exchange, though usually with the simple dative of the instrument. — εποίησεν] he acquired, gained; as in German: er machte Geld (he made money). See instances in Wetstein and Kypke. So also the Latin facere.

Ver. 18. Ἀπελθαν] he went away, removed to a distance. How entirely different in the case of the two first, ver. 16 ! They started upon a journey (πορευθ.). — ὥρυξεν ἐν τῇ γῇ] he digged, i.e. he made a hole in the earth. The reading ὄρυξ, which Tisch. adopts, following B L κ (C* : ὄρυξ ὄρυξ), but from which the vss. deviate, would mean: he dug up the earth (Plat. Euthyd. p. 238 E). — τὸ ἄργυρον τοῦ κυρίου αὐτῷ] brings out emphatically the idea of responsibility and dereliction of duty.

Ver. 20 f. Ἐπε’ αὐτοῖς] in addition to them; comp. on Col. iii. 14. The ἰδει points the master to what had been gained; the boldness of a good conscience. — εὖ] is generally taken absolutely: excellent! that is right! But this would have required εὖς (Plat. Gorg. p. 494 C; Lach. p. 181 A; Soph. Phil. 327), which reading (taken from Luke xix. 17,
where εὐγέ is the original one) Fritzsche actually adopts, following A*, Vulg. It. Or. (once). Consequently we should connect εὐ with ἡς πιστός: Thou wast admirably (probe) faithful in regard to a little. For εὐ when separated from the word to which it belongs, comp. Xen. Cyr. i. 6. 24; Mem. ii. 1. 33, and Kühner thereon. Ἀγαθέ and πιστέ represent the genus and species of an upright character. The opposite of this: ver. 26.—εἰς τὴν χαράν τοῦ κυρίου σου] χαρά is not to be understood of a feast (Clericus, Schoettgen, Wolf, Michelsen, Kuinoel, Schott), a sense in which the word is not used (LXX. Esth. ix. 17 is an inaccurate rendering), and which the context does not sanction any more than it countenances the idea of a festival in honour of the master's return (in opposition to de Wette and Lange); but what is meant is that the slave is invited to participate in the happiness which his master is enjoying (Chrysostom admirably: τὴν πάσαν μακαριότητα διὰ τοῦ ρήματος τούτου δεικνύον), thus exhibiting the thought of Rom. viii. 17. The use of the expression ἔσελθε is, in that case, to be regarded as due to the nature of the thing which the parable is meant to illustrate (the Messianic kingdom).

Ver. 24 f. Ἔγνων σε, δότι] well-known attraction. Winer, p. 581 [E. T. 781]. The aorist is not used here in the sense of the perfect, I know thee (Kuinoel), but: I knew thee, and hid.—What follows characterizes, in proverbial language (by a figure taken from farming), a man unconscionably hard to please, and demanding more than is reasonable.—συνάγων ἐθεν ὁ διεσκόρπις] gathering (corn into the ἄποθήκη) from a place where you have not threshed (with reference to the threshing-floor of another man's farm). Διεσκόρπιζεν, to scatter so as to separate from each other (for the classical character of which expression see Lobeck, ad Phryn. p. 213), is expressly used in the present instance, because it forms a better contrast to συνάγων than λεμαν (xxi. 44). If it were to be taken as equivalent to σπέλπεν, the result would be a tautological parallelism (in opposition to Erasmus, Beza, de Wette).—The entire excuse is a false pretext invented by moral indolence,—a pretext which is reduced ad absurdum in vv. 26, 27.—
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namely, of losing the talent in business, or of not being able to satisfy thee. — τό σέμνον self-righteous.

Ver. 26 f. The master chastises the worthless and indolent (Rom. xii. 11) servant with his own weapons. — ἡδεῖς, κ.τ.λ. question of astonishment, which is more spirited and more in keeping with the surprising nature of the excuse than to understand the words in a conceding sense (Kuinoel, de Wette), or as an independent hypothesis (Bernhardy, p. 385), in which case the οὖν of the apodosis would be deprived of its force (see Hartung, Partikell. II. p. 22 f.; Klotz, ad Devar. p. 718 f.). — Βαλειν . . . τοῖς τραπεζεῖς flinging down upon the table of the money-changers, represents the indifference of the proceeding. — εἰγὼν is emphatic as related to the preceding ἐδε, ἐχεις τὸ σέμνον, ver. 25. To it likewise corresponds τὸ ἐμὸν, to which, however, σῶν τὸκροτε is now added for sake of emphasis.

Vv. 28-30. Οὐδεὶς because his conduct was so inexcusable.

— Ver. 29. Justification of this mode of proceeding, by appealing to a principle founded on universal experience, and which was to find its verification in the case before us. Comp. xiii. 12. — τὸν δὲ μὴ ἐχοντος see critical remarks. The genitive, here placed first for sake of emphasis, might be regarded as dependent on ἄρθρωσεις (Fritzsche), in accordance, that is, with the construction of verbs of depriving with τυγκός τι (Kühner, II. 1, p. 282). Inasmuch, however, as the ἄπτει αὑτοῦ which follows would thus be superfluous and clumsy, it is better to take the genitive as absolute: as for him who has not (the poor man); comp. Thuc. v. 18. 8, and Krüger thereon. We thus obtain "duobus membris factis ex uno oppositio nervosior" (Dissen, ad Dem. de cor. p. 272). For ὁ ἐχοῦς, the rich man, comp. Isocr. vii. 55 and Benseler thereon. — For ver. 30, comp. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51. The verse is not here out of place, but acquires a certain solemnity from its resemblance to the conclusion of ch. xxiv. (in opposition to Weiss, 1864, p. 129).

Teaching of the parable.—By a faithful use, after my departure, of those varied endowments which I have bestowed on each of you according to his special capacity, you are to do your utmost to promote my cause. For when I return and reckon.
with you (ver. 19), then those who have exerted themselves in a dutiful manner will receive a distinguished reward in the kingdom of the Messiah; but those who have allowed their gifts, however small, to lie unused, will be deprived of that which has been entrusted to them, and be cast into Gehenna. For more minute and specific interpretations, all of them of a more or less arbitrary character, see Origen, Chrysostom, Theophylact. The reference to all Christian endowments generally (1 Cor. xii.), is to be regarded rather as an application of the parable in a more comprehensive sense.

Ver. 31 ff. It is unnecessary to suppose that this utterance about the judgment—an utterance taken, like the preceding, from the collection of our Lord’s sayings (Λόγια)—should be immediately connected with xxiv. 30 f. (Fritzsche, de Wette) or with xxiv. 51 (Ewald). The coming of the Messiah and His judicial dealing with His servants had been portrayed immediately before, and now the prophetic glance extends and takes in the judgment of all nations,—a judgment which is to be presided over by the Lord when He returns in His glory. This is the grand closing scene in which the eschatological predictions are all to be realized, and depicted too with a simplicity and beauty so original that there is but the less reason for imagining that this discourse about the judgment is the product of the apostolic period (Hilgenfeld, Volkmar, Scholten, Wittichen, Keim). It is usual to understand those who are being judged as representing men generally, Christians and non-Christians alike (see, among modern expositors, Kuinoel, Fritzsche, de Wette, Lange, Weizel, as above, p. 603; Kaeuffer, de ζωής αἰών. not. p. 44; Hofmann, Schriftbew. p. 645), Bleek arbitrarily assuming that the evangelists have extended the application of what originally referred only to Christians. On the other hand, Keil (in the Opusc., ed. Goldh. p. 136 ff., and Anal. 1813, III. 177 ff.) and Olshausen, as well as Baumgarten-Crusius, Georgii in Zeller's Jahrb. 1845, p. 18 f.; Hilgenfeld, Weizsäcker, Volkmar, Keim, Wittichen, Auberlen, Cremer, understand all who are not Christians to be referred to, some of them, however, expressly excluding the Jews. But non-
Christians could not have been intended, because it would be improper to say that the Messianic kingdom has been prepared for such, to say nothing of the ἀπὸ καταβολῆς κόσμου, ver. 34, in which the idea of the ἐκλεκτοὶ is exclusively involved; further, because it would be no less improper to suppose, without more ado, that non-Christians are intended by the οἱ δίκαιοι of ver. 37, which latter we are not at liberty to understand in a generalized sense, but only as equivalent to the elect; again, because those things which Jesus represents (vv. 35, 36, 60) as manifestations of love toward Himself cannot possibly be conceived of as done by those who, nevertheless, continued to remain outside the Christian community; finally, because both sides of the assemblage use such language (vv. 37 ff., 44) as compels us to acknowledge their belief in the Judge before whom they now stand. Their language is the expression of a consciousness of their faith in the Messiah, towards whom, however, they have had no opportunity of displaying their love. If the Messianic felicity were here adjudged to pure heathens according to the way in which they may have acted toward Christians (Hilgenfeld), this would be to suppose a "remarkable toleration" (Keim) altogether at variance with the whole tenor of the New Testament, and such as even Rev. xxv. 24 (see Düsterdieck on that passage) does not countenance,—a humanity which does not need faith, because it compensates for the want of it by its love (Volkmar, p. 546). If, after all this, we cannot suppose that a judgment of non-Christians is here meant, we may even go still further, and say that non-Christians are not included at all, and so we must also reject the view usually adopted, since Chrysostom and Augustine, that what is here exhibited is a judgment of all men, believers and unbelievers alike. For, so far from the mention of the divine ἐκλογή, ver. 34, or the idea of the δίκαιοι, ver. 37, or what Jesus says at ver. 35, or the answer of those assembled before the Judge, vv. 37 and 44, or the entire omission generally of any distinction between belief and unbelief, harmonizing with the notion of a mixed body consisting of Christians and non-Christians, they entirely exclude the latter. We should
therefore return to the very old view (Lactantius, *Instit.* vii. 20; Jerome, Euthymius Zigabenus), which, though it had been neglected in consequence of the prevalent eschatology, was preserved by Grotius, the view, namely, that what Jesus is here depicting is the *judgment of Christians*: περὶ τῶν Χριστιανῶν δὲ μόνων ὁ λόγος ἐνταῦθα, Euthymius Zigabenus, who proves this, above all, from vv. 35, 36. All the points previously adduced as arguments against the other explanations combine to favour this view. It is confirmed by the whole fundamental idea on which the Judge's sentence turns (the determining principle being the love manifested toward Jesus), by the figure of the shepherd and his sheep, and finally, and at the same time somewhat more definitely, by the fact that those who are being judged are called πάντα τὰ ἑθή. For the latter words are not intended to limit the reference expressly to the Gentiles, but they are to be taken as assuming the realization of the *universality of Christianity* by the time of the advent when *all the nations* of the earth (ἠθνή, as expressing the idea of *nation*, does not exclude the Jews; comp. xxviii. 19, xxiv. 9, and see on John xi. 50) will have heard the gospel and (to a proportionable degree) received Christ (xxiv. 14; Rom. xi. 25). Jesus, then, is here describing the universal judgment of *those who have believed in Him*, in whom, as they will be gathered around His throne, His prophetic glance beholds all the nations of the world (xxviii. 19). Comp., for the judgment of Christians, 2 Cor. v. 10; Rom. xiv. 10. The judgment of unbelievers (1 Cor. xv. 23, vi. 2; comp. on xix. 28), who are not in question at present, forms a distinct scene in the universal assize; and hence in the preceding parable also the reference is to His servants, therefore to believers. Neither here nor in the passages from Paul do those different judgment scenes presuppose anything in the shape of chiliastic ideas. The Messianic judgment is one *act* consisting of two *scenes*, not two acts with a chiliastic interval coming in between. See, on the other hand, xiii. 37 ff.—πάντες οἱ ἄγγελοι] "omnes angeli, omnes nationes; quanta celebritas!" Bengel. — τὰ πρόβατα ἀπὸ τῶν ἐρφῶν] sheep and goats (Eccles. xlvii. 3;
Gen. xxxviii. 17) are here represented as having been pastured together (comp. Gen. xxx. 33 ff.). The wicked are conceived of under the figure of the ἐπιπόι, not on account of the wantonness and stench of the latter (Grotius), or in consequence of their stubbornness (Lange), but generally because those animals were considered to be comparatively worthless (Luke xv. 29); and hence, in ver. 33, we have the diminutive τὰ ἐπιπία for the purpose of expressing contempt.— For the significance attached to the right and left side (Eccles. x. 2), see Schoettgen and Wetstein on our passage. Hermann, Gottesd. Alterth. § xxxviii. 9 f. Comp. Plat. Rep. p. 614 C; Virg. Aen. vi. 542 f.

Ver. 34. 'Ο βασιλεύς because Christ is understood to have appeared ἐν τῇ βασιλείᾳ αὐτοῦ, xvi. 28, which fact is here self-evident from ver. 31.— οἱ εὐλογημένοι τοῦ πατρὸς μον] the blessed of my Father (for “in Christo electi sumus,” Bengel), now actually so (see on Eph. i. 3) by being admitted into the Messianic kingdom that has been prepared for them. On the use of the participial substantive with a genitive, see Lobeck, ad Aj. 358; Winer, p. 178 [E. T. 236].— ητοιμασμένην] not merely destined, but: put in readiness; comp. xx. 23; 1 Cor. ii. 9; John xiv. 2. Καὶ οὐκ εἶπε· λάβετε, ἀλλὰ· κληρονομήσατε, ὡς οἰκεῖα, ὡς πατρόφα, ὡς ἵμέτερα, ὡς ἓν ἀνοσθεν ὀφειλόμενα, Chrysostom. This κληρονομία is the fulfilment of the promise of v. 5, κληρονομήσωσι τὴν γῆν. Comp. xix. 29.— ἀπὸ καταβ. κ. [xiii. 35, not equivalent to τρὸ κ. κ., when the election took place (Eph. i. 4; 1 Pet. i. 20). For the order of the words, comp. Kühner, ad Xen. Anab. iv. 2. 18.

Ver. 35 f. Συνηγάγετέ με] ye have taken me along with, introduced me, that is, into your family circle along with the members of your family. This meaning, but not that of Fritzsch: “simul convivio adhibuistis,” is involved in the idea of ξένος. For συνώνω, as used with reference to a single individual who is gathered in along with others, comp. Xen. Cyrop. v. 3. 11; LXX. Deut. xxii. 2; 2 Sam. xi. 27; Judg. xix. 18; Ecclus. xiii. 15. For instances of Rabbinical promises of paradise in return for hospitality, see Schoettgen
and Wetstein.—γυμνὸς] "Qui male vestitum et pannosum vidit, nudum se vidisse dicit," Seneca, de benef. v. 3 ; Jas. ii. 15. Comp. on John xxi. 7 ; Acts xix. 16.

Ver. 37 ff. Not mere modesty (not even, according to Olshausen, unconscious modesty), but an actual declining with humility, on the ground that they have never rendered the loving services in question to Christ Himself; for they do not venture to estimate the moral value of those services according to the lofty principle of Christ's unity with His people, xviii. 5, x. 40. The Lord Himself then explains what He means, ver. 40. Hence it does not follow from this passage that these δικαίοι "have not as yet been consciously leading the New Testament life" (Auberlen, Cremer). Bengel well remarks: "Fideles opera bona sua, impii mala ver. 44, non perinde aestimant ut judex."—πάντες εἰς ἑαυτοὺς] three times, earnestly, honestly.—ἐν τῷ πόνῳ τῶν ἀδελφῶν] in quantum, inasmuch as; see on Rom. xi. 13.—ἐποίησατε] ye have done it, namely, the things previously mentioned.—ἐνι πνεύματα ἐν τῶν ἀδελφῶν] to a single one of these my brethren, and that of the most insignificant of them. Those words, which are referred by Keil, Olshausen, Georgii, Hilgenfeld, Keim (see on ver. 31 f.), to Christians in general; by Cremer, to the elect; by Luthardt, to the Christian church in its distress; by Auberlen, to their poor miserable fellow-men (comp. de Wette, Ullmann in the Stud. u. Krit. 1847, p. 164 ff.),—do not admit of being also referred to the apostles (xxviii. 10 ; 1 Cor. iv. 13), to whom, as surrounding His judgment-throne, Christ is supposed to point; for the amount of love shown to the apostles cannot be taken as the universal standard of judgment; and though the apostles themselves, appearing here, as they do, in their relation to the rest of Christians, may well be called the brethren of Christ (xxviii. 10 ; John xx. 17); yet they would certainly not be described by Him as the least of such brethren. No; as during His earthly life Christ is always surrounded by the obscure and despised (the poor, the humble, publicans and sinners, and such like), who seek their salvation through Him; so He also represents Himself as still surrounded by such as these on the occasion of the
judgment (comp. Ewald, p. 420). In consequence of their longing after Him, and of their love for Him, and the eternal salvation to be found in Him (as ἡγαπηκότες τὴν ἐπιφάνειαν αὐτοῦ, 2 Tim. iv. 8), they here come crowding around the throne of His glory; and to these He now points. They are the πτωχοὶ, πενθοῦντες, πραεῖς, δεδιωγμένοι of the Sermon on the Mount, who are now on the point of receiving the promised bliss.

Ver. 41. Οἱ κατηραμένοι] opposite of οἱ εἰλογημένοι. This consigning to everlasting destruction is also a reality, and the doing of God. But the words τοῦ πατρὸς μου are omitted this time, because the idea of πατήρ accords only with the loving act of blessing. The divine κατάρα is the effect of holy wrath and the consequence of human guilt. — τὸ ἠτοιμασμένον] not this time ἀπὸ καταβολῆς κόσμου; this the hearer knew as matter of course. The Rabbins are not agreed as to whether Gehenna, any more than paradise and the heavenly temple, came into existence before or after the first day of creation. See the passages in Wetstein. From our passage nothing can be determined one way or another, especially as it is not the aorist participle that is made use of. Observe, however, that, in this instance, Jesus does not follow up ἠτοιμασμένου with ἐν, as in ver. 34, but with τῷ διαβόλῳ, κ.τ.λ.; because the fall of the angels (Jude 6; 2 Pet. ii. 4), which Scripture everywhere presupposes in its doctrine of the devil and his kingdom (Hahn, Theol. d. N. T. I. p. 313 ff.), took place previous to the introduction of sin among men (John viii. 44; 2 Cor. xi. 3), so that it was for the former in the first instance that the everlasting fire was prepared; comp. viii. 29. But as men became partakers in the guilt of demons, so now are they also condemned to share in their punishment. For ἄγγελοι τοῦ διαβ., comp. 2 Cor. xii. 7; Rev. xii. 7.

Ver. 44. Self-justification, by repelling the accusation as unwarranted.— καὶ αὐτοὶ] they too; for their answer is in exact correspondence with that of the righteous.— πότε ... καὶ οὐ διηκονήσατο σοι] when saw we Thee hungry, etc., without ministering to Thee? What was the occasion on which,
according to Thy accusation, we saw Thee hungry, and did not
give Thee food? Such an occasion never occurred; as we
have never seen Thee in such circumstances, so can we never
have refused Thee our good services. In this self-justification
it is assumed that if they had seen Him, they would have
shown their love toward Him.

Ver. 46. Comp. Dan. xii. 2. The absolute idea of eternity,
in regard to the punishment of hell (comp. ver. 41), is not to
be got rid of either by a popular toning down of the force of
aióνος (Paulus), or by appealing (de Wétte, Schleiermacher,
Oetinger) to the figurative character of the term fire and the
supposed incompatibility between the idea of eternity and
such a thing as evil and its punishment, any more than by
the theory that the whole representation is intended simply
by way of warning (according to which view it is not meant
thereby to throw light upon the eternal nature of things, but
only to portray the κρίσις, i.e. the cessation of the conflict
between good and evil by the extinction of the latter); but is
to be regarded as exegetically established in the present
passage (comp. iii. 12, xviii. 8) by the opposed ζούν aióνον,
which denotes the everlasting Messianic life (Kaeuffer, as
above, p. 21); comp. also Weizel in the Stud. u. Krit. 1836,
Comp. Rom. v. 19.

REMARK.—Because the judgment is a judgment of Christians
(see on ver. 31), faith is presupposed though not formally
mentioned. The truth is, the Judge regulates His decision
according to the way in which faith has been evidenced by love
(1 Cor. xiii. 1 ff.; John xiii. 35), without which as its necessary
fruit faith does not save (Gal. v. 6). Comp. Apol. Conf. A,
p. 138. The manifestations of love, as forming the principle of
the Christian's life, accordingly constitute the ξενοῖς by which
he is to be judged (xvi. 27; 2 Cor. v. 10). Comp. v. 7. But, in
so far as, according to this concrete view of the judgment, Jesus
bases His sentence upon the principle that love shown to or
withheld from the least of His brethren is the same as love
shown to or withheld from Himself, He does so in harmony
with the view contained in xviii. 5, x. 40. Comp. John xiii. 20.
CHAPTER XXVI.

VER. 3. After ἀμφίερετι, Elz. Scholz have καὶ ὑπαμματίζε, which, in accordance with A B D L Ξ, min. vss. Or. Aug., has been deleted as an interpolation from Mark xiv. 1, Luke xxii. 2.—Ver. 4. The order διὰμ πράτησεν (reversed in Elz.) is supported by decisive evidence.—Ver. 7. ἁρπαζομοιοὶ] Lachm. and Tisch. 8: σωλήναμοι, which, though in accordance with A D L Μ Π Ξ, min., is, nevertheless, taken from John xii. 3. Comp. Mark xiv. 3. From this latter passage is derived the order ἐξομα αὐλᾶ, μύρων (Lachm. and Tisch. 8, following B D L Ξ, min.).— τὴν κήραλην] Lachm. and Tisch. 8: τῆς κηράλης, following B D Μ Ξ, min. Chrys. But the genitive would be suggested to the transcribers by a comparison with ver. 12, quite as readily as by Mark xiv. 3.—Ver. 8. αὑτοῦ] is, with Lachm. and Tisch., to be deleted, both here and in ver. 45, as being a common interpolation; similarly with Tisch. after βλασφ., ver. 65.—Ver. 9. τοῦτο] Elz. inserts τὸ μύρων, against decisive evidence; borrowed from Mark xiv. 5; John xii. 5.—The article before πτωχός, which may as readily have been omitted, in accordance with John xii. 5, as inserted, in accordance with Mark xiv. 3, is, with Elz. and Tisch. 8, to be left out. There is a good deal of evidence on both sides; but the insertion might easily take place out of regard to ver. 11.—Ver. 11. πάντοις γὰρ τοῖς πτωχοῖς] E F Η Μ Γ, min. Chrys.: τοῖς πτωχοῖς γὰρ πάντοις. Recommended by Griesb., adopted by Fritzsche. As this reading may have been taken from John xii. 8 as readily as that of the Received text from Mark xiv. 7, the matter must be determined simply by the balance of evidence, and this is in favour of the Received text.—Ver. 17. ἵπποις ψωμαῖς] The evidence of D K U, min. Or. in favour of the reading ἱππομάζουμεν (Fritzsche) is inadequate.—Ver. 20. Lachm. and Tisch. read μαθητῶν after δῶδικα, on the authority of A L Μ Δ Π Ξ, min. vss. Chrys. Correctly; the omission is due to Mark xiv. 17. —For ἵππος αἵρων, ver. 22, it is better, with Lachm. and Tisch., to adopt εἰς ἵππος, in accordance with weighty evidence. Had εἰς been derived from Mark xiv. 19, we should have had εἰς καθό
again, was an interpolation of extremely common occurrence. — Ver. 26. *évλογήσας* Scholz: *ἐχαρίσησας*, following A E F H K M S U V *Δ* Π, min. vss. Fathers. Considering, however, the weight of evidence that still remains in favour of *évλογ.* (B C D L Z *κ*), and having regard to the preponderating influence of Luke and Paul (1 Cor. xi. 23 ff.) rather than Mark, upon the ecclesiastical phraseology of the Lord’s Supper, it is better to retain *évλογ.* — For this reason we should also retain ῥιν before ἐγροσ, though deleted by Lachm. and Tisch. 8, and not found in B C D G L Z *κ*, min. Chrys. Theophyl. — For ἢδιδων Lachm. reads ἤδις, omitting at the same time καὶ before ἐκτ, in accordance with B D L Z *κκκκ* min. Cant. Copt. Due to a desire to make the construction uniform with the preceding. Had ἤδις been changed to a tense in accordance with Mark and Luke, we should have had ἢδωμε. — Ver. 27. ῥι ἔφηριον*] The article, which is deleted by Tisch., and is wanting in B E F G L Z *Δ* *κ*, min., is due to the ecclesiastical phraseology to which Luke and Paul have given currency. — Ver. 28. ῥι ἔγς] Lachm. and Tisch. have simply ἔγς, in accordance with B D L Z *κ*, 33. ῥι is an exegetical addition. — καὶ ἔγς before ἑιαθ is wanting in B L Z *κ*, 33, 102, Sahid. Cyr., and is a liturgical addition. Had it been originally written, this is just the place of all others where it would not have been omitted. — Ver. 31. διασ-κοπτισθήσιται] A B C G H* I L M *κ*, min. Or. (once): διασ-κοπτισθήσανται. So Lachm. and Tisch. The reading of the Received text is a grammatical correction. — Ver. 33. Instead of κι καὶ of the Received text, there is decisive evidence for the simple κι. καὶ would be written in the margin from Mark xiv. 29, but would not be inserted in the text as in the case of Mark. — ἢγω] The evidence in favour of inserting δι (which is adopted by Griesb., Mattth., Fritzsche) is inadequate. An addition for the purpose of giving prominence to the contrast. — Ver. 35. After ὁμοιοτ important witnesses read δι, which has been adopted by Griesb., Mattth., Scholz, Fritzsche. Taken from Mark xiv. 31. — Ver. 36. ἰως ὦ] Lachm.: ἰως ὦ δι, D K L *Δ*, min.: ἰως ῥ. The reading of Lachm., though resting only on the authority of A, is nevertheless to be regarded as the original. ὦ δι would be omitted in conformity with Mark xiv. 32 (C M* *κ*, min. have simply ἰως), and then there would come a restoration in some instances of ὦ only, and, in others, merely of ῥ. — Ver. 38. We should not follow Griesb., Mattth., Fritzsche, Scholz, Tisch. 7, in adopting ἰ ἰως after αὐρος; a reading which, though attested by important witnesses, is nevertheless contradicted by a preponderance of evidence (A B C* *D* J L
and the majority of vss.), while, moreover, it would be inserted more readily and more frequently (in this instance probably in conformity with Mark xiv. 34) than it would be omitted. — Ver. 39. \( \pi\rho\sigma\alpha\lambda\theta\omicron\nu \) so B M \( \Pi \), It. Vulg. Hilar. Elz. Lachm. and Tisch. 7. The preponderance of evidence is in favour of \( \pi\rho\sigma\alpha\lambda\theta\omicron\nu \), which, indeed, has been adopted by Matth., Scholz, and Tisch. 8; but it is evidently a mechanical error on the part of the transcriber; \( \pi\rho\sigma\alpha\lambda\theta\omicron\nu \) occurs nowhere else in Matth.— The \( \mu\omicron\nu \) after \( \pi\alpha\tau\iota\rho \) (deleted by Tisch. 8) is suspected of being an addition from ver. 42; however, the evidence in favour of deleting it (A B C D \( \Pi \), etc.) is too weighty to admit of its being retained. — Ver. 42. \( \tau\omicron\pi\omicron\tau\omicron\phi\omicron\tau\iota\rho\omicron\nu \) is wanting in A B C I L \( \Pi \), min. vss. and Fathers; in D it comes before \( \tau\omicron\omega\omicron\nu \) (as in ver. 39); in 157, Arm., it comes before \( \theta\omicron\alpha\nu\omicron\nu \), in which position it also occurs in \( \Delta \), though with a mark of erasure. Suspected by Griesb., deleted by Fritzsche, Lachm., and Tisch. A supplement from ver. 39. Further, the \( \acute{\alpha} \iota \\kappa\omicron\omicron\upsilon \) following, though the evidence against it is not quite so strong (B D L \( \Pi \), however), and though it is defended by Fritzsche, and only bracketed by Lachm., is to be condemned (with Griesb., Rinck, Tisch.) as an interpolation from ver. 39.— Ver. 43. \( \varepsilon\upsilon\rho\iota\sigma\varepsilon\xi \iota \ \alpha\nu\omicron\omicron\upsilon\upsilon \ \pi\alpha\lambda\lambda\iota\omicron \) Lachm. and Tisch., with the approval of Griesb. also: \( \pi\alpha\lambda\nu \varepsilon\upsilon\rho\omicron\nu \ \alpha\nu\omicron\omicron\upsilon\upsilon \), following B C D I L \( \Pi \), min. and the majority of vss.; while other important witnesses (such as A K \( \Delta \)) also read \( \varepsilon\upsilon\rho\omicron\nu \), but adhere to the order in the Received text. Accordingly, \( \varepsilon\upsilon\rho\omicron\nu \) is decidedly to be adopted, while \( \varepsilon\upsilon\rho\iota\sigma\varepsilon\xi \iota \) is to be regarded as derived from ver. 40; as for \( \pi\alpha\lambda\nu \), however, there is so much diversity among the authorities with reference to its connection, and consequently with reference to its position, that only the preponderance of evidence must decide, and that is favourable to Lachm. and Tisch.— In ver. 44, again, \( \pi\alpha\lambda\nu \) is variously placed; but, with Lachm. and Tisch., it should be put before \( \acute{\alpha} \pi\nu\lambda\theta\omicron\nu \), in accordance with B C D I L \( \Pi \), min. vss. \( \acute{\iota} \ \varphi\omicron\iota\nu \), which Lachm. brackets, is, with Tisch., to be maintained on the strength of preponderating evidence. Had it been inserted in conformity with ver. 42, it would have been placed after \( \pi\alpha\lambda\nu \); had it been from Mark xiv. 41, again, we should have had \( \tau\omicron\varphi\omicron\iota\nu \). The omission may have been readily occasioned by a fear lest it should be supposed that Jesus prayed \( \tau\omicron\nu \ \alpha\nu\omicron\omicron\upsilon \ \lambda\omicron\gamma\omicron\nu \) but \( \tau\omicron\nu \) before.—After \( \upsilon\omega\omicron\nu \) Tisch. 8 repeats the \( \pi\alpha\lambda\nu \) (B L \( \Pi \), min. Copt.), which may easily have been omitted as superfluous. However, the preponderance of evidence (especially that of the vss. also) is against adopting it, so that there is reason to regard it rather as a
mechanical repetition.— Ver. 50. The reading ἰο' τι (instead of ἰο' ψι, as in Elz.) is attested by decisive evidence. — Ver. 52. ἀπολουνται] F Η Κ Μ Σ Υ Β Δ, min. vss. and Fathers; ἀποθανονται. Approved by Griesb. in opposition to the principal mss.; a gloss, for which Sahid. must have read πνεονται.— Ver. 53. The placing of ἄρτι after παρασ. μοι, by Tisch. 8, is in opposition to a preponderance of evidence, and is of the nature of an emendation; άρτι is likewise inserted by some. — πλείους Lachm. and Tisch.: πλείον, after B D Ν*. Correctly; the reading of the Received text is an unskilled emendation. For the same reason the following ἧ, which Lachm. brackets, should, with Tisch., be deleted, in accordance with B D L Ν; though we should not follow Tisch. 8 in reading λεγιμόνον (A C K L Δ π* Ν*) for λεγειμα, because the genitive is connected with the reading πλείους. — Ver. 55. προς ὑπολογιζομένων) is, with Tisch., following B L Ν, 33, 102, Copt. Sahid. Cyr. Chrys., to be deleted as an interpolation from Mark xiv. 49. — Ver. 58. ἀπὸ μαχρόθεν] ἀπὸ should be deleted, with Tisch., in accordance with important evidence. Taken from Mark xiv. 54. — Ver. 59. καὶ οἱ προσβύτεροι is wanting, no doubt, in B D L Ν, min. vss. and Fathers, but it was omitted in conformity with Mark xiv. 55. Suspected by Griesb., deleted by Lachm. and Tisch. 8. A desire to conform with Mark also serves to explain the fact that, in a few of the witnesses, άνοιξεν is placed before πέπλυμεν. — τανακική ἡ σκηνή] τανακικός, as read by Lachm. and Tisch., is supported by decisive evidence, and had been altered to the more usual subjunctive. αὐτόν should likewise be put before τανακική. (B C D L N Ν, min. Vulg. It.). — Ver. 60. The reading of the Received text, which is attested by the important evidence of A C** E F G, etc., and likewise maintained by Fritzsche and Scholz, is: καὶ οὐχ ἔφεσεν. Καὶ πολλόν ἄνθρωπον προσέλθετον ὃς ἔφεσε. Griesb.: καὶ οὐχ ἔφεσεν Πολλόν ἄνθρωπον προσέλθηκεν ἀπὸ του. Lachm. and Tisch.: καὶ οὐχ ἔφεσεν πολλόν προσέλθηκεν ἀπὸ του, after which Lachm. gives the second οὐχ ἔφεσεν in brackets. This second οὐχ ἔφεσεν is wanting in A C*L N* Ν, min. vss. and Fathers (Or. twice); while in A B L Θ Η, min. Syr. Or. Cyr. the order of the words is: πολλόν προσέλθηκεν ἀπὸ του. Further, Syr. Arr. Pers. Syr.* Slav., though omitting the second οὐχ ἔφεσεν, have retained καὶ before πολλόν; and this reading (accordingly: καὶ οὐχ ἔφεσεν καὶ πολλόν προσέλθηκεν ἀπὸ του) I agree with Rinck, Lucubr. crasil. p. 282 f., regarding as the original one. This καὶ, the force of which was missed from its not being followed by a verb, occasioned considerable embarrassment to the transcribers, who disposed of the difficulty by adding a second οὐχ ἔφεσεν, while others got rid of the troublesome καὶ by simply omitting it.—διο
ψυχομάτρ. Tisch., following B L K, min. vss. (also Syr.) and Or. (once), reads merely δόση. Correctly; ψυχομάτρ. is an addition, which might seem all the more necessary since a saying of Christ’s actually underlay the words.— Ver. 65. ἐνίρ.] is wanting before ἦρας, in such important witnesses, that Lachm. and Tisch. are justified in deleting it as a common interpolation.— Ver. 70. For αὐτῶν πάντων read, with Tisch. 8, following preponderating evidence, merely πάντων, to which αὐτῶν was added for sake of greater precision.— Ver. 71. For τοῖς ἑαυτῷ, which Tisch. 8 has restored, Scholz and Tisch. 7 read αὐτοῖς ἑαυτῷ. Both readings are strongly attested; but the latter is to be preferred, because the current τοῖς ἑαυτῷ would involuntarily suggest itself and supersede the less definite expression αὐτοῖς ἑαυτῷ.— Ver. 74. χαράδραματίζειν] Elz., Fritzsche: χαράδραματίζειν, against decisive evidence. A correction.

Ver. 1 f.¹ For this form of transition, by which a marked pause is indicated at the close of a somewhat lengthened discourse, comp. vii. 28, xi. 1, xiii. 53, xix. 1. — πάντας] referring back, without any particular object in view (such as to call attention to the fact that our Lord’s functions as a teacher were now ended, Wichelhaus and the earlier expositors), to the preceding discourse, consisting, as it does, of several sections (xxiv. 4–xxv. 46), not a parallel to LXX. Deut. xxxi. 1 (Delitzsch). — μετὰ δύο ἡμέρας] after the lapse of two days, i.e. the day after next the Passover commenced. It would therefore be Tuesday, if, as the Synoptists inform us (differently in John, see on John xviii. 28), the feast began on Thursday evening.— τὸ πάσχαν] Πάσχα, Aram. Πάσχα, the passing over (Ex. xii. 13), a Mosaic feast, in commemoration of the sparing of the first-born in Egypt, began after sunset on the 14th of Nisan, and lasted till the 21st. On its original meaning as a feast in connection with the consecration of the first-fruits of the spring harvest, see Ewald, Alterth. p. 466 f.; Dillmann in Schenkel’s Lex. IV. p. 387 f. — καλὸν υἱός, κ.τ.λ.] a definite prediction of what was to happen to Him at the Pass-

over, but represented as something already known to the disciples (from xx. 19), and which, though forming part of the contents of εἰδατε, is at the same time introduced by a broken construction (not as dependent on ὅτι), in accordance with the depth of His emotion.

Vv. 3–5. Τὸτε] i.e. at the time that Jesus was saying this to His disciples. Fatal coincidence.—εἰς τὴν αὐλὴν τοῦ ἀρχιερέως. It is usual to understand the palace of the high priest, in direct opposition to the use of αὐλή¹ in the New Testament (not excluding Luke xi. 21). We should rather interpret it of the court enclosed by the various buildings belonging to the house (see Winer, Realw. under the word Häuser; Friedlieb, Archäol. d. Leidensgesch. p. 7 f.), such courts having been regularly used as meeting-places. Comp. Vulg. (atrium), Erasmus, Castalio, Calvin, Maldonatus. This meeting is not to be regarded as one of the public sittings of the Sanhedrin (on the probable official meeting-place of this body at that time, the so-called taverns, see Wieseler, Beitr. p. 209 ff.), but as a private conference of its members.—τοῦ λέγομεν. Καϊάφας] who bore the name of Caiaphas. Comp. ii. 23. This was a surname; the original name was Joseph (Joseph. Antt. xviii. 2. 2); but the surname having become his ordinary and official designation, it was used for the name itself; hence λεγομένου, not ἐπικάλουμένου or ἐπιλεγομένου. Caiaphas (either καίαφος, depressio, or καίαφος, rock) obtained his appointment through the procurator Valerius Gratus, and, after enjoying his dignity for seventeen years, was deposed by Vitellius, Joseph. Antt. xviii. 2. 2, 4. 3.—συνεβολέασαντο, ἵνα] they consulted together, in order that they, John xi. 53.—μὴ ἐν τῇ ἐφορτῇ] namely: let us arrest him, and put him to death! For the absolute μὴ, comp. on Gal. v. 13. The reference is to the entire period over which the feast extended, not to the place where it was celebrated (Wieseler, Chronol. Synops. p. 367). It is true

¹ Of course αὐλή is used as equivalent to βασιλεία (see, for example, the passages from Polyb. in Schweighäuser's Lex. p. 101), not only by later Greek writers (Athen. Deipn. iv. p. 189 D; Herodian, i. 13. 16, frequently in the Apocr.), but also by Homer (see Duncan, Lex., ed. Rost, p. 181), Pindar, and the Tragedians, etc. Never, however, is it so used in the New Testament. Even in John xviii. 15, αὐλὴ τοῦ ἀρχιερέως is undoubtedly the court of the house.
no scruple was felt, especially in urgent and important cases (comp. on Acts xii. 3 f.), about having executions (Sanhedr. f. 89. 1) during the feast days (although most probably never on the first of them, on which, according to Mischna Jom tob v. 2, the trial took place; comp. on John xviii. 28, and see, above all, Bleek's Beitr. p. 136 ff.), and that with a view to making the example more deterrent (Deut. xvii. 13). But the members of the Sanhedrim dreaded an uprising among the numerous sympathizers with Jesus both within and outside the capital (a very natural apprehension, considering that this was just the season when so many strangers, and especially Galilaeans, were assembled in the city; comp. Joseph. Antt. xvi. 9. 3; Bell. i. 4. 3), though, by and by, they overcame this fear, and gladly availed themselves of the opportunity which Judas afforded them (ver. 14). "Sic consilium divinum successit," Bengel. To regard μη ἐν τῇ ἐορτῇ as meaning: previous to the feast! as though, during the feast itself, the execution were to be considered as already a thing of the past (Neander, p. 678; Hausrath), would be quite in keeping with John's statement as to the day on which the crucifixion took place (comp. on Mark xiv. 2); but it would not suit the connection as found in Matthew and Mark, because, according to them, the consultation among the members of the Sanhedrim had taken place so very shortly before the Passover (ver. 2) that the greater part of the multitude, whose rising was apprehended, must have been present by that time.

Ver. 6 ff. This anointing, which is also recorded in Mark xiv. 3 ff. (followed by Matthew), is not the same as that of Luke vii. 36 ff., but is so essentially different from it, not only as to the time, place, circumstances, and person, but as to the whole historical and ethical connection and import, that even the peculiar character of the incident is not sufficient to warrant the assumption that each case is but another version of the same story (in opposition to Chrysostom, Grotius, Schleiermacher, Schr. d. Luk. p. 110 ff.; Strauss, Weisse, Hug, Ewald, Bleek, Baur, Hilgenfeld, Schenkel, Keim). This, however, is not a different incident (in opposition to Origen, Chrysostom, Jerome, Theophylact, Euthymius Zigabenus, Osianer, Lightfoot,
Wolf) from that recorded in John xii. 1 ff. The deviations in John's account of the affair—to the effect that the anointing took place not two, but six days before the feast; that Martha was the entertainer, no mention being made of Simon; that it was not the head, but the feet of Jesus that were anointed; and that the carping about extravagance is specially ascribed to Judas—are not to be disposed of by arbitrarily assuming that the accounts of the different evangelists were intended to supplement each other (Ebrard, Wichelhaus, Lange), but are to be taken as justifying the inference that in John alone (not in Matthew and Mark) we have the narrative of an eye-witness. The incident, as given in Matthew and Mark, appears to be an episode taken from a tradition which had lost its freshness and purity, and inserted without exact historical connection, although, on the whole, in its right order, if with less regard to precision as to the time of its occurrence. Hence the loose place it occupies in the pragmatism of the passage, from which one might imagine it removed altogether, without the connection being injured in the slightest degree. The tradition on which the narrative of Matthew and Mark is based had evidently suffered in its purity from getting mixed up with certain disturbing elements from the first version of the story of the anointing in Luke vii., among which elements we may include the statement that the name of the entertainer was Simon.

Ver. 6. Περιομ. ἐν Βηθαν. i.e. having come to Bethany, 2 Tim. i. 17; John vi. 25, and frequently in classical writers; comp. on Phil. ii. 7. To remove this visit back to a point of time previous to that indicated at ver. 2, with the effect of simply destroying the sequence (Ebrard, Lange), is to do such

1 On the controversy in which Faber Stapul. has been involved in consequence of his theory that Jesus had been anointed by three different Marys, see Graf in Niedner's Zeitschr. f. histor. Theol. 1852, I. p. 54 ff. This distinguishing of three Marys (which was also adopted by so early an expositor as Euthymius Zigabenus, and by mi, to whom Theophylact refers) is, in fact, rather too much at variance with the tradition that the sister of Lazarus is identical with the woman who was a sinner, Luke vii., and was no other than Mary Magdalene. Yet in none of the three accounts of anointing is this latter to be understood as the Mary referred to.
harmonistic violence to the order observed in Matthew and Mark as the τότε of ver. 14 should have been sufficient to avert. — Σύμωνος τοῦ λεπροῦ] In a way no less unwarrantable has the person here referred to (a person who had formerly been a leper, and who, after his healing, effected probably by Jesus, had continued to be known by this epithet) been associated with the family of Bethany; he has been supposed to have been the deceased father of this family (Theophylact, Ewald, Gesch. Chr. p. 481), or some other relative or friend (Grotius, Kuinoel, Ebrard, Lange, Bleek), or the owner of the house. Of the person who, according to Matthew and Mark, provided this entertainment, nothing further is known; whereas, according to John, the entertainment was given by the family of which Lazarus was a member; the latter is the correct view, the former is based upon the similar incident recorded in Luke vii.

Ver. 7. Γυνή] According to John, it was Mary. — ἀλάβαστρον] Among classical writers the neuter of this word does not occur except in the plural; in the singular ἀλάβαστρος is masculine, as also in 2 Kings xxi. 13, and feminine. “Unguenta optime servantur in alabastris,” Plin. N. H. iii. 3; Herod. iii. 20; Theocr. Id. xv. 114; Anth. Pal. ix. 153. 3; Jacobs, ad Anthol. XI. p. 92. — ἐπὶ τ. κ. αὐτοῦ] A divergence from John’s account, not to be reconciled in the arbitrary manner in which Calvin and Ebrard have attempted, as though the oil had been so unsparingly poured on that it ran down and was used for the feet as well (comp. Morison). Matthew narrates an anointing of the head; John, of the feet. The practice of anointing the heads of guests by way of showing them respect is well known (comp. Plat. Rep. p. 398 A, and Stallbaum thereon). Seeing, however, that the anointing of the feet was unusual (in opposition to Ebrard), and betokened a special and extraordinary amount of respect (as is, in fact, apparent from Luke vii. 46), our passage would have been all the less likely to “omit” it (Lange), had it really formed part of the tradition. — ἀνακειμένου] while He was reclining at table, a circumstance qualifying the αὐτοῦ.
Ver. 8. The feature peculiar to John, and having an essential bearing upon the character of his narrative, to the effect that it was Judas who censured the proceeding, had come to be obliterated in the tradition represented by our present passage. Our narrative, then, is certainly not contradictory of that of John, but only less precise. Arbitrary attempts have been made to explain our passage by saying either that, in Matthew, the narrative is to be regarded as sylleptical (Jerome, Beza, Maldonatus), or that Judas simply gave utterance to an observation in which the others have innocently concurred (Augustine, Calvin, Grotius, Kuinoel, Paulus, Wichelhaus), or that several of them betrayed symptoms of murmuring (Lange). — ἢ ἀπώλεσα αὕτη] this loss, in making such a use of an expensive oil. This word never occurs in the New Testament in a transitive sense (as in Polyb. vi. 59. 5).

Ver. 9. Πολλοῦ] put more precisely in Mark xiv. 5; John xii. 5. On the expensiveness of spikenard, a pound of which is alleged to have cost even upwards of 400 denarii, see Plin. N. H. xii. 26, xiii. 4. — καλὰ δοθήναι] the subject (the equivalent in money, had it been sold) may be inferred from the context (πραθήναι πολλῶν). See Kühner, II. 1, p. 30 f.

Ver. 10. Τυόν] Comp. xvi. 8. We may imagine what preceded to have been spoken among the disciples in a low murmuring tone. — κόπους παρέχειν, to give trouble, to cause annoyance. See Kypke, Obs. I. p. 130. Comp. πάνον παρέχειν (Herod. i. 177), and such like. — ἔργον γάρ, κ.τ.λ.] Justification of the disapproval implied in the foregoing question. καλὸν, when used with ἔργον, is, according to ordinary usage, to be taken in an ethical sense; thus (comp. v. 16): an excellent deed, one that is morally beautiful, and not a piece of waste, as ye are niggardly enough to suppose. The disciples had allowed their estimate of the action to be determined by the principle of mere utility, and not by that of moral propriety, especially of love to Christ.

Ver. 11 f. Justification of the καλὸν on the ground of the peculiar circumstances under which the anointing took place. Jesus was on the very threshold of death; they would always

MATT. II.
have opportunities of showing kindness to the poor, but by and by it would be no longer in their power to do a loving service to Him in person upon earth! Accordingly there is a moral propriety in making the special manifestation of love, which was possible only now, take precedence of that general one which was always possible. — οὐ πάντοτε ἔχετε] a sorrowful litotes involving the idea: but I will soon be removed by death, to which idea the γὰρ of ver. 12 refers. — βαλοῦσα] inasmuch as she has poured ... she has done it (this outpouring) with the view (as though I were already a corpse) of embalming me (Gen. 1. 2). The aorist participle represents the act as finished contemporaneously with επολησαν. Comp. xxvii. 4; Eph. i. 9, al.; Hermann, ad Viger. p. 774; Müller in the Luther. Zeitschr. 1872, p. 631 ff. For the rest, it may be said that, under the influence of grateful emotion, Jesus ascribes a special motive to the woman, though she herself simply meant to testify her love and reverence. Such feelings, intensified as they were by the thought of the approaching death of the beloved Master, and struggling to express themselves in this particular form, could not but receive the highest consecration.

Ver. 13. Τὸ εὐαγγ. τοῦτο] comp. on xxiv. 14. In this instance, however, the emphasis is not on τοῦτο (as in xxiv. 14), but on τὸ εὐαγγέλιον: this message of redemption, where τοῦτο points to the subject of the message just hinted at, vv. 11, 12, viz. the death of Jesus; and although the allusion may be but slight, still it is an allusion in living connection with the thoughts of death that filled His soul, and one that naturally springs from the sorrowful emotion of His heart. The thing to which τοῦτο refers is, when put in explicit terms, identical with τὸ εὐαγγ. τῆς χιρωτος τ. θεοῦ (Acts xx. 24), τὸ εὐαγγ. τῆς σωτηρίας ὑμ. (Eph. i. 13), τὸ εὐαγγ. τῆς εἰρήνης (Eph. vi. 15), ὁ λόγος τοῦ σταυροῦ (1 Cor. i. 18). — ἐν δὲ ϕ τῷ κόσμῳ is not to be connected with λαληθ. (Fritzsche, Kuinoel), but with κηρύχθη. Comp. Mark xiv. 9; ὅπου denotes the locality in its special, ἐν δὲ τῷ κόσμῳ in its most comprehensive sense. — εἰς μνημοσ. αὐτ.] belongs to λαληθ. She has actually been remembered, and her memory is blessed.
Vv. 14–16. On 'Ἰούδας Ἰσκαρ., see on x. 4.—τότε] after this repast, but not because he had been so much offended, nay, embittered (Wichelhaus, Schenkel, following the older expositors), by the reply of Jesus, ver. 10 ff. (comp. John xii. 7 f.),—a view scarcely in keeping with the mournful tenderness of that reply in which, moreover, according to Matthew, the name of Judas was not once mentioned. According to John xiii. 27, the devil, after selecting Judas as his instrument (xiii. 2), impelled him to betray his Master, not, however, till the occasion of the last supper,—a divergence from the synoptical narrative which ought, with Strauss, to be recognised, especially as it becomes very marked when Luke xxii. 3 is compared with John xiii. 27.—εἰς τῶν δωδεκά] tragic contrast; found in all the evangelists, even in John xii. 4; Acts i. 17.—In ver. 15 the mark of interrogation should not be inserted after ἔριπα (Lachmann), but allowed to remain after παραδ. αὐτόν. Expressed syntactically, the question would run: What will ye give me, if I deliver Him to you? In the eagerness of his haste the traitor falls into a broken construction (Kühner, II. 2, p. 782 f.): What will ye give me, and I will, etc. Here καὶ is the explicative atque, meaning: and so; on εὖω, again, there is an emphasis expressive of boldness.—ἐστησαν] they weighed for Him, according to the ancient custom, and comp. Zech. xi. 12. No doubt coined shekels (Otto, Spicil. p. 60 ff.; Ewald in the Nachr. v. d. Gesellsch. d. Wiss., Gött. 1855, p. 109 ff.) were in circulation since the time of Simon the Maccabee (143 B.C.), but weighing appears to have been still practised, especially when considerable sums were paid out of the temple treasury; it is, in any case, unwarrantable to understand the ἐστησαν merely in the sense of: they paid. For ἵστησι, to weigh, see Wetstein on our passage; Schleusner, Thes. III. p. 122; Valckenaeer, ad Eurip. Fragm. p. 288. The interpretation of certain expositors: they arranged with him, they promised him (Vulg. Theophylact, Castalio, Grotius, Elsner, Fritzche, Käuffer, Wichelhaus, Lange), is in opposition not only to xxvii. 3, where the words τὰ ἄργυρα refer back to the shekels already paid, but also to the terms of the prophecy, Zech. xi. 12 (comp. Matt. xxvii. 9).—τριάκ. ἄργυρ.]
apyvpia, shekels, only in Matthew, not in the LXX., which, in Zech. xi. 12, has τριάκοντα ἀργυρῶν (sc. σίκλουν); comp. Jer. xxxii. 9. They were shekels of the sanctuary (ὑπερσκηνία), which, as containing the standard weight, were heavier than the ordinary shekels; according to Joseph. Antt. iii. 8, 2, they were equivalent to four Attic drachmæ, though, according to Jerome (on Mic. iii. 10), whose estimate, besides being more precise, is found to tally with existing specimens of this coin, they were equal to twenty oboli, or to $\frac{3}{2}$ drachmæ—i.e. to something like 26 to 27 silbergroschen (2s. 6d.). See Bertheau, Gesch. d. Isr. pp. 34, 39; Keil, Arch. II. p. 146. — εὕρετε εὐκαιρίαν, [να] he sought a good opportunity (Cic. de off. i. 40) for the purpose of, etc. Such a εὐκαιρία as he wanted would present itself whenever he saw that συναπτόμενος οὐκ ἔμελλε θόρυβος γενέσθαι, Euthymius Zigabenus; comp. ver. 5.

REMARK 1.—As the statement regarding the thirty pieces of silver is peculiar to Matthew, and as one so avaricious as Judas was would hardly have been contented with so moderate a sum, it is probable that, from its not being known exactly how much the traitor had received, the Gospel traditions came ultimately to fix upon such a definite amount as was suggested by Zech. xi. 12. Then, as tending further to impugn the historical accuracy of Matthew's statement, it is of importance to notice that it has been adopted neither by the earlier Gospel of Mark, nor the later one of Luke, nor by John. Comp. Strauss, Ewald, Scholten.

REMARK 2.—As regards the idea, that what prompted Judas to act as he did, was a desire to bring about a rising of the people at the time of the feast, and to constrain "the dilatory Messiah to establish His kingdom by means of popular violence" (Paulus, Goldhorn in Tzschirn. Memor. i. 2; Winer, Theile, Hase, Schollmeyer, Jesus u. Judas, 1836; Weisse, L p. 450),—the traitor himself being now doubtful, according to Neander and Ewald, as to whether Jesus was the Messiah or not,—it may be affirmed that it has no foundation whatever in the Gospel record, although it may be excused as a well-meant effort to render a mysterious character somewhat more comprehensible, and to make so strange a choice on the part of Jesus a little less puzzling. According to John especially, the subjective motive which, in conjunction with Satanic agency (Luke xxii. 3; John xiii. 2, 27), led to the betrayal was simply avarice, not
wounded *ambition* as well, see on ver. 14; nor *love of revenge* and such like (Schenkel); nor *shipwrecked faith* on the occasion of the anointing of Christ (Klostermann); nor *melancholy*, combined with irritation against Jesus because the kingdom He sought to establish was not a kingdom of this world (Lange). Naturally passionate at any rate (Pressense), and destitute of clearness of head as well as force of character (in opposition to Weisse), he was now so carried away by his own dark and confused ideas, that though betraying Jesus he did not anticipate that he would be condemned to death (xxvii. 3), and only began to realize what he had done when the consequences of his act stared him in the face. Those, accordingly, go too far in combating the attempts that have been made to palliate the deed in question, who seek to trace it to *fierce anger against Jesus*, and the *profoundest wickedness* (Ebrard), and who represent Judas as having been from the first—even at the time he was chosen—the most consummate scoundrel to be found among men (Daub, *Judas Ischar*. 1816). That fundamental vice of Judas, *πλανησία*, became doubtless, in the abnormal development which his moral nature underwent through intercourse with Jesus, the power which completely darkened and overmastered his inner life, culminating at last in betrayal and suicide. Moreover, in considering the crime of Judas, Scripture requires us to keep in view the *divine teleology*, Peter already speaking of Jesus (Acts ii. 23) as ἡ ὑπομενή βουλή καὶ πραγμάτων τοῦ θεοῦ ἐξόνοι, in a way corresponding very much to the view taken of the conduct of Herod and Pilate in Acts iv. 28. Judas is thus the tragic instrument and organ of the divine *σιωπαμίν*, though not in such a sense as to extenuate in the least the enormity and culpability of his offence, ver. 24. Comp. John xvii. 12; Acts i. 25; and see, further, on John vi. 70, Remark 1.

Ver. 17. *Τῇ δὲ πρώτῃ τῶν ἀρτίμι*] on the first day of the unleavened bread, i.e. on the first day of the feast, the day on which the unleavened bread (ἵλαρον) is eaten. The day referred to is the 14th of Nisan (Thursday, according to the synoptic evangelists), which, following the loose popular mode of reckoning, to which Josephus (Antt. ii. 15. 1) also conforms when he represents the feast as extending over eight days, was counted as one of the feast days, although the Passover did not begin till the evening of that day, Num. xxviii. 16; Ex. xii. 18 (Otto, *Spicil.* p. 70). — *πόν* in
what house. — σοι] “Jesus est ut paterfamilias inter discipulorum familiam,” Bengel. — τὸ πάσχα] the Passover lamb, to be eaten on the evening of the 14th of Nisan. See on John xviii. 28. This lamb was slain (not by the priests) in the fore-court of the temple in the afternoon before sunset (סבא ים, see Hupfeld, de primitiva festor. ap. Hebr. ratione, I. p. 12). — It may seem strange that, at a season when the presence of such multitudes of strangers in the city was certain to create a scarcity of accommodation (Joseph. Bell. ii. 1. 3, vi. 9. 3; Antt. xvi. 9. 3), Jesus should have put off His arrangements for celebrating the feast till now. This, however, may be accounted for by the fact that He must have had certain friends in the town, such as the one referred to in ver. 18, whose houses were so much at His disposal at all times that it was unnecessary to make any earlier preparation.

Remark. — According to John’s account, the last meal of which Jesus partook was not that of the Passover; while His death is represented as having taken place on the day before the feast, the day which Matthew here calls the Ἰρᾶτυτυίς ἤμι. On this great and irreconcilable discrepancy, which even the most recent exhaustive inquiry, viz. that of Wieseler (Beitr. p. 230 ff.), has failed to dispose of, see on John xviii. 28.

Ver. 18. Εἰς τὴν πόλιν] to Jerusalem. According to ver. 6 ff., they were still at Bethany. — πῶς τὸν δεῖνα] as we say when we either cannot or will not mention the name of the person intended: to so and so. See Wetstein and Hermann, ad Vig. p. 704. But it was not Jesus Himself who omitted to mention the name (“ut discipulus ex diuturna consuetudine notissimum,” Fritzsche), for, after the question of the disciples, ver. 17, He could not assume that it was quite well understood who it was that He referred to; but it has been omitted by the evangelist in his narrative (comp. even Augustine, de cons. ev. ii. 80), either because it had not been preserved as part of the tradition, or for some other reason, to us unknown. — ὁ διδάσκαλος] the Teacher καὶ ἐξακολούθην. Doubtless the unknown person here referred to was also a believer. Comp. xxi. 3. — ὁ καιρός μου] i.e. the time of my death (John xiii. 1), not: for my observing the Passover (Kuinoel), which would render
the words singularly meaningless; for this time was, in fact, the same for all. There is nothing whatever to justify the very old hypothesis, invented with a view to reconcile the synoptic writers with John, that Jesus partook of His last Passover meal a day earlier than that on which it was wont to be eaten by the Jews. See on John xviii. 28. Further, this preliminary preparation implies a pious regard for Jesus on the part of the δεῖνα, who was thus singled out; this Passover observance, for which preparations are being made, was destined, in fact, to be a farewell feast! According to Ewald, ὁ καιρός μου denotes the time when the Messianic phenomena would appear in the heavens (comp. xxiv. 34), which, however, is at variance with the text, where the death of Jesus is the all-pervading thought (see vv. 2, 4, 11 f., 21). Comp. ἡ Ἀρα, John xvii. 1. — ποιεῖν is not the Attic future (Fritzsche, Bleek), but the present, representing what is future as now going on, and suited to the idea of a distinct friendly arrangement beforehand: at thy house I observe the Passover. Comp. Ex. xii. 48; Josh. v. 10; Deut. xv. 1; 3 Esdr. i. 6. Similarly classical writers frequently use ποιεῖν in the sense of to observe a feast.—Matthew's account presupposes nothing miraculous here, as Theophylact and Calvin would have us believe, but simply an arrangement, of which nothing further is known, which Jesus had come to with the person in question, and in consequence of which this latter not only understood what was meant by the ὁ καιρός μου, but was also keeping a room in reserve for Jesus in which to celebrate the Passover. It is probable that Jesus, during His stay in Jerusalem after the triumphal entry, had come to some understanding or other with him, so that all that now required to be done was to complete the preparations. It was reserved for the later tradition, embodied in Mark and Luke, to ascribe a miraculous character to these preparations, in which respect they seem to have shared the fate of the incident mentioned at xxi. 2 f. This being the case, the claim of originality must be decided in favour of what is still the very simple narrative of Matthew (Strauss, Bleek, Keim), in preference to that of Mark and Luke (Schulz, Schleiermacher,
Weisse, Ewald, Weiss). As represented, therefore, by Matthew (who, according to Ebrard and Holtzmann, seems to have regarded the circumstance about the man bearing a pitcher of water as only “an unnecessary detail,” and whose narrative here is, according to Ewald, “somewhat winnowed”), this incident is a natural one, though the same cannot be said of the account given by Mark and Luke (in opposition to Olshausen and Neander).— Who that unknown person above referred to might be, is a point which cannot be determined.

Ver. 20. “Ἀνεκείτο” for the enactment (Ex. xii. 11) requiring the Passover lamb to be eaten standing, staff in hand, and in travelling attire, had been subsequently superseded by the necessity of reclining. See Hieros Pesachim f. 37. 2: “Mos servorum est, ut edant stantes, at nunc comendant recumbentes, ut dignoscatur, exisse eos e servitute in libertatem.” See Usteri, Comment. Joh. ev. genuin. esse. 1823, p. 26 ff.—It was considered desirable that no Passover party should ever consist of fewer than ten guests (Joseph. Bell. vi. 9. 3), for the lamb had to be entirely consumed (Ex. xii. 4, 43 ff.)

Ver. 21. Ἐσθιόντων αὐτῶν whilst they were eating, but previous to the institution of the supper, ver. 26, which is at variance with Luke xxii. 21. The correct version of the matter is unquestionably that of Matthew, with whom John also agrees in so far as he represents the announcement of the betrayer as having taken place immediately after the feet-washing and the accompanying discourse, xiii. 21 ff.

Ver. 22. “Ἡρῴαντο” portrays the unfolding of one scene after another in the incident. Jesus did not answer till this question had been addressed to Him by all of them in turn.— μὴ ἔγω εἰμι surely it is not I? presupposes a reply in the negative. “Cum scelus exhorreant, cupiunt ab ejus suspicione purgari; bona, tamen conscientia freti, libere testari volunt, quam procul remoti sint a tanto scelere,” Calvin. The account in John xiii. 22 ff. does not exclude, but supplements that before us, particularly because it also mentions that Judas had retired before the supper was instituted.

Ver. 23. ὁ ἔμφασαι, κ.τ.λ.] he who has dipped (not: is dipping, Luther, following the Vulgate). We have here no such
definite allusion as John xiii. 26 represents Jesus to have made to Judas. For it is not probable that the dipping in question took place subsequent to the intimation by Jesus in ver. 21 and the commotion of ver. 22,—two circumstances calculated to interrupt for a little the progress of the meal,—but rather before them, when there may have been others besides Judas dipping into the dish from which Jesus was eating. The allusion can be said to point specially to Judas only in so far as, happening to recline near to Jesus, he must have been eating out of the same dish with Him (for there would be several of such dishes standing on the table). Comp. Grotius. The ἐμπαττόμενοσ of Mark xiv. 20 (see on the passage) is not a substantial variation; neither has it been misunderstood by Matthew (in opposition to Weiss in the Stud. u. Krit. 1861, p. 53 f.), and converted by him into a special means of recognition (Holtzmann). The contents of the dish were the broth charoset (חָרֹסֶת), made out of dates, figs, etc., and of the colour of brick (to remind those who partook of it of the bricks of Egypt, Maimonides, ad Pesach. vii. 11). See Buxtorf, Lex. Talm. p. 831. — ἐν τῷ τρυπαθλιῷ has dipped in the dish, into which he has put his hand, holding a piece of bread. Hom. Od. ix. 392; Aesch. Prom. 863; LXX. Deut. xxxiii. 24; Ruth ii. 14.

Ver. 24. Ἡ πόλει μεταβαίνει ἀπὸ τῆς ἔστωσις ζωῆς, Euthymius Zigabenus. Comp. ὁχεσθαι, ἀπερχεσθαι, ἤπ. Jesus is conscious that His death will be a going away to the Father (John vii. 33, viii. 22). — καλὸν, κ.τ.λ. well would it have been for him, etc.; for in that case he would not have existed at all, and so would not have been exposed to the severe punishment (of Gehenna) which now awaits him. Comp. Ecclus. xxiii. 14; Job iii. 1 ff.; Jer. xx. 14 ff., and the passages from Rabbinical writers in Wetstein. The expression is a popular one, and not to be urged with logical rigour, which it will not admit of. The fundamental idea embodied in it is: "multo melius est non subsistere quam male subsistere," Jerome. Observe, further, the tragic emphasis with which ὅ ἀνθρώπων ἐκεῖνος is repeated; but for καλὸν ἦν without ἄν, see Buttmann, Neut. Gr. pp. 188, 195 [E. T. 217,
and on οὐ as a negative, where there is only one idea contained in the negation, consult Kühner, II. 2, p. 748; Buttmann, p. 299 [E. T. 347]. Euthymius Zigabenus aptly observes: οὐ διότι προώριστο, διὰ τοῦτο παρέδωκεν ἀλλὰ διότι παρέδωκε, διὰ τοῦτο προώριστο, τοῦ θεοῦ προειδότος τὸ πάντως ἀποβηγμένον ἐμέλλε γὰρ δυτις ἀποβηθήναι τοιοῦτος οὗ ἐκ φύσεως, ἀλλ' ἐκ προαιρέσεως.

Ver. 25. This final direct intimation regarding the betrayer (ὁ παραδίδονς), and addressed to this latter himself, is at variance with John xiii. 26 ff., where ver. 29 presupposes that it had not been given. Ver. 25 is an outgrowth of tradition, the absence of which from the older narrative of Mark is unquestionably correct.—σ' εἰπας] a Rabbinical formula by which an emphatic affirmation is made, as in ver. 64. See Schoettgen. There is no such usage in the Old Testament or among classical writers. At this point in the narrative of Matthew, just after this declaration on the part of Jesus, we must suppose the withdrawal (mentioned at John xiii. 30) of Judas (who, notwithstanding the statement at Luke xxii. 21, was not present at the celebration of the last supper; see on John xiii. 38, Remark) to have taken place. Matthew likewise, at ver. 47, presupposes the withdrawal of the betrayer, though he does not expressly mention it; so that his account of the matter is less precise. The objection, that it was not allowable to leave before the Passover lamb was eaten, is sufficiently disposed of by the extraordinary nature of the circumstances in which Judas found himself; but see on ver. 26.

Ver. 26.1 The meal—having been, naturally enough, interrupted by the discussion regarding Judas—would now be resumed; hence the repetition of the εὐθώντων αὐτῶν of ver. 21 with the continuative δὲ, which latter is so often used in a similar way after parentheses and other digressions, especially

in cases where previous expressions are repeated; comp. on 2 Cor. v. 8; Eph. ii. 4.—λαβὼν δ’ Ἰησ. τ. ἀρτοὺν] According to the Rabbis, the order of the Passover meal was as follows (see Tr. Pesach. c. 10; Otho, Lex. Rabb. p. 448 ff.; Lightfoot, p. 474 ff.; Lund, Jud. Heiligth., ed. Wolf, p. 1125 ff.; Wichelhaus, p. 248 ff.; Vaihinger in Herzog's Encycl. XI. p. 141 ff.):—(1) It began with drinking wine, before partaking of which, however, the head of the family offered up thanks for the wine and the return of that sacred day (according to the school of Sammaî, for the day and for the wine). "Poculum ebit, et postea benedicit de lotione manuum, et lavat," Maimonides. (2) Then bitter herbs (הדרים, intended to represent the bitter life of their forefathers in Egypt) were put upon the table, some of which being dipped in a sour or brinish liquid, were eaten amid thanksgivings. (3) The unleavened bread, the broth charoset (see on ver. 23), the lamb and the flesh of the chagiga (see on John xviii. 28), were now presented. (4) Thereupon the head of the family, after a "Benedictus, qui creavit fructum terrae," took as much of the bitter herbs as might be equal to the size of an olive, dipped it in the broth charoset, and then ate it, all the c'her guests following his example. (5) The second cup of wine was now mixed, and at this stage the father, at the request of his son, or whether requested by him or not, was expected to explain to him the peculiarities of the several parts of this meal. (6) This did not take place till the Passover viands had been put a second time upon the table; then came the singing of the first part of the Hallel (Ps. cxiii., cxiv.), another short thanksgiving by the father, and the drinking of the second cup. (7) The father then washed his hands, took two pieces of bread, broke one of them, laid the broken pieces upon that which remained whole, repeated the "Benedictus sit ille, qui producit panem e terra," rolled a piece of the broken bread in bitter herbs, dipped this into the broth charoset, and ate, after having given thanks; he then took some of the chagiga, after another thanksgiving, and so also with regard to the lamb. (8) The feast was now continued by the guests partaking as they felt inclined, concluding, however, with the father eating
the last bit of the lamb, which was not to be less than an olive in size, after which no one was at liberty to eat anything more. The father now washed his hands, and, praise having been offered, the third cup (בֵּית הָעֵגֶל) was drunk. Then came the singing of the second part of the Hallel (Ps. cxv.—cxviii.) and the drinking of the fourth cup, which was, in some instances, followed by a fifth, with the final singing of Ps. cxx.—cxxxvii. (Bartolocci, Bibl. Rabb. II. p. 736 ff.). — Seeing that, according to this order, the feasting, strictly speaking, did not begin till No. 8, for all that preceded had the character of a ceremonial introduction to it; seeing, further, that it is in itself improbable that Jesus would interrupt or alter the peculiarly ceremonial part of the feast by an act or utterance in any way foreign to it; and considering, in the last place, that when Judas retired, which he did immediately after he was announced as the betrayer, and therefore previous to the institution of the last supper,—the Passover meal had already extended pretty far on into the night (John xiii. 30),—we must assume that the ἐσθιόντων αὐτῶν of ver. 21, as well as the similar expression in ver. 26, should come in after No. 7, and that the eating under No. 8 is the stage at which the Lord’s supper was instituted; so that the bread which Jesus took and brake would not be that mentioned under No. 7 (Fritzsche), but the ἅρπων (with the article, see the critical remarks), the particular bread with which, as they all knew, He had just instituted the supper. He would have violated the Passover itself if He had proclaimed any new and peculiar symbolism in connection with the bread before conforming, in the first place, to the popular ceremonial observed at this feast, and before the less formal and peculiarly festive part of the proceedings was reached. Again, had the breaking and distributing of the bread been that referred to under No. 7, one cannot see why he should not have availed Himself of the bitter herbs as well, furnishing, as they would have done, so appropriate a symbol of the suffering inseparable from His death. — καὶ εὐλογήσας after having repeated a blessing—whether the “Benedictus illæ, qui producit panem e terra” (comp. No. 7 above), or some other more appropriate to the particular act about to be performed, it is impossible to
say. The latter, however, is the more probable, as it would be more in accordance with the very special nature of Christ's feelings and intention on this occasion. Now that the meal was drawing to a close (before the second part of the Hallel was sung, ver. 30), He felt a desire to introduce at the end a special repast of significance so profound as never to be forgotten. The idea that His εὐλογεῖν, as being the expression of His omnipotent will (Philippi, p. 467 ff.), possessed creative power, so that the body and blood became realized in the giving of bread and wine, may no doubt accord with the orthodox view of the sacrament, but can be as little justified, on exegetical grounds, as that orthodox view itself; even in 1 Cor. x. 16 nothing more is implied than a eucharistical consecration prayer for the purpose of setting apart bread and wine to a sacred use. — It is, further, impossible to determine whether by κατ' ἐδίσκου τοῖς μαθηταῖς we are to understand the handing of the bread piece by piece, or simply the presenting of it all at once upon a plate. Considering, however, that the guests were reclining, the latter is the more probable view, and is quite in keeping with the λάβετε. This λάβετε denotes simply a taking with the hand, which then conveys to the mouth the thing so taken, not also a taking in a spiritual sense (Ebrard). Further, it must not be inferred from the words before us, nor from our Lord's interpretation (my body) of the bread which He presents, that He Himself had not eaten of it. See on ver. 29. He must, however, be regarded as having done so before handing it to the disciples, and before uttering the following words. — τούτο ἐστι τὸ σῶμα μου] There can be no doubt that τούτο is the subject, and (avoiding the Lutheran synecdoche) can only refer to the bread that was being handed to them, and not to the living body of Christ (Carlstadt), nor to the predicate which first follows (Ströbel), while it is equally certain that no emphasis of any kind is to be laid upon the enclitic μου (in opposition to Olshausen and Stier). But seeing, moreover, that the body of Jesus was still unbroken (still living), and that, as yet, His blood had not been shed, none of the guests can have supposed what, on the occasion of the first celebration of the
supper, was, accordingly, a plain impossibility, viz., that they were in reality eating and drinking the very body and blood of the Lord,¹ and seeing also that, for the reason just stated, Jesus Himself could not have intended His simple words to be understood in a sense which they did not then admit of,—for to suppose any essential difference between the first and every subsequent observance of the supper (Schmid, Bibl. Theol. I. p. 341; Thomasius, Chr. Pers. u. Werk, III. 2, p. 62; Stier; Gess, I. p. 167) is to have recourse to an expedient that is not only unwarrantable, but extremely questionable (see, on the other hand, Tholuck in the Stud. u. Krit. 1869, p. 126 f.), and because, so long as the idea of the κρέας is not taken into account, any substantial partaking of the σῶμα alone and by itself, without the αἷμα, appears utterly inconceivable;² for here, again, the idea of a spiritual body, which it is supposed Jesus might even then have communicated (Olshausen; Rodatz in the Luther. Zeitschr. 1843, 3, p. 56; Kahnis, Abendm. p. 453; Hofmann; Schoeberlein, ub. d. heil. Abendm. 1869, p. 66), belongs entirely to the region of non-exegetical and docetic fancies, for which even the transfiguration furnishes no support whatever (see on 1 Cor. x. 16), and is inconsistent with the αἷμα (1 Cor. xv. 50; Phil. iii. 21):

¹ Wetstein well observes: "Non quaerabat utrum panis, quem videbant, panis esset, vel utrum alium corpus inconspicuum in intersticio, panis delitescoeret, sed quid haec actio significaret, cujus rei esset repraesentatio aut memoriale." Thomasius, however, as above, p. 61, finds no other way of disposing of the simple impossibility referred to, but by maintaining that this giving of Himself on the part of the Lord was of the nature of a miracle. Comp. Hofmann, Schriftenb. II. 2, p. 215, also Philippi, p. 433 f., who is at the same time disposed to assume that the Spirit illuminated the minds of the disciples as with lightning flash. The supposition of a miracle is certainly the last resort, and this on exegetical grounds is wholly unjustifiable in a case in which neither the narrative itself nor the thing narrated implies a miracle.

² In reply to the question why Jesus distributes the body and blood separately, Thomasius, p. 68, has no answer but this: "I do not know." We are accordingly met on the one hand with the assertion of a miracle, on the other with a non licet. This is the way difficulties are supposed to be got over, but they remain, and continue to assert themselves all the same. There ought to be no hesitation in conceding that the separate participation, namely, of the body without the blood, and then of the blood by itself, is not to be understood as an actual eating and drinking of them, but as due to the symbolism based upon the circumstance of the body being put to death and the blood shed.
it follows that ἔστι is neither more nor less than the *copula of the symbolic statement*: 1 "This, which ye are to take and eat, this broken bread," is, symbolically speaking, *my body,* — the body, namely, which is on the point of being put to death as a λύτρον ἄντι πολλῶν (xx. 28). The symbolic interpretation has also been correctly adhered to by David Schulz, de Wette, Julius Müller, Bleek, Rückert, Keim, Weizsäcker; comp. Ewald, Morison, Weiss on Mark, and others. According to Matthew, as also according to Paul (1 Cor. xi. 24, where κλώμενον is spurious), Jesus omits entirely the *tertium comparationis,* — an omission, however, which in itself is more in keeping with the vivid symbolism of the passage and the deep emotion of our Lord. The symbolic act of *breaking*, which cannot possibly have anything to do with the glorified body, but which refers solely to that which was about to be put to death, was sufficient to enable us to perceive in this *breaking* what the point of comparison was; for the breaking of the bread and the putting to death of the body resemble each other in so

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1 In the case of Luke and Paul, the necessity of adopting the symbolic interpretation of ἔστι shows itself above all (1) in the words used with reference to the cup (οἱ σώμα ἡμῶν). The new covenant has been made in and through the *actual* blood of Christ. This blood, inasmuch as it has been *shed,* is the essential objective *causa effectiva* of the covenant. It is so in virtue of the *historical fact of the shedding,* while it is this same fact that justifies its being designated a new covenant (John xi. 25). The wine poured into the cup can be said to be the blood of Christ as it *actually was* after being shed on the cross, only in so far as it *represents* that real covenant-blood as it was *previous* to its being shed, and with the *near* prospect of its shedding fully in view; it *is* this blood, but only in the sense warranted by a profound vivid *symbolism.* (2) It is on the strength of this symbolic interpretation that Luke and Paul would appear to have added the expression *τὸ κατὰ κλώμενον* to the words of the institution. See on Luke xxii. 19 f. The *κλώμενον* denotes a *realising of that as present* which is *no longer so* in bodily form.

2 Not: that which I here hand to you in the *form* of bread (the Catholic view), nor: that which I here hand to you in, with, and *under* the covenant (the synodical of Lutheran orthodoxy). The doctrine of the *omnipresence* of Christ's body is inconsistent with the essential idea of a body, as was pointed out as early as the time of the Fathers, especially by Augustine: "Cavendum enim est, ne ita divinitatem adstramus hominis, ut veritatem corporis auferamus," Augustine, ep. 57, ad Dardan.; they understood the body of Christ to be in heaven, where it always remained.
far as the connection of the whole is violently destroyed, so that the bread in fragments can no longer be said to be the bread, nor the body when put to death to be any longer a living being. The eating (and the drinking), on the other hand, is a symbol of the reception and appropriation, in saving faith (John vi. 51 ff.), of the atoning and redeeming virtue inherent in the death of the body (Paul as above: τὸ ἱμέρ τῷ ιύον) and in the shedding of the blood of Jesus; so that the act of receiving the elements in the consciousness of this, establishes a κοινωνία with the body and blood that is spiritually living and active, and therefore, in all ethical respects, genuine and real (see on 1 Cor. x. 16),—a fellowship in which the believing communi-
cant realizes in his inward experience that the divine-human life of the crucified Redeemer is being imparted to him with saving efficacy, and in which he acquires a full assurance of eternal life. With regard to the divers views that have prevailed upon this point in the church, and of which the two held by Protestants do not admit of being harmonized without sacrificing their distinctive peculiarities (in opposition to Ebrard, Lange), it may be said that those of the Catholics and Lutherans are exegetically at one in so far as their interpretation of the ἐστι is concerned, for they agree in regarding it as the copula of actual being; it is only when they attempt a more precise dogmatic definition of the mode of this actual being that the divergence begins to show itself. Similarly, there is no difference of an exegetical nature (Rodatz in Rudel-
bach's Zeitschr. 1843, 4, p. 11) between the interpretation of Zwingli (and Oecolampadius) and that of Calvin ("externum signum dicitur id esse, quod figurat," Calvin). On the rela-

1 Philippi, p. 422 ff., is wrong in refusing to admit that the point of comp-
parison lies in the breaking. The ἐστι is the circumstance above all which the whole four evangelists agree in recording, making it appear, too, from the terms they employ, that it was regarded as a special act. Moreover, the fact that at a very early period the spurious ἀρώσιμος of 1 Cor. xi. 24 had come to be extensively adopted, may be regarded as affording evidence in favour of the correctness of the church's interpretation of this symbolical act. The same view is implied in the reading ἀρώσιμος; comp. Constitt. Ap. viii. 12. 16.
tion of Luther's doctrine to that of Calvin, see Julius Müller's *dogmat. Abh.* p. 404 ff. For ἐστὶ (which, however, Jesus would not express in Aramaic, His words probably being גלְפִּי) as a copula of symbolical or allegorical being, comp. xiii. 38 f.; Luke xii. 1; John x. 6, xiv. 6; Gal. iv. 24; Heb. x. 20; Rev. i. 20.—That Jesus might also have used σάρξ instead of σῶμα (comp. John vi.) is clear; in that case prominence would have been given to the material of which the σῶμα is composed (comp. Col. i. 22). Comp. Rückert, p. 69. But it would not have been proper to use κρέας (dead flesh, the flesh of what has been slain, Rom. xiv. 21; 1 Cor. viii. 13; see Schulz, *Abendm.* p. 94).

Ver. 27. Matthew says indefinitely: a cup, for τὸ before ποτήριον is spurious. Luke and Paul are somewhat more precise, inasmuch as they speak of the cup as having been the one which was presented μετὰ τὸ δειπνησαί. Accordingly, the cup in question here is usually understood to have been the *poculum benedictionis*, referred to above under No. 8, the third cup. But in that case what becomes of the fourth one, over which the second part of the Hallel was sung? As it is not likely that this latter would be omitted; as it is no less improbable that Jesus, after investing the cup now under consideration with the symbolism of His blood, would have sent round another after it with which no such symbolical significance was associated; as ver. 29 expressly forbids the supposition of another cup having followed; and as, in the last place, mention is made of the Hallel (the second portion of it) as coming immediately after the drinking of this one,—we are bound to suppose that it is the fourth cup that is here meant, and in regard to which Maimonides (as quoted by Lightfoot) observes: "Deinde miscet poculum quartum, et super illud perficit Hallel, additque insuper benedictionem cantici (רברח העש), quod est: Laudent te, Domine, omnia opera tua, etc., et dicit: Benedictus sit, qui creavit fructum vitis,—et postea non quia quam gustat ista nocte." Paul, no doubt, expressly calls the cup used at the supper τὸ ποτήριον τῆς εὐλογίας (1 Cor. x. 16), which corresponds with the name of the third cup (see on ver. 26); but, as the exegetical εὐλογηθήσειν shows, this

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designation is not a terminus technicus taken from the Jewish ritual, but it is to be traced to the Christian standpoint, in fact, to the Christian act of consecration. See on 1 Cor. x. 16. — For the size of the Passover cups, and what is said about the wine being red and mixed with water, consult Grotius and Lightfoot. In the Constit. Ap. viii. 12. 16, Christ Himself is even spoken of as τὸ ποτήριον κεράσας ἐξ οἴνου καὶ βδατος. — εὐχαριστώ.] is substantially the same as εὐλογ., ver. 26, which latter has reference to the phraseology of the prayer (benedictus, etc.), comp. xiv. 19; Luke xxiv. 30; Acts xxvii. 35; 1 Tim. iv. 3 f.; Matt. xv. 36. The נבר was a thanksgiving prayer. Comp. on 1 Cor. xiv. 16.

Ver. 28. The death-symbolism is now applied to that which contains the life (Gen. ix. 4 ff., and comp. on Acts xv.), viz. the blood, which is described as sacrificial blood that is to be shed in order to make atonement. Neither here nor anywhere else in the New Testament (Heb. xii. 24 not excepted) can there be any question of the glorified blood of Christ. Comp. on ver. 26, and on 1 Cor. x. 16. According to New Testament ideas, glorified blood is as much a contradictio in adjecto as glorified flesh. This also in opposition to Hofmann, p. 220. — τοῦτο] this, which ye are about to drink, the wine which is in this cup. Although this wine was red, it must not be supposed that the point of the symbolism lay in the colour (Wetstein, Paulus), but in the circumstance of its being poured out (see below: τὸ τελ. τολλ. ἐκχύνωμ.) into the cup; the outpouring is the symbolical correlative to the breaking in the case of the bread. — γάρ] justifies the πληρε...πάντες, on the ground of the interpretation given to that which is about to be drunk. — ἐστὶ] as in ver. 26. — τὸ αἵμα μου τῆς διαθήκης] This is the preferable reading; see the critical remarks. "This is my blood of the covenant," my covenant blood (הַנְּבֵי, Ex. xxiv. 8), my blood which serves to ratify the covenant with God. This is conceived of as sacrificial blood (in opposition to Hofmann). See Delitzsch on Heb. ix. 20. In a similar way Moses ratified the covenant with God by means of the sacrificial blood of an animal, Ex. xxiv. 6 ff. On the double genitive with only one noun, see Fritzsche, Quaest. Luc. p. 111 f.; Lobeck, ad Aj. 309;
CHAP. XXVI. 28.

Winer, p. 180 [E. T. 239]. For the arrangement of the words, comp. Thuc. iv. 85. 2: τῇ τε ἄποκλησει μοι τῶν πολλῶν. The connecting of the μοι with αἷμα corresponds to the τῷ σώματι μοι of ver. 26, as well as to the amplified form of our Lord's words as given by Luke and Paul; consequently we must not, with Rückert, connect the pronoun with τ. διαθήκης (the blood of my covenant). The covenant which Jesus has in view is that of grace, in accordance with Jer. xxxi. 31 ff., hence called the new one (by Paul and Luke) in contradistinction to the old one under the law. See on 1 Cor. xi. 26.—τὸ περὶ πολλῶν ἐκχυν. εἰς ἀφεσιν ἀμαρτιών] Epexegesis of τὸ αἷμα μοι τῆς διαθήκης, by way of indicating who are to participate in the covenant (περὶ πολλῶν), the divine benefit conferred upon them (εἰς ἀφεσιν. ἀμαρτιών), and the means by which the covenant is ratified (ἐκχυν.): which is shed (expressing as present what, though future, is near and certain) for the benefit of many, inasmuch as it becomes instrumental in procuring the forgiveness of sins. The last part of this statement, and consequently what is implied in it, viz. the atoning purpose contemplated by the shedding of blood (comp. Lev. xvii. 11), is to be understood as setting forth more precisely the idea expressed by περὶ. It must not be supposed, however, that ὑπὲρ, which is used by Luke instead of περὶ, is essentially different from the latter; but is to be distinguished from it only in respect of the different moral basis on which the idea contained in it rests (like the German um and über), so that both the prepositions are often interchanged in cases where they have exactly one and the same reference, as in Demosthenes especially. See generally, on Gal. i. 4; 1 Cor. i. 13, xv. 3.—The shedding of the blood is the objective medium of the forgiveness of sins; the subjective medium, viz. faith, is contained by implication in the use made in this instance, as in xx. 28 (see on the passage), of πολλῶν, as well as in the symbolic reference of the πιεῖτε.—It is to be observed, further, that the genuineness of the words εἰς ἀφεσιν. ἀμαρτιών is put beyond all suspicion by the unexceptionable evidence in their favour (in opposition to David Schulz), although, from their being omitted in every other record of the
institution of the supper (also in Justin, Ap. i. 66, c. Tr. 70); they should not be regarded as having been originally spoken by Christ, but as an explanatory addition introduced into the tradition, and put into the mouth of Jesus.

REMARK 1.—That Jesus meant to institute a regular ordinance to be similarly observed by His church in all time coming, is not apparent certainly from the narrative in Matthew and Mark; but it is doubtless to be inferred from 1 Cor. xi. 24–26, no less than from the practice of the apostolic church, that the apostles were convinced that such was the intention of our Lord, so much so, that to the words of the institution themselves was added that express injunction to repeat the observance $σεγχα' \\ 
εμην ἀνάμρησιν which Paul and Luke have recorded. As bearing upon this matter, Paul's declaration: παρειλαβεν ἐκ τοῦ κυρίου, ver. 23, is of such decisive importance that there can no longer be any doubt (Rückert, p. 124 ff.) as to whether Jesus intended to institute an ordinance for future observance. We cannot, therefore, endorse the view that the repetition of the observance was due to the impression made upon the minds of the grateful disciples by the first celebration of the supper (Paulus, comp. also Weisse, Evangelienfr. p. 195).

REMARK 2.—The two most recent and exhaustive Protestant monographs treating of the Lord's supper on the lines of the Confessions, but also discussing the subject exegetically, are: Ebrard, das Dogma vom heil. Abendm., Frankf. 1845 ff., as representing the Reformed view, and Kahnis, d. Lehre vom Abendm., Lpz. 1851, as representing the Lutheran. Rückert, on the other hand, d. Abendm., s. Wesen u. s. Gesch. (Lpz. 1856), ignores the Confessions altogether, and proceeds on purely exegetical principles. The result at which Ebrard arrives, p. 110 (comp. what he says, Olshausen's Leidensgesch. 1862, p. 103), is as follows: "The breaking of the bread is a memorial of the death of Jesus; the eating of the bread thus broken is a symbolical act denoting that this death is appropriated by the believer through his fellowship with the life of Christ. But inasmuch as Jesus gives the bread to be eaten and the wine to be drunk, and inasmuch as He declares those substances to be pledges of the new covenant in His blood, the bread and the wine are, therefore, not mere symbols, but they assume that he who partakes of them is an actual sharer in the atonement brought about by the death of Christ. And since such a fellowship with Christ's death cannot exist apart from fellowship with His life;
since, in other words," the new covenant "consists in an actual connection and union,—it follows that partaking of the Lord's supper involves as its result a true, personal central union and fellowship of life with Christ." The result at which Kahnis arrives in his above-cited work published in 1851 is the orthodox Lutheran view, and is as follows: "The body which Christ gives us to feed upon in the supper is the same that was broken for us on the cross,—just as its substratum, the bread, was broken,—with a view to its being eaten. The blood which Christ gives us to drink in the supper is the same that was shed for us on the cross,—just as its substratum, the wine, was poured out,—with a view to its being drunk" (p. 104). He comes back to Luther's synecdoche in regard to \( \nu\dot{o}\ {}\nu\dot{i}r\nu \), which latter he takes as representing the concrete union of two substances, the one of which, viz. the bread, constitutes the embodiment and medium of the other (the body); the former he understands to be, logically speaking, only accidental in its nature, the essential substance being brought out in the predicate. As for the second element, he considers that it expresses the identity of the communion blood with the blood of the atoning sacrifice, and that not in respect of the function, but of the thing itself (for he regards it as an arbitrary distinction to say that the former blood ratifies, and that the latter

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1 In his \textit{Dogmatik}, however (1861), I. pp. 516, 616 ff., II. p. 657 ff., Kahnis candidly acknowledges the shortcomings of the Lutheran view, and the necessity of correcting them, and manifests, at the same time, a decided leaning in the direction of the Reformed doctrine. The supper, he says, "\textit{is the medium of imparting to the believing communicant, in bread and wine, the atoning efficacy of the body and blood of Christ that have been sacrificed for us, which atoning efficacy places him to whom it is imparted in mysterious fellowship with the body of Christ.}" Kahnis now rejects, in particular, the Lutheran synecdoche, and approves of the symbolical interpretation in so far as bread and wine, being symbols of Christ's body and blood, constitute, in virtue of the act of institution, that sacramental word concerning our Lord's body and blood which when emitted by Christ has the effect of conveying the benefits of His death. He expresses himself more clearly in II. p. 557, where he says: "The Lord's supper is the sacrament of the altar which, in the form of bread and wine, the symbols of the body and blood of Christ, which have been sacrificed for us, imparts to the believing communicant the sin-forgiving efficacy of Christ's death." Those divinely-appointed symbols he regards as the \textit{visible word} concerning Christ's body and blood, which word, as the terms of the institution indicate, is the medium through which the atoning power of His death, \textit{i.e.} the forgiveness of sins, is communicated. From the bread and wine Christ is supposed to create a eucharistic corporeality, which He employs as the medium for the communication of Himself.
propitiates); and that, accordingly, the reality in point of efficacy which, in the words of the institution, is ascribed to the latter necessarily implies a corresponding efficacy in regard to the former.—By adopting the kind of exegesis that has been employed in establishing the strictly Lutheran view, it would not be difficult to make out a case in favour of that doctrine of transubstantiation and the mass which is still keenly but awkwardly maintained by Schegg, and which finds an able but no less arbitrary and mistaken advocate in Döllinger (Christenth. u. Kirche, pp. 37 ff., 248 ff., ed. 2), because in both cases the results are based upon the application of the exegetical method to dogmatic premises.—Then, in the last place, Rückert arrives at the conclusion that, as far as Matthew and Mark are concerned, the whole stress is intended to be laid upon the actions, that these are to be understood symbolically, and that the words spoken serve only as hints to enable us to interpret the actions aright. He thinks that the idea of an actual eating of the body or drinking of the blood never crossed the mind either of Jesus or of the disciples; that it was Paul who, in speculating as to the meaning of the material substances, began to attach to them a higher importance, and to entertain the view that in the supper worthy and unworthy alike were partakers of the body and blood of Christ in the supersensual and heavenly form in which he conceived them to exist subsequent to the Lord's ascension. In this way, according to Rückert, Paul entered upon a line of interpretation for which sufficient justification cannot be found either in what was done or in what was spoken by our Lord, so that his view has furnished the germs of a version of the matter which, so far at least as its beneficial results are concerned, does not tell in his favour (p. 242). In answer to Rückert in reference to Paul, see on 1 Cor. x 16.

Remark 3.—As for the different versions of the words of the institution that are to be met with in the four evangelists, that of Mark is the most concise (Matthew's coming next), and, considering the situation (for when the mind is full and deeply moved the words are few) and the connection of this evangelist with Peter, it is to be regarded as the most original. Yet the supplementary statements furnished by the others are serviceable in the way of exposition, for they let us see what view was taken of the nature of the Lord's supper in the apostolic age, as is pre-eminently the case with regard to the τῶν ποιήσεων τῆς χαράς και ἐξαρτήματος of Paul and Luke. Comp. on Luke xxii. 19. According to Gess, I. p. 147, the variations in question
are to be accounted for by supposing that, while the elements were circulating, Jesus Himself made use of a variety of expressions. But there can be no doubt that on an occasion of such painful emotion He would utter the few thoughtful words He made use of only once for all. This is the only view that can be said to be in keeping with the sad and sacred nature of the situation, especially as the texts do not lead us to suppose that there was any further speaking; comp., in particular, Mark xiv. 23, 24.

Ver. 29. The certainty and nearness of His death, which had just been expressed in the symbolism of the wine, impel Jesus to add a sorrowful but yet comforting assurance (introducing it with the continuative autem).—ὅτι οὐ μή πίω] that I will certainly not drink. According to the synoptic conception of the meal as being the one in connection with the Passover, this presupposes that the cup mentioned at ver. 27 f. was the last one of the meal (the fourth), and not the one before the last. For it may be held as certain that, at this feast above all, and considering His present frame of mind, He would take care not to give offence by omitting the fourth Passover-cup; and what reason, it may be asked, would He have had for doing so? The cup in question was the concluding one, during the drinking of which the second portion of the Hallel was sung (ver. 30).—ἀπάρτι] from this present occasion, on which I have just drunk of it. To suppose that Jesus Himself did not also partake of the cup (Olshausen, de Wette, Rückert, Weiss) is a gratuitous assumption, incompatible with the ordinary Passover usage. We are to understand the drinking on the part of Jesus as having taken place after the εἰχαριστήσας, ver. 27, before He handed the cup to the disciples, and announced to them the symbolical significance that was to be attached to it. Comp. Chrysostom. Matthew does not mention this circumstance, because he did not regard it as forming part of the symbolism here in view. Euthymius Zigabenus correctly observes: εἴ δὲ τοῦ ποτηρίου μετέσχε, μετέλαβεν ἄρα καὶ τοῦ ἀρτοῦ. Comp. on ver. 26.—ἐκ τοῦτον τοῦ γεννήμ. τ. ἀμπ.] τοῦτον is emphatic, and points to the Passover-wine. Mark and Luke are less
precise, not having τοίτου. From this it must not be assumed that Jesus never drank any wine after His resurrection. Acts x. 41; Ignat. Smyrn. 3. For γενήματα as used by later Greek writers (likewise the LXX.) in the sense of καρπος, see Lobeck, ad Phryn. p. 286. For the reasons for rejecting the reading γενήματος (Lachmann, Tischendorf), notwithstanding the far greater number of testimonies in its favour, see Fritzsche on Mark, p. 619 f. The use of this term instead of οἶνος has something solemn about it, containing, as it does, an allusion to the form of thanksgiving for the Passover wine: "benedictus sit, qui creavit fructum vitis." Comp. Lightfoot on ver. 27. — καὶ νῦν), different in respect of quality; "novitatem dicit plane singularem," Bengel; not recens, νέον. This conception of the new Passover wine, which is to be the product of the coming aeon and of the glorified κτίος, is connected with the idea of the renewal of the world in view of the Messianic kingdom. Luke xxii. 16, comp. ver. 30. To understand the new celebration of the Passover in the perfected kingdom only in a figurative sense, corresponding somewhat to the feasts of the patriarchs, alluded to at viii. 11 ("vos aliquando mecum in coelo summa laetitia et felicitate perfruemini," Kuinoel, Neander), would, in presence of such a characteristic allusion to the Passover, be as arbitrary on the one hand as the referring of the expression (Chrysostom, Euthymius Zigabenus, Münster, Clarius) to the period subsequent to the resurrection of Jesus (Acts x. 41) would be erroneous on the other, and that on account of the τοίτου and the words ἐν τῇ βασιλ. τ. π. μ., which can only be intended to designate the kingdom of Messiah. It is wrong to take καὶ νῦν, as Kuinoel and Fritzsche have done, in the sense of iternum, for it is a characteristic predicate of the wine that it is here in question; besides, had it been otherwise, we should have had anew: εκ καὶ νῦν, Thuc. iii. 92. 5, or the ordinary πάλιν of the New Testament.

Ver. 30. Τμήσαιτε] namely, the second portion of the Hallel (Ps. cxv.—cxviii.). See Buxtorf, Lex. Talm. p. 613 f. Jesus also took part in the singing. Comp. Justin, c. Tr. 106. — ἐξῆλθον, κ.τ.λ.] The regulation (comp. Ex. xii. 22), which
required that this night should be spent in the city (Lightfoot, p. 564), appears not to have been universally complied with. See Tosapht in Pesach. 8 in Lightfoot, minister. templi, p. 727.

Ver. 31. *Tóte* whilst they were going out, ver. 36. — *πάντες* put first so as to be highly emphatic. — *σκανδάλ.*] Comp. on xi. 6. In this instance it means: instead of standing faithfully by me till the last, ye will be cowardly enough to run away and leave me to my fate, and thus show that your faith has not been able to bear the brunt of the struggle. Comp. John xvi. 32. See ver. 56. With what painful astonishment these words must have filled the disciples, sincerely conscious as they were of their faithful devotion to their Master! Accordingly this announcement is followed up with quoting the prediction in which the tragic event is foretold. The passage here introduced with *γέρον, γάρ* is from Zech. xiii. 7 (quoted with great freedom). In the shepherd who, according to this passage, is to be smitten, Jesus sees a typical representation of Himself as devoted to death by God, so that the words cannot have had reference (Ewald, Hitzig) to the foolish shepherd (ch. xi. 15 ff.), but only to the one appointed by God Himself (Hofmann), whose antitype is Jesus, and His disciples the scattered sheep; comp. Hengstenberg, Christol. III. 1, p. 528.

Ver. 32 f. *Προευπόρω τά λυπηρά, προλέγει καὶ τά παραμυθομένα,* Euthymius Zigabenus.—They were again to gather around Him in Galilee, the native scene of His ministry. Comp. xxviii. 10. The authenticity of these words in their present form may be called in question, in so far as Christ cannot have predicted His resurrection in such explicit terms. See on xvi. 21. The answer of Peter, given in the bold self-confidence of his love, savours somewhat of self-exaltation; consequently the impression made upon him by the experience of his shortcomings was all the deeper.

Ver. 34 f. *Πρὶν ἀλέκτωρα φωνήσαι* before a cock crows, therefore before the day begins to dawn. Cock-crowing occurs in the third of the four night watches (see on xiv. 24), which watch lasted from midnight till about three o'clock, and is called ἀλέκτοροφωνία in Mark xiii. 35. For the opposite
of the ἔλεος ἰλ. φων., see Plat. Symp. p. 223 C: πρὸς Ἡμέραν ἕδη ἀλεκτρονῶν ἀδόντων; Lucian, Ocyp. 670: ἔπει δ ἀλεκτωρ Ἡμέραν ἐσάλπισεν; Horace, Sat. i. 1. 10. For a later modification of the expression in conformity with the repeated denials, see Mark xiv. 30. On the question as to whether or not ἀλεκτωρ can be considered good Greek, consult Lobeck, ad Phryn. p. 228 f. This prediction as to the time was subsequently confirmed by the actual crowing of a cock, ver. 74. — ἀπαρνήση με] thou wilt deny me, deny that I am thy Lord and Master. Comp. Celsus in Origen, ii. 45: οὔτε συνεπέθανον οὔτε ἐπεραπέθανον αύτού, οὔτε κολάσεων κατακυρών ἐπεσθησαν, ἀλλὰ καὶ ἡρῴαντο δείαν μαθηταί. For σὺν σοι ἄποθ., comp. John xi. 16. — ἀπαρνήσομαι] The future after σὺ (see Hartung, Partikell. p. 157; "Winer, p. 471 f. [E. T. 635]) is rather more expressive of a confident assertion than the subjunctive, the reading of A E G, etc. — ὁμολογοῦντες καὶ πάντες, κτλ.] Considering the sincere but as yet untired love of each, this is not an improbable statement, though it is found only in Matthew and Mark.

Ver. 36. Θεοσμανή or, according to a still better attested form, Θεοσμανεῖ (Lachmann, Tischendorf), is most likely the Greek equivalent of the Hebrew ἡρῴαν, an oil-press. It was a plot of ground (χωρίον, John iv. 5; Acts i. 18, iv. 34, v. 3, xxviii. 7), perhaps a small estate with a garden (John xviii. 1); according to Keim, an olive-yard where nobody lived. If the place was not public property, Jesus, according to John xix. 2, must have been on friendly terms with the owner. On the place (the present Dschesmanije), which subsequent tradition has fixed upon as the site of the ancient Gethsemane, see Robinson, Pal. I. p. 389; Tobler, d. Siloahquelle u. d. Oelberg, 1852. — αὐτοῦ] here; the only other instances in the New Testament are found in Acts xv. 34, xviii. 19, xxi. 4; of frequent occurrence in classical writers. — ἐκεῖ] pointing toward the place.

Ver. 37 f. Anticipating the inward struggle that awaited Him, He retired farther into the garden, taking with Him none (xvii. 1) but the three most intimate disciples. — ἕρξατο] indicating the first symptoms of the condition in question.
CHAP. XXVI. 39.

λυπείσθαι κ. ἀδημονεῖν] Climax. Suidas explains ἀδημονεῖν as meaning: λαν λυπείσθαι. See Buttmann, Lexilog. II. p. 135 f.; Ael. V. H. xiii. 3; Phil. ii. 26. — περίλυπος] very sorrowful, Ps. xliii. 5; 3 Esdr. viii. 71 f.; Isocr. p. 11 B; Aristot. Eth. iv. 3; Diog. L. vii. 97. The opposite of this is περιχαρής. — ἡ ψυχή μου] Comp. John xii. 27; Xen. Hell. iv. 4. 3: ἀδημονήσαι ταῖς ψυχαῖς. The soul, the intermediate element through which the spirit (τὸ πνεῦμα, ver. 41) is connected with the body in the unity of the individual (see Beck, Bibl. Seelenl. p. 11), is the seat of pleasure and pain. Comp. Stirn in the Tab. Zeitschr. 1834, 3, p. 25 ff. — εἰς θανάτον] defining the extent of the περίλυπος: unto death, so as almost to cause death, so that I am nearly dead from very grief; Jonah iv. 9; Isa. xxxviii. 1; and see on Phil. ii. 27. The idea of the mors infernalis (Calovius), as though Christ had been experiencing the pains of hell, is here exegetically unwarrantable. Euthymius Zigabenus correctly observes: φανερώτερον ἐξαιρεῖται τὴν ἀσθένειαν τῆς φύσεως ὡς ἀνθρώπως. — μείνατε . . . ἐμοῦ] “In magnis tentationibus juvat solitudo, sed tamen, ut in propinquo sint amici,” Bengel.

Ver. 39. Μικρόν] belongs to προελθών: after He had gone forward a short distance. For μικρόν comp. Xen. Cyrop. iv. 2. 6 (μικρὸν προερχόμενος); Hist. Gr. vii. 2. 13 (μικρὸν δ' αὐτοῦ προπέμψατε). — εἰ πρὸς ὥσπερν αὐτοῦ] The article was not necessary before ὥσπερν. (in opposition to Fritzsche, who takes αὐτοῦ as meaning there). Comp. xi. 10, xvii. 6, and elsewhere. Winer, p. 116 [E. T. 152]. Bengel appropriately observes: “in faciem, non modo in genua; summa demissio.” — εἰ δύνατάν ἐστὶ] ethical possibility according to the divine purpose. Similarly the popular expression πάντα δύνατα σου is to be understood, according to the sense in which Jesus uses it, as implying the necessary condition of harmony with the divine will. — τὸ ποτήριον τοῦτο] i.e. this suffering and death immediately before me. Comp. xx. 22. — πλῆθος συν, κ.τ.λ.] The wish, to which in His human dread of suffering He gave utterance, that, if possible, He should not be called upon to endure it (ζητεῖ τὸ ἀνθρώπων,
Chrysostom), at once gives place to absolute submission, John v. 30, vi. 38. The word to be understood after σὺ (θέλεις) is not γενέσθω, but, as corresponding with the οὐχ (not μή, observe), γενήσεται, or ἔσται, in which the petitioner expresses his final determination. It may be observed further, that the broken utterance is in keeping with the deep emotion of our Lord. —For ὅς, which, so far as the essential meaning is concerned, is identical with the relative pronoun, comp. Hermann, ad Hom. h. in Cer. 172.

Ver. 40. The fact that the disciples slept, and that these disciples did so in circumstances such as the present, and that all three gave way, and that their sleep proved to be of so overpowering a character, is, notwithstanding Luke's explanation that it was ἀπὸ τῆς λύπης (xxii. 45), a psychological mystery, although, after utterances of Jesus so manifestly authentic as those of vv. 40 and 45, the statement that they did sleep is not to be regarded as unhistorical, but is to be taken as implying that Jesus had spent a considerable time in prayer, and that the disciples, in consequence of their deep mental exhaustion, found it impossible to keep awake. —καὶ three times; the narrative is characterized by a simple pathos. —τῷ Πέτρῳ] to him He addressed words that were equally applicable to them all; but then it was he who a little ago had surpassed all the others in so boldly declaring how much he was prepared to do for his Master, vv. 33, 35.—οὐτωσὶ] siccine, thus, uttered with painful surprise, is to be taken in connection with what follows, without inserting a separate mark of interrogation (in opposition to Euthymius Zigabenus and Beza). Comp. 1 Cor. vi. 5.

Ver. 41. Τῶν] indicating, not the object of the προσευχηθεῖτε, but purpose, and that of the watching and praying. —εἰς ἔλθῃ τῇ εἰς πειρασμὸν] in order that ye may not be betrayed into circumstances in which ye might be led to show yourselves unfaithful to me (into the σκανδαλίζεσθαι of ver. 31). Comp. vi. 13. By watching and praying, as a means of maintaining clearness of judgment, freedom, and a determination to adhere to Christ, they were to avoid getting into such outward circumstances as might prove dangerous to their moral wellbeing.
The watching here is no doubt of a physical nature (ver. 40), but the προσεύχεσθαι has the effect of imparting to it the character and sacredness belonging to spiritual watchfulness (Col. iv. 2). — τὸ μὲν πνεῦμα, κ.τ.λ.] a general proposition (all the more telling that it is not introduced with a γὰρ), intended to refer, by way of warning, to the circumstances in which the disciples were placed, as though it had been said: ye are no doubt, so far as the principle of your ethical life in its general aim and tendency is concerned, willing and ready to remain true to me; but on the individual side of your nature, where the influence of sense is so strong, you are incapable of resisting the temptations to unfaithfulness by which you are beset. Comp. on John iii. 6. Euthymius Zigabenus: ἥ δὲ σάρξ, ἀσθενής ύπόσα, ἰπποστελλεται καὶ οὐκ εὐτονεῖ. In order, therefore, to avoid getting into a predicament in which, owing to the weakness in question, you would not be able to withstand the overmastering power of influences fatal to your salvation without the special protection and help of God that are to be obtained through vigilance and prayerfulness, watch and pray!

Ver. 42 ff. Πάλιν ἐκ δευτέρου] a well-known pleonasm. John xxi. 15; Acts x. 15. Comp. δευτέρουν πάλιν, Plat. Polit. p. 260 D, αὕθως πάλιν (p. 282 C), and such like. We sometimes find even a threefold form: αὕθως αὖ πάλιν, Soph. Phil. 940, O. C. 1421. — εἰ] not quandoquidem (Grotius), but: if. The actual feelings of Jesus are expressed in all their reality in the form of acquiescence in that condition of impossibility (οὐ δύναται) as regards the divine purpose which prevents the thing from being otherwise. — τοῦτο without τὸ ποτήριον (see the critical remarks): this, which I am called upon to drink. — ἓδυ μὴ αὐτὸ πῶ] without my having drunk it; if it cannot pass from me unless it is drunk.—γενηθῆτω τὸ θέλημά σου] this is the ἵππακοθεμαχρὶ θανάτου σταυροῦ, Phil. ii. 8; Rom. v. 19. Observe in this second prayer the climax of resignation and submission; His own will, as mentioned in ver. 39, is completely silenced. Mark’s account is here less precise. — Ver. 43. ήσαν γὰρ, κ.τ.λ.] for their eyes (see on viii. 3) were heavy (weighed down with drowsiness). Comp. Eur. Alc. 385.
— Ver. 44. ἐκ τρίτου] belongs to προσφύξ. Comp. 2 Cor. xii. 8.— τ. αὐτ. λόγ.] as is given at ver. 42.

Ver. 45. The annoyance at finding the disciples asleep (ver. 40: οὕτως οὐκ ἔχεσατε, κ.τ.λ.) now deepens into an intensely painful irony: "sleep on now, and have out your rest" (the emphasis is not on τὸ λαυτόν, but on καθεῖσθε κ. ἀναπ.)! He had previously addressed them with a γρηγορεῖτε, but to how little purpose! and, accordingly, He now turns to them with the sadly ironical abandonment of one who has no further hope, and tells them to do quite the reverse: sleep on, etc. Comp. Euthymius Zigabenus, Beza, Münster, Erasmus, Calvin, Er. Schmid, Maldonatus, Bengel, Jansen, Michaelis, Fritzsche, Keim, Ewald. On λαυτόν and τὸ λαυτόν, for the rest of the time, in the sense of jam (Vulgate), henceforward (Plat. Prot. p. 321 C), see Schaefer, ad Long. p. 400; Jacobs, ad Philostr. p. 663. Comp. on Acts xxvii. 20. To object, as is frequently done, that the ironical view does not accord with the frame of mind in which Jesus must have been, is to fail to appreciate aright the nature of the situation. Irony is not inconsistent even with the deepest anguish of soul, especially in cases where such anguish is also accompanied with such clearness of judgment as we find in the present instance; and consider what it was for Jesus to see such an overpowering tendency to sleep on the part of His disciples, and to find everything so different from what He needed, and might reasonably have expected! Winer, p. 292 [E. T. 391], following Chrysostom, Theophylact (who, however, admits the plausibility of the ironical view), and Grotius, excludes the idea of irony, and interprets thus: "sleep on, then, as you are doing, and take your rest," which words are supposed to be spoken permissively in accordance with the calm, mild, resigned spirit produced by the prayers in which He had just been engaged. This is also substanti ally the view of Kuinoel, de Wette, Morison, Weiss on Mark; and see even Augustine, who says: "verba indulgentis eis jam somnum." But the idea that any such indulgence was seriously intended, would be incompatible with the danger referred to at ver. 41, and which He knew was threatening even the disciples themselves.
There are others, again, who are disposed to take the words interrogatively, thus: are ye still asleep? Such is the view of Henry Stephens, Heumann, Kypke, Krebs, in spite of the ordinary usage with regard to τὸ λαυτόν, to understand which in the sense of “henceforth” (Bleek, Volkmar) would be entirely out of keeping with the use of the present here. If, however, the mark of interrogation be inserted after καθεύδετε, and τὸ λαυτόν καὶ ἀναπαύεσθε be then taken imperatively (Klostermann), in that case καὶ would have the intensive force of even; but its logical position would have to be before τὸ λαυτόν, not before ἀναπαύεσθε, where it could be rendered admissible at all only by an artificial twisting of the sense (“now you may henceforth rest on, even as long as you choose”).—While Jesus is in the act of uttering His καθεύδετε, κ.π.λ., He observes the hostile band approaching; the painful irony changes to a painful earnestness, and He continues in abrupt and disjointed words: ἵδον, ἡγμεν, κ.π.λ. The ἡ ἀρα should be taken absolutely: hora fatalis, John xvii. 1. The next clause describes in detail the character of that hour.

εἰς καὶ ἀπὸ τῶν ἁμαρτωλῶν into sinners' hands. He refers to the members of the Sanhedrim, at whose disposal He would be placed by means of His apprehension, and not to the Romans (Maldonatus, Grotius, Hilgenfeld), nor to both of these together (Lange). The παραδίδοντι is not God, but Judas, acting, however, in pursuance of the divine purpose, Acts ii. 23.

Ver. 46. Observe the air of quick despatch about the words ἐγείρεσθε, ἀγωμεν, ἵδον.—ἀγωμεν is not a summons to take to flight, in consequence perhaps of a momentary return of the former shrinking from suffering (which would be inconsistent with the fact of the victory that had been achieved, and with the clear consciousness which He had that ὁ νῦς τ. α. παραδίδοται, κ.π.λ. ver. 45), but: to go to meet the betrayer, with a view to the fulfilling of the παραδίδοται of which He had just been speaking. Καὶντεῖχεν ἔδειξεν, ὅτι ἐκὼν ἀποθανεῖται, Euthymius Zigabenus.

REMARK.—On the agony in the garden (see, in general, Ullmann, Sündlos., ed. 7, p. 127 ff.; Dettlinger in the Tüb. Zeitschr. 1837, 4, 1838, 1; Hofmann, Schriftenbew. II. 1, p. 306 ff.;
Keim, III. p. 306 ff.), the following points may be noted: (1) As to the nature of it, we must not regard it simply as bodily suffering (Thiess, Paulus), nor as consisting in sorrow on account of the disciples and the Jews (Jerome), nor as pain caused by seeing His hopes disappointed (Wolfenbüttel Fragments), nor as grief at the thought of parting from His friends (Schuster in Eichhorn's Bibl. IX. p. 1012 ff.); but, as the prayer vv. 39, 42 proves, as consisting in fear and dread of the cruel suffering and death that were so near at hand, the prospect of which affected Christ— whose sensibilities were purely human, and not of the nature of a philosophical abstraction, like the imperturbability of Socrates or the apathy of the Stoic (Celsus, in Origen, ii. 24, charges Him with cowardice)— all the morepowerfully in proportion to the greater purity, and depth, and genuineness of His feelings, and the increasing distinctness with which He foresaw the approach of the painful and, according to the counsel of the Father, inevitable issue. For having been victorious hitherto over every hostile power, because His hour had not yet come (John vii. 30, viii. 20), He realized, now that it was come (ver. 45), the whole intensity of horror implied in being thus inevitably abandoned, in pursuance of God's redemptive purpose, to the disposal of such powers, with the immediate prospect before Him of a most dreadful death, a death in which He was expected, and in which He Himself desired, to manifest His perfect obedience to the Father's will. The momentary disturbing of the complete harmony of His will with that of God, which took place in Gethsemane, is to be ascribed to the human ἄσθενες incidental to His state of humiliation (comp. 2 Cor. xiii. 4; Heb. v. 7), and should be regarded simply as a natural shrinking from suffering and death, a shrinking entirely free from sin (comp. Dorner, Jesu sindlose Vollkommenh. p. 6 f.). Neither was it in any way due to the conviction, unwarrantably ascribed to Him by Schenkel, that His death was not absolutely necessary for the redemption of the world. That touch of human weakness should not even be described as sin in embryo, sin not yet developed (Keim), because the absolute resignation to the Father's will which immediately manifests itself anew precludes the idea of any taint of sin whatever. To suppose, however, that this agony must be regarded (Olshausen, Gess) as an actual abandonment by God. i.e. as a withdrawing of the presence of the higher powers from Jesus, is to contradict the testimony of Heb. v. 7, and to suppose what is inconsistent with the very idea of the Son of God (Strauss, II. p. 441); and
to explain it on the ground of the vicarious character of the suffering (Olshausen, Ebrard, Steinmeyer, following Luther, Melanchthon, Calvin, Beza, and the dogmatic writers of the orthodox school), as though it were to be regarded as "a concrete bearing of the whole concentrated force of a world’s sin" (Ebrard), and of the wrath of God in all its fulness (comp. Thomasius, III. 1, p. 69 f.; Weber, v. Zorne Gottes, p. 266 ff.), is erroneously to take a materialistic and quantitative view of the θανατόν of Jesus; whereas Scripture estimates His atoning death according to its qualitative value,—that is to say, it regards the painful death to which the sinless Son of God subjected Himself in obedience to the Father’s will as constituting the efficient cause of the atonement, and that not because He required to undergo such an amount of suffering as might be equivalent in quantity and intensity to the whole sum of the punishment due to mankind, but because the vicarious θανατόν on behalf of humanity consist in the voluntary surrender of His own life. Comp. ver. 27 f., xx. 28; John i. 29; 1 John ii. 2, iii. 5; 1 Tim. ii. 6; 2 Cor. v. 21; Gal. iii. 13. But it would be unwarrantable, on the other hand, to ascribe the dread which Jesus felt merely to the thought of death as a divine judgment, and the agonies of which He was supposed to be already enduring by anticipation (Köstlin in the Jahrb. f. D. Theol. III. p. 125). Those who adopt this view lay great stress upon the sinlessness of our Lord as tending to intensify this painful anticipation of death (Dettinger, comp. Ullmann, Neander). (2) John, notwithstanding the fact that he was both an eye and ear witness of the agony in Gethsemane, makes no mention of it whatever, although he records something analogous to it as having taken place somewhat earlier, xii. 27. With the view of accounting for this silence, it is not enough to suppose that John had omitted this incident because it had been sufficiently recorded by the other evangelists, for a mere external reason such as this would accord neither with the spirit of his Gospel nor with the principle of selection according to which it was composed (in opposition to Lücke, Tholuck, Olshausen, Ebrard). We should rather seek the explanation of the matter in the greater freedom which characterizes the composition of this Gospel, and therefore in the peculiarities of style and form which are due to this work of John being an independent reproduction of our Lord’s life. After the prayer of Jesus, which he records in ch. xvii., John felt that the agony could not well find a place in his Gospel, and that, after xii. 23 ff., there
was no reason why it should be inserted any more than the cry of anguish on the cross. Comp. Ewald, *Gesch. Chr.* p. 557 f. In John, too, ch. xviii., the transition from acting to suffering is somewhat abrupt (in opposition to Hofmann); but after the high-priestly prayer, the suffering appears as one series of victories culminating in the triumphant issue of xix. 30; in fact, when Jesus offered up that prayer, He did so *as though* He were already victorious (xvi. 33). It is quite unfair to make use of John's silence either for the purpose of throwing discredit upon the synoptie narrative (Goldhorn in Tzschriner's *Magaz. f. chr. Pred.* 1, 2, p. 1 ff.; Schleiermacher, *L. J.* p. 422 f.), or as telling against John (Bretschneider, *Probab.* p. 33 ff.; Weisse, II. p. 263; Baur, Keim; likewise Theile in Winer's *Journ.* II. p. 353 ff., comp. however, his *Biogr. Jesu*, p. 62), or with a view to impugn the *historical* character of both narratives (Strauss, Bruno Bauer). The accounts of the two earliest evangelists bear the impress of living reality to such an extent that their character is the very reverse of that which one expects to find in a legend (in opposition to Gfrörer, *Heil. Sage*, p. 337; Usteri in the *Stud. u. Krit.* 1829, p. 465); nor is there any reason why, even after the high-priestly prayer, such an agony as that in question should not find a place in the Gospel narrative; for who shall presume to say what changes of feeling, what elevation and depression of spirit, may not have taken place on the eve of such a catastrophe in a heart so noble, so susceptible, and so full of the healthiest sensibilities, and that not in consequence of any moral weakness, but owing to the struggle that had to be waged with the natural human will (comp. Gess, p. 175; Weizsäcker, p. 563)?

Comp. John, remark after ch. xvii. (3) The report of Jesus' prayers should not be (unpsychologically) supposed to have been communicated by the Lord Himself to His disciples, but ought rather to be regarded as derived from the testimony of those who, before sleep had overpowered them, were still in a position to hear at least the first words of it.

Ver. 47. Ἐξ τῶν δῶδεκά] precisely as in ver. 14, and repeated on both occasions in all three evangelists. In the oral and written tradition this *tragic* designation (κατηγορία, Euthymius Zigabenus) *had come to be so stereotyped* that it would be unconsciously inserted without there being any further occasion for doing so. The same holds true with regard to ὁ παραβίδων αὐτῶν, ver. 48, xxvii. 3.— ὁ χαλικτος τολυς] Matthew makes no reference to the Roman cohort, John
xviii. 3; his account, however, does not, at the same time, exclude it, as it is simply less precise. Luke xxi. 52 likewise represents the high priests and elders as appearing at this early stage among the throng; but this is an unwarrantable amplification of the tradition; see on Luke. — ξυλων] cudgels, fustibus (Vulgate). Herod. ii. 63, iv. 180; Polyb. vi. 36. 3. Wetstein on the passage.— ἀπὸ τῶν, κ.τ.λ.] belongs to ἢλθε; see on Gal. ii. 12.

Ver. 48. It is usual, though unwarrantable (see on John xviii. 24), to take εἰσωκεν in the sense of the pluperfect (comp. Mark xiv. 44), in which case it is necessary, with Ewald, to make ver. 48 a parenthesis. The Vulgate correctly renders by: dedit. He communicated the signal to them while they were on the way.— οὐ δὲ φιλήσω, κ.τ.λ.] Fritzsche inserts a colon after φιλήσω, and supposes the following words to be understood: est vobis comprehendendus. It may be given more simply thus: Whomsoever I shall have kissed, He it is (just He, no other is the one in question)! This αὐτὸς serves to single out the person intended, from those about Him. Hermann, ad Viger. p. 733.

Ver. 49. Ἐθείωσ] is not to be taken with ἐπε (Fritzsche), but with προσελθὼν: immediately, as soon as he had given them this signal, he stepped up, etc. No sooner said than done.— καταφίλησεν] embraced and kissed Him, kissed Him most endearingly. Xen. Mem. ii. 6. 33; ὡς τοις μὲν καλοῖς φιλήσαντος μοι, τοῖς δ᾽ ἀγαθοῖς καταφιλήσαντος; Tob. vii. 6; Ecclus. xxix. 5; 3 Macc. v. 49; Test. XII. patr. p. 730. It is not the case, as de Wette imagines (see Luke vii. 38, 45; Acts xx. 37), that in the New Testament (and the LXX.) the compound has lost the force here ascribed to it; but it is to be insisted on in our present passage as much as in classical Greek. The signal, as arranged, was to be simply a kiss; the signal actually given was kissing accompanied with embraces, which was entirely in keeping with the excitement of Judas, and the desire he felt that there should be no mistake as to the person intended.

Ver. 50. Ἐπαίρε] as in xx. 13.— ἐφ' δὲ πάρει] As the relative ὅς is never used in a direct (see Lobeck, ad Phryn. p.
57), but only in an indirect question (Kühner, II. 2, p. 942; Ellendt, Lex. Soph. II. p. 372), it follows that the ordinary interrogative interpretation must be wrong; and that to suppose (Winer, p. 157 [E. T. 207 f.]) that we have here one of those corrupt usages peculiar to the Greek of a less classical age, is, so far as δὲ is concerned, without any foundation whatever. Fritzsche, followed by Buttmann, Neut. Gr. p. 217 [E. T. 253], understands the expression as an exclamation: "ad qualem rem perpetrandam ades!" But even then, Greek usage would have required that it should have been put in an interrogative form and expressed by τι, or failing this we might have had the words ἐφ' οἶνον instead (Ellendt, as above, p. 300 f.). The language, as might be expected from the urgent nature of the situation, is somewhat abrupt in its character: Friend, mind what you are here for! attend to that. With these words He spurns the kisses with which the traitor was overwhelming Him. This suits the connection better than the supplying of εἰρτέ (Morison). Instead of this hypocritical kissing, Jesus would prefer that Judas should at once proceed with the dark deed he had in view, and deliver Him to the catchpots.—John xviii. 3 ff., it is true, makes no mention whatever of the kissing; but this is not to be taken as indicating the legendary character of the incident, especially as there is nothing to prevent us from supposing that it may have taken place just before the question τίνα ζητεῖτε, John xviii. 4; see on this latter passage.

Ver. 51. It is strange that the Synoptists have not mentioned the name of Peter here (John xviii. 10, where the name of the high priest's servant is also given). It may be that, with a view to prevent the apostle from getting into trouble with the authorities, his name was suppressed from the very first, and that, accordingly, the incident came to be incorporated in the primitive gospel traditions without any names being mentioned, it having been reserved for John ultimately to supply this omission.—αὐτοῦ τὸ ὀρίον] his ear (see on viii. 3). On ὀρίον, see Lobeck, ad Phryn. p. 211. He missed the head at which the stroke was aimed.

Ver. 52. Put back thy sword into its place (Θησεύ, John xviii. 11; κολεῖον, 1 Chron. xxii. 27). A pictorial representation;
the sword was uplifted.—πάντες γὰρ, κ.π.λ.] All, who have taken a sword, will perish by the sword,—an ordinary axiom in law (Rev. xiii. 10) adduced for the purpose of enforcing His disapproval of the unwarrantable conduct of Peter, not a προφητεία τῆς διαφθορᾶς τῶν ἐπελθόντων αὐτῷ Ἰουδαίων (Euthymius Zigabenus, comp. Grotius), nor “an ideal sentence of death” (Lange) pronounced upon Peter—all such interpretations being foreign to our passage. Luther, however, fitly observes: “Those take the sword who use it without proper authority.”

Ver. 53. "H] or, in case this should not be sufficient to induce thee to thrust back thy sword.—ἄρτε] this instant. See on Gal. i. 10.—The interrogation does not extend merely as far as μον, in which case it would lose much of its significance, while the language would be rendered too abrupt, but on to ἀγγέλων; yet not as though καὶ (for that, δὲ) introduced a broken construction, but thus: Thinkest thou that I am not able . . . and He will (not) place at my side, etc.? so that I can thus dispense entirely with thy protection! The force of the negative runs through the whole sentence.—πλέοι δώδεκα λεγεόντες ἀγγέλων (see the critical remarks) is a genuine Attic usage, according to which it is permissible to have the neuter πλέον or πλεῖο without a change of construction, or even without inserting ὦ. Lobeck, ad Phryn. p. 410 f.; Stallbaum, ad Plat. Apol. p. 17 D; Kühner, II. 2, p. 847. The number twelve corresponds to the number of the apostles, because of these only one had shown a disposition to defend him.

Ver. 54. Πώς οὖν] How, in that case, could it be, if, that is, I were to be defended by thee or angel hosts, how could it be possible that, etc. In his comment on οὖν, Euthymius Zigabenus aptly analyses it as follows: ei μὴ οὕτως ἀναφέρῃ. For πώς, comp. on xxiii. 33.—δὲ] states the purport of the γραφαί, so that to complete the sense a λέγονσα or γράφονσα may be understood (Fritzsche, Quaest. Luc. p. 58 f.; Maetzner, ad Antiph. p. 215): how shall the Scriptures be fulfilled which say that it must happen thus, and not otherwise? Jesus here alludes to the fact of His arrest, which, according
to Scripture, is a necessary part of the destiny assigned Him; comp. Acts iv. 28; Luke xxiv. 25 f. We must not expect to find what is here referred to in any passages of Scripture in particular; suffice it to know, that all the predictions relating to the sufferings of the Messiah find their necessary fulfilment in the historical events of our Lord's life, the arrest itself not excluded. Comp. ver. 31.—The healing of the wounded servant is peculiar to Luke xxii. 51. It probably came to be engrafted upon the tradition at a later period; for this act of healing, in virtue of the peculiarity of its alleged occasion and character, as well as in virtue of its being the last which Jesus performed, would otherwise scarcely have been omitted by all the other evangelists; see also on Luke as above.

Ver. 55. Ἐν ἔκεινη τῇ δραγῇ in that hour, in which that was going on which is recorded between ver. 47 and the present passage, subsequently, however, to the scene with Peter, and while the arrest was taking place. Comp. xviii. 1, x. 19. — τοῖς δὲ χλοιοῖς] not to the high priests, etc., as Luke xxii. 52 would have us suppose. What is meant is the crowds of which the δὲ χλοιοὶ πολῶς of ver. 47 was composed.

Ver. 56. Τὸῦτο . . . προφητῶν] It is still Jesus who speaks, and who with these words closes His address. Comp. also Mark xiv. 19. In Luke xxii. 53 we find a somewhat different conclusion given. Erasmus, Jansen, Bengel, Fritzsche, de Wette, Schegg, Bleek, Weiss, Holtzmann, Hilgenfeld, regard the words in question as a remark by the evangelist (comp. i. 22, xxi. 4); but if that were so, we should have expected some specific quotation instead of such a general expression as ἀγαφαλ τ. πρ., and what is more, our Lord's words would thus be deprived of their proper conclusion, of that which contains the very point of His remarks. For the gist of the whole matter lay in this avowal of His conviction as the God-man that all that was now taking place was a carrying out of the divine purpose with regard to the fulfilling of the Scriptures, and—thus the mystery of ver. 55 is solved.—τότε οἱ μαθηταὶ, κ.τ.λ.] Observe the πάντες. Not one of them stood his ground. Here was the verification of the words of Jesus, ver. 31; comp. John xvi. 32.
Ver. 57 f. The Synoptists make no mention of the judicial examination before Annas (John xviii. 13); their narrative is for this reason incomplete, though it does not exclude such examination (Luke xxii. 66). As for the trial before the members of the Sanhedrin, which took place at the house of Caiaphas, John merely alludes to it, xviii. 24, where, however, ἀπεστειλέν is not to be taken as a pluperfect. — ἀπὸ μακρόθεν] a well-known pleonasm: in later Greek the ἀπὸ is dropped. Lobeck, ad Phryn. p. 93. Bengel appropriately observes: "medius inter animositatem ver. 51 et timorem ver. 70." — τῆς αὐλῆς] not the palace but the court, as in ver. 3. — εἰσελθὼν ἔσω] see Lobeck, ad Aj. 741; Paralip. p. 538. — τὸ τέλος] exitum rei; 3 Macc. iii. 14, common in classical writers. Luther renders admirably: "wo es hinaus wollte" (what the upshot would be).

Ver. 59 f. Ἐκ τὸ συνέδριον ἐλον] and the whole Sanhedrin generally. This is a legitimate enough use of the words, even although certain individual members (Nicodemus and Joseph of Arimathea) did not concur in this proceeding. — ψευδομαρτυρίαν] so called from the historian's own point of view. Euthymius Zigabenus well remarks: ὡς μὲν ἔκεινοι ἔκοικε, μαρτυριαν, ὡς δὲ τῇ ἀληθείᾳ, ψευδομαρτυριαν. — δώς θανατ. ἀντ.] with a view to putting Him to death, which could only be effected by their pronouncing in the first instance a capital sentence, and then having it ratified by the authority of the imperial procurator. — καὶ οὐχ εὐρον καὶ πολλὰν προσέλθοντον ψευδομαρτύρων (see the critical remarks): and they found no means of doing so, even though many false witnesses had come forward. There were many who presented themselves to bear witness against Jesus; yet the Sanhedrin did not find what it wanted to find, doubtless because of the lack of that agreement between two of the witnesses at least which the law required (Num. xxxv. 30; Deut. xvii. 6, xix. 15). See what immediately follows: ὅστερον δὲ προσελθ. δῶς, and comp. Mark xiv. 56. Though there was a show of complying with the ordinary forms of judicial process, they were nevertheless shamefully violated (in opposition to Salvador, Saalschutz),
in that *exculpatory* evidence (John xviii. 20 f.) was never called for.

Ver. 61. The expression John ii. 19, which Jesus had made use of with reference to His own body, was not only misunderstood by those witnesses, but also misrepresented (John: λέγατε): whether wilfully or not, cannot be determined. But in any case the testimony was *objectively* false, and even in the case of the two who agreed it was in all probability *subjectively* so. Comp. Acts vi. 13 f.— διὰ τριῶν ημερ.] not: *after* three days (Gal. ii. 1), but: *during* three days. The work of building was to extend over this short period, and would then be complete. See on Gal. ii. 1.

Ver. 62. With the sublime calm of one who is conscious of his own superior worth, Jesus meekly abstains from uttering a single word before this contemptible tribunal in the way of self-vindication, εἰδὼς δὲ καὶ, ὅτι μάτην ἀποκρίνεται παρὰ τοιούτως, Euthymius Zigabenus; whereas the high priest who finds, and that with considerable gratification, that the charge of being a Messianic pretender is now fully substantiated by the language of Jesus just deponed to (see ver. 63), quite forgets himself, and breaks out into a passion.— The breaking up of the following utterance into two questions: *answerest thou not? what* (i.e. how heinous a matter) *do these witness against thee?* is, so far as the latter question is concerned, neither feeble (de Wette) nor unnatural (Weiss), but entirely in keeping with the passionate haste of the speaker. This being the case, the two clauses should not be run into one. We should neither, on the one hand, following Erasmus, with Fritzsche, take τί in the sense of cur, or (ad Marc. p. 650) the whole sentence as equivalent to τί τούτο έστω, δ οὗτοι σου καταμαρτυρούσων; nor, on the other, with the Vulgate, Luther, de Wette, Ewald, Bleek, Keim, Weiss, should we adopt the rendering: "nihil respondes ad ea, quae isti adversum te testificantur?" This latter, however, would not be inconsistent with the strict meaning of the terms employed, for it is quite permissible to use ἀποκρίνεσθαι τί in the sense of: *to reply to anything* (see Ast, Lex. Plut. I. p. 239), and to take τί as equivalent to ο,τι (Buttmann, Neut. Gr. p. 216 [E. T.
251], who supposes "hören" (hearing) to be understood before τε).

Ver. 63. The high priest answers this second refusal to speak by repeating a formal oath, in which Jesus is adjured to declare whether He be the Messiah or not. For this confession would determine how far they would be justified in pronouncing a capital sentence, and such as the Roman procurator would not fail to confirm.— ἐξορκίζω means, like the earlier form ἐξορκίζω: I call upon thee to swear, Dem. 1265, 6; Polyb. iii. 61. 10, vi. 21. 1, xvi. 31. 5. Comp. ἔρθησιν, Gen. xxiv. 3, al. To give an affirmative answer to this formula was to take the full oath usually administered in any court of law. Michaelis, Mos. R. § 302; Matthaei, doctr. Christi de jurejur. 1847, p. 8; Keil, Arch. II. p. 256. The fact that Jesus took the oath has been denied, though without any reason whatever, by Wuttke, Döllinger, Steinmeyer.— κατὰ τὸν θεὸν, κ.τ.λ.] by the living God. Comp. 1 Kings iii. 24; Judith i. 12; common in Greek authors, see Kühner, I. 1, p. 434; also Heb. vi. 13, and Bleek thereon. The living God as such would not fail to punish the perjured, Heb. x. 31. It was the uniform practice in courts of law to swear by God. See Saalschütz, M. R. p. 614.— ὁ νῦν τὸν θεὸν] ordinary, recognised designation of the Messiah, into which, naturally enough, the metaphysical conception does not enter here, however much it may have been present to the mind of Christ Himself in making the affirmation which follows.

Ver. 64. Σὺ εἰπας] see on ver. 25. Mark xiv. 62: εἶπεν εἰμι. A distinguished confession on the part of the Son in presence of the Father, and before the highest tribunal of the theocratic nation.— πλήρων] not perfecto (Olshausen), nor quin (Kuinoel), but: however, i.e. (comp. Klotz, ad Devar. p. 725) apart from what I have just affirmed, ye shall henceforward have reason to be satisfied, from actual observation, that I am the Messiah who was seen by Daniel in his vision (Dan. vii. 13).— ἀπέρχεται] is not to be taken with λέγω ἵμαυν (Schulz in 3d ed. of Griesbach), but—since in any other connection it would lose its force—with δρέσθε; nor is it to be understood in any other sense than that of henceforth, i.e.
from the time of my impending death, through which I am to enter into my δόξα. But seeing that ἀπάρτι forbids us to understand ὑπερσκόπει as denoting only a single momentary glance (comp. on the contrary, John i. 51), we are bound to suppose that Jesus used it somewhat loosely to express the idea of coming to perceive in the course of experience (as in the passage of John just referred to) the fact of His being seated at the right hand of God (in allusion to Ps. cx. 1), and that He did not intend ἐρχόμενον, κ.τ.λ. to refer to the second advent, but (Beza, Neander, Holtzmann, Schenkel, Gess, Weissenbach) to a coming in the figurative sense of the word, namely, in the shape of those mighty influences which, from His place in heaven, He will shed upon the earth,—manifestations, all of them, of His sovereign sway. We are shut up to this view by the fact that the sitting cannot possibly be regarded as an object of actual sight, and that ἀπάρτι ὑπερσκόπει can only be said of something that, beginning now, is continued henceforth. — τῆς δυνάμ. The Mighty One is conceived of as power (the abstract for the concrete). Similarly in the Talmud יִזְרָב עָבֵד, Buxtorf, Lex. Talm. p. 385. Such abstract terms (as for instance our: majesty) have somewhat of an imposing character. Comp. 2 Pet. i. 17.

Ver. 65. As may be seen from 2 Kings xviii. 17, the rending of the garments as an indication of unusual vexation was indulged in above all on hearing any utterance of a blasphemous nature. See Buxtorf, Lex. Talm. p. 2146; Schoettgen, p. 234; Wetstein on our passage. Maimonides, quoted by Buxtorf as above, thus describes the usual mode of proceeding in such cases: "Laceratio fit stando, a collo anterius, non posterius, non ad latus neque ad fimbrias inferiores vestis. Longitudo rapturae palmus est. Laceration non fit in interula seu indusio linteo, nec in pallio exteriori: in reliquis vestibus corpori accommodatis omnibus fit, etiamsi decem fuerint." The last-mentioned particular may serve to account for the use of the plural τὰ ἰάδρια (1 Macc. ii. 14). That part of the law which forbade the high priest to rend his garments (Lev. x. 6, xxii. 10) had reference merely to ordinary mourning for the
dead. Comp. 1 Macc. xi. 71; Joseph. Bell. ii. 15. 4.—εβδομασφήμησεν in so far as by falsely pretending to be the Messiah, the Son of God, and by further arrogating to Himself participation in divine honour and authority, ver. 64, He had been guilty of insulting the majesty of God; comp. John v. 18, x. 33. The pain of the high priest no doubt represented the genuine vexation of one who was most deeply moved; but the judgment which he formed regarding Jesus was based upon the gratuitous assumption that He was not the Messiah, and indicates a predisposition to find Him guilty of the capital charge (Lev. xxiv. 16). For τι ἐτι χρ. ἕχ. μαρτ., comp. Plat. Rep. p. 340 A.

Ver. 66. At this point the high priest, notwithstanding the precipitancy with which the trial is being hurried through, and notwithstanding the candid confession just made by the accused, calls for a formal vote, the result of which is a verdict of guilty, and that of an offence deserving to be punished by death. The next thing that had to be considered was the course to be adopted with a view to the carrying out of the sentence. It was this that formed the subject of deliberation at that conclave to which reference is made at xxvii. 1.

Ver. 67. Those to whom Matthew here refers are the members of the Sanhedrin (as are also the τινές of Mark xiv. 65). Μετὰ γὰρ τὴν ἄδικον καταδίκην ὡς ἄτιμον τινα καὶ πρωμβολημαῖον λάβοντες, κ.τ.λ., Euthymius Zigabenus. Coarse outburst of passion on the verdict being announced. A somewhat different form of the tradition is adopted by Luke (xxii. 63), who, moreover, represents the maltreatment here referred to as having taken place before the trial. The way in which harmonists have cut and carved upon the individual features of the narrative is altogether arbitrary. The account in John xviii. 22 has no connection with that now before us, but refers to an incident in the house of Annas, which the Synoptists have entirely omitted.—ἐκολάφος] buffettings, blows with the fist. Comp. the Attic expression κόψει, εἰρήφρατον] slaps in the face with the palm of the hand; ῥαπτισμὸς δὲ τὸ πταλεὶν κατὰ τοῦ προσώπου, Euthymius Zigabenus; comp. v. 39; Hos. xi. 5; Isa. l. 6; Dem. 787,
23; Aristot. Meteor. ii. 8. 9; 3 Esdr. iv. 30; Lobeck, ad Phryn. p. 176; Becker, Anecd. p. 300. It is in this sense that the word is usually taken. But Beza, Bengel, Ewald, Bleek, Lange, maintain that it is a blow with a rod that is meant (Herod. viii. 59; Anacr. vii. 2; Plut. Them. xi.), the sense in which the word is commonly used by Greek authors, and which ought to be preferred here, because oi δέ (see on xxviii. 16) introduces the mention of a different kind of maltreatment, and because in Mark xiv. 65 the ἰανιλεψεως is imputed to the officers of the Sanhedrim, which, however, would not warrant us in identifying with the latter the oi δέ of Matthew.

Ver. 68. Προφητεύσων ἢμῖν] Differently in Mark xiv. 65. But so far as the προφήτη, τίς ἐστίν, κ.τ.λ. is concerned, Luke xxii. 64 agrees with Matthew, although the favourite mode of accounting for this would seem to be that of tracing it to the obscuring influence of a later tradition; in no case, however, is this theory to be applied to the exposition of Matthew, for it would involve a point of essential consequence. According to Matthew, the sport lay in the demand that Jesus as Messiah, and consequently as a prophet (xxi. 11), should tell who it was that had struck Him, though He had no natural means of knowing. This conduct, of course, proceeds on the assumption that the Messiah possessed that higher knowledge which is derived from divine revelation; hence also the scoffing way in which they address Him by the title of Χριστός. Fritzsche thinks that the prominent idea here is that of foretelling, as being calculated, when thus conjoined with the preterite παλα, to form an acerba irrisio. But that would be more likely to result in an absurda irrisio, unmarked by the slightest touch of humour.

Ver. 69. Ἐξω] with reference to the interior of the particular building in which the trial of Jesus had been conducted. In ver. 58 ἐστω is used because in that instance Peter went from the street into the court-yard.—μία παιδίσκη] μία is here used in view of the ἄληθή of ver. 71 below. Comp. on viii. 19. Both of them may have seen (ὑστερα, Ἰπ) Peter among the followers of Jesus somewhere in Jeru-
salem, and may have preserved a distinct recollection of his appearance. πανδίσκη, in the sense of a female slave, corresponds exactly to our (German) Mädchen; see Lobeck, ad Phryn. p. 239. — καὶ σὺ ἡσθα, κ.τ.λ.] categorical accusation, as in vv. 71, 73, and not a question (Klostermann). — τοῦ Παλικα.] which specific designation she may have heard applied to the Prisoner. The other slave (ver. 71) is still more specific, inasmuch as she calls Him ὁ Ναζωραῖος.

Ver. 70. Ἐπροσθεν πάντων (see the critical remarks): before all who were present. — οὐκ οἶδα τι λέγεις] evasive denial: so little have I been with Him, that I am at a loss to know what is meant by this imputation of thine.

Ver. 71. Ἐξελθόντα] from the court-yard to the porch, which, passing through some part of the buildings that stood round the four sides of the former, conducted into the anterior court outside (προαίλιον; according to Mark xiv. 68, it was in this latter that the present denial took place). Comp. Hermann, Privatalterth. § 19. 9 ff. In spite of the plain meaning of πυλῶν, door, doorway (see Luke xvi. 20; Acts x. 17, xii. 13 f., xiv. 13; Rev. xxi.), it is usually supposed that it is the outer court in front of the house, the προαίλιον (see Poll. i. 77, ix. 16), that is meant. — αὐτοῖς ἐκεῖ ἐκεί belongs to λέγει, while αὐτοῖς, in accordance with a loose usage of frequent occurrence (Winer, p. 137 f. [E. T. 181]), is meant to refer to the people generally whom she happened to meet with. It would be wrong to connect ἐκεῖ with καὶ ὁπός (Matthaei, Scholz), because in such a connection it would be meaningless.

Ver. 72. Observe the climax in the terms of the threefold denial. — μεθ' ἥρκον] is peculiar to Matthew, and is here used in the sense of an oath. — τὸν ἀνθρωπον] the man (in question). Alas, such is the language, cold and distant, which Peter uses with reference to his Master! What a contrast to xvi. 16! "Ecce, columna firmissima ad unius auras impulsum tota contremuit," Augustine.

Ver. 73. The answer of Peter given at ver. 72, and in the course of which his Galilaean dialect was recognised, gave occasion to those standing by (that they were exactly Sanhedrim
officers, apparitores, Kuinoel, Paulus, does not necessarily follow from the use of ēstōtēs to step up to Peter after a little while, and to corroborate (άληθῶς) the assertion of the maid-servant.— ἐξ αὐτῶν] of those who were along with Jesus, ver. 71. — καὶ γὰρ] for even, apart from circumstances by which thou hast been already identified.— ἡ λαλιὰ σου] thy speech (see on John viii. 43), namely, through the coarse provincial accent. The natives of Galilee were unable to distinguish especially the gutturals properly, pronounced the letter θ like a n, etc. See Buxtorf, Lex. Talm. p. 435, 2417; Lightfoot, Centur. Chorogr. p. 151 ff.; Wetstein on our passage; Keim, I. p. 310.

Ver. 74. Τότε ἡρεματο] for previously he had not resorted as yet to the kataēmatiζεω, but had contented himself with the simple δομίνεω (ver. 72, μεθ’ ὀρκοῦ). Whereas before he had only sworn, he now takes to cursing as well. "Nunc gubernaculum animae plane amisit," Bengel. The impreca tions were intended to fall upon himself (should he be found, that is, to be telling an untruth). For the word kataēmatiζω, which was in all probability a vulgar corruption, comp. Rev. xxii. 3; Iren. Haer. i. 13. 2, 16. 3; Oecolampadius, ad Act. xxiii. 12. — δει] recitantis, as in ver. 72.— ἀλέκτρῳ] a cock. There are Rabbinical statements (see the passages in Wetstein) to the effect that it was not allowable to keep animals of this sort in Jerusalem; but as there are other Rabbinical passages again which assert the opposite of this (see Lightfoot, p. 483), it is unnecessary to have recourse (Reland, Wolf) to the supposition that the bird in question may have belonged to a Gentile, may even have been about Pilate's house, or some house out side the city.

Ver. 75. Ἐξελθ. ἔξω] namely, from the porch (ver. 71) in which the second and third denial had taken place. Finding he could no longer repress the feeling of sorrowful penitence that filled his heart, the apostle must go outside to be all alone with his remorse and shame. The fear of being detected (Chrysostom) had by this time undoubtedly become to him a very secondary consideration; he was now himself again.— εἰρηκότος αὐτῷ] who had said to him (ver. 34), in itself a superfluous
expression, and yet "grande participium," Bengel. — \( \pi\varepsilon\kappa\rho\dot{o} > \) he wept bitterly. Comp. Isa. xxii. 4, and the passages in Wetstein. How totally different was it with Judas! "Lacrymarum physica amaritudo (comp. Hom. Od. iv. 153) aut dulcedo (comp. \( \gamma\nu\kappa\nu\delta\alpha\kappa\rho\nu \), Meleag. 45), congruit cum affectu animi," Bengel.

**Remark.**—Seeing that the whole four evangelists concur in representing Peter as having denied Jesus three times, we are bound to regard the threefold repetition of the denial as one of the essential features of the incident (in opposition to Paulus, who, in the discrepancies that occur in the various accounts, finds traces of no less than eight different denials). The information regarding this circumstance can only have been derived from Peter himself; comp. also John xxi. 1 ff. As for the rest, however, it must be acknowledged—(1) that John (and Luke too, see on Luke xxii. 54 ff.) represents the three denials as having taken place in a different locality altogether, namely, in the court of the house in which Annas lived, and not in that of Caiaphas; while to try to account for this by supposing that those two persons occupied one and the same dwelling (Euthymius Zigabenus, Ebrard, Lange, Lichtenstein, Riggenbach, Pressensé, Steinmeyer, Keim), is a harmonistic expedient that is far from according with the clear view of the matter presented in the fourth Gospel; see on John xviii. 16, 25. (2) That the Synoptists agree neither with John nor with one another as to certain points of detail connected with the three different scenes in question, and more particularly with reference to the localities in which they are alleged to have taken place, and the persons by whom the apostle was interrogated as to his connection with Jesus; while to say, in attempting to dispose of this, that "Abnegatio ad plures plurium interrogationes facta uno paroxy smo, pro una numeratur" (Bengel), is to make a mere assertion, against which all the accounts of this incident without exception enter, so to speak, an emphatic protest. (3) It is better, on the whole, to allow the discrepancies to remain just as they stand, and to look upon them as sufficiently accounted for by the diverse forms which the primitive tradition assumed in regard to details. This tradition has for its basis of fact the threefold denial, not merely a denial several times repeated, and, as Strauss alleges, reduced to the number three to agree with the prediction of Jesus. It is to the narrative of John, however, as being that of the only evangelist who was an
eye-witness, that we ought to trust for the most correct representation of this matter. Olshausen, however, gives to the synoptic narratives with the one hand so much of the merit in this respect as he takes from the Johannine with the other, and thus lays himself open to the charge of arbitrarily confounding them all.
CHAPTER XXVII

Ver. 2. αὐτῷ] after παρεῖδι has very important evidence both for and against it, being just as liable to be inserted as a very common supplement as to be omitted on account of its superfluous character, a character likely to be ascribed to it all the more that it is wanting also in Mark xv. 1. Deleted by Lachm. and Tisch. 8.— Πνεύματι πιλάτῳ B L K, 33, 102, vss. Or. have simply πιλάτῳ; but the full form of the name is to be preferred all the more that the parallel passages have only πιλάτῳ.

— Ver. 3. παραδόθης] Lachm.: παραδόθης, following only B L 33, 259, vss. (†). The aorist would more readily occur to the transcribers, since the betrayal had already taken place.— Ver. 4. τῇ ἡμέρᾳ] B L K, 33, 259, vss. The aorist would more readily occur to the transcribers, since the betrayal had already taken place.— Ver. 5. ddfΥ] I'm afraid, although recommended by Griesb. and Schulz, has too little evidence in its favour, and should be regarded as an early exegetical correction with a view to render the expression more forcible; comp. xxiii. 35.— βῆς] Scholz, Lachm., Tisch.: βῆς, in accordance with decisive evidence.— Ver. 5. Instead of ἐν τῇ ἡμέρᾳ, Tisch. 8 has ἐς τὴν ναῶν. Exegetical emendation, against which there is a preponderance of evidence.— Ver. 6. ἀπεθανοῦν] The omission of the prophet’s name in 33, 157, Syr. Pers. and Codd. in Aug., as well as the reading ἀπεθανοῦν in 22, Syr., in the margin, is due to the fact that the quotation is not found in Jeremiah.— Ver. 11. ἀπεθανοῦν] B C L K, 1, 33, Or.: ἀπεθανοῦν. So Lachm. and Tisch. 8. Exegetical emendation with a view to greater precision.— Vv. 16, 17. Βαραβασῆς] Fritzsche: Ἰησοῦς Βαραβασῆς. So Origen among several min. Aram. Syr., and early scholiasts. Advocated above all by Fritzsche in the Litt. Blatt z. allgem. Kirchenzeit. 1843, p. 538 f., in opposition to Lachm. ed. maj. p. xxxvii. f., with which latter critic Tisch. agrees. For my own part, I look upon the reading Ἰησοῦς Βαραβασῆς as the original one, for I am utterly at a loss to see how Ἰησοῦς should have found its way into the text (in answer to Holtzmann, who supposes that it was from Acts iv. 36 through a blunder of the transcriber, and in answer to Tisch. 8, who with Tregelles traces it to an abbreviation of the name Ἰησοῦς (IN), in which case it is supposed that ΤΜΙΝΙΝ.
came to be substituted for \textit{τὴμιν}); and because to take away the sacred name from the robber would seem very natural and all the more justifiable that it is likewise omitted in vv. 20 f., 26, and by the other evangelists, not to mention that, from a similar feeling of reverence, it would seem to have been suppressed in the tradition current in the apostolic age. Comp. also Rinck, \textit{Lucibr. crit.} p. 285, de Wette, Êwald, Bleek, Keim, Weizsäcker. The view that \textit{Ἰησοῦν} has been adopted from the Gospel of the Hebrews (Tisch.) is a very questionable inference from the statement of Jerome, that instead of \textit{Βαπαβιή}, that Gospel had substituted \textit{ķίτυ μαγίστρον eorum}. It would be just as warrantable to quote the same authority in favour of the originality of the reading \textit{Ἰησοῦν \Βαπαβιή}. — Ver. 22. \textit{αὐτῷ} (Elz., Scholz) after \textit{λέγων} has been deleted in accordance with preponderating evidence. — Ver. 24. The reading \textit{κατάραρι} (Lachm.) is supported only by the insufficient evidence of B D; comp. xxi. 2. — \textit{τὸ δίκαιον τοῦτον}. The words \textit{τὸ δίκαιον} are wanting in B D 102, Cant. Ver. Mm. Chrys. Or.\textsuperscript{1} They are placed after \textit{τοῦτον} in A, while \textit{Δ} reads \textit{τὸ τοῦτον δίκαιον}. Lachm. inserts them after \textit{τοῦτον}, but in brackets; Tisch. deletes them, and that correctly. They are to be regarded as a gloss (suggested by the reading \textit{δίκαιον}, ver. 4), written on the margin at first, and afterwards, when incorporated in the text, conjoined in some instances with \textit{τὸ αἷμανος} (as in ver. 4) and in others with \textit{τοῦτον}; hence so many different ways of arranging the words. — Ver. 28. \textit{ἐγὼ διὸ} \textit{ἐστὶ}.\textsuperscript{1} Correctly; \textit{ἐγὼ} was not understood, and was accordingly altered.\textsuperscript{1} Comp. on 2 Cor. v. 3. In what follows we should, with Lachm. and Tisch., restore the arrangement \textit{χάμακ. κοκκ. τετελ. αὐτῷ}, in accordance with important evidence. — Ver. 29. \textit{ἐγὼ τὴν δεξίαν} As the reading \textit{ἐγὼ τὴν δεξιὰ} (approved by Griesb., adopted by Fritzsche, Lachm., Tisch.) has such important evidence as that of A B D L N K, min. vss. Fathers in its favour, and the one in the Received text might so easily originate in a mechanical conforming with \textit{ἐγὼ τὴν κεφ.} (for which Tisch., in opposition to a preponderance of ms. evidence, substitutes \textit{ἐγὼ τὴν κεφαλής}, we cannot but regard \textit{ἐγὼ τὴν δεξιὰ} as having the best claim to originality. — Ver. 33. Elz. has \textit{ἐγὼ ἕξιν τρισίν} \textit{κεφαλῆς κρασίων κύποις}. So also Scholz. There is a multiplicity of readings here. Fritzsche, Rinck (comp. also

\textsuperscript{1} Lachm. adopts the reading \textit{ἐγὼ διὸ} \textit{ἐστὶ} in accordance with his fundamental principles of criticism, still he looks upon it as an error of early date. See his \textit{Praef. ed. maj.} II. p. 6.
Griesb.) have simply δ ἵστι πραγμόν τότεος, while Lachm. and Tisch. read δ ἵστι πραγμόν τότεος λεγόμενος. The balance of evidence is decidedly in favour of regarding the neuter δ as genuine; it was changed to the masculine to suit τίτος and τότεος. Further, λεγόμενος is wanting only in D, min. Copt. Sahid. Arm. Vulg. It., where its omission may probably have been resorted to as a means of getting rid of a difficult construction, while the readings λεγόμενον, μεθερμηνεύμενος, μεθερμηνεύμενον (Mark xv. 22), καλούμενον (Luke xxiii. 33), are also to be regarded as exegetical variations. We ought therefore to retain the λεγόμενος, and in the order in which it is taken by Lachm. and Tisch., on the authority of B L K, min. Ath. Its earlier position in Elz. is probably due to ἵστι λεγόμ. (comp. ἵστι μεθρμ.), Mark xv. 22) being sometimes taken together. — Ver. 34. ἡ λόγος] Lachm. and Tisch. 8: ὅτον, which is supported by evidence so important, viz. B D K L πι πι, min. vss. and Fathers, that we must regard ἡ λόγος as derived from Ps. lxviii. 22. The word ὅτον was allowed to remain in Mark xv. 23 because the gall did not happen to be mentioned there; and this being the case, the alteration, in conformity with Ps. lxviii. as above, would not so readily suggest itself. — Ver. 35. After κληρον Elz. inserts: ἧν ἀληθινῇ τῷ ρήματι τοῦ προφητών Διαμερίσαντο τὰ ἰματία μεν ἰατρείῳ, καὶ ἰατρείῳ τοῦ ἰματισμόν μου ἐλαβον κληρον. Against decisive evidence; supplement from John xix. 24. — Ver. 40. κατάβαθος] Lachm. and Tisch. 8: καὶ κατάβαθος, following A D πι, min. Syr. Cant. Ver. Herc. Colp. Clar. Cyr. The καὶ has been added for the purpose of connecting the two clauses together. — Ver. 41. After προβοτηρων, Matth., Fritzsche insert καὶ Φαρισαίων, for which there is important though not preponderant evidence. Those chief adversaries of Jesus were by way of gloss mentioned on the margin, but subsequently the words crept into the text, being sometimes found along with, and sometimes substituted for, προβοτηρων (as in D, min. Cant. Ver. Herc. Colb. Clar. Corb. 2, Gat. Cassiod.). — Ver. 42. ἐὰν βασιλ. Fritzsche and Tisch. read simply βασιλ., following B D L πι, 33, 102, Sahid. Correctly; ἐὰν is a supplementary addition from ver. 40, its insertion in D, min. vss. Eus. before πέποιθη below being likewise traceable to the same source. — Πεποιθεὶς] Lachm.: Πεποιθείς, only in accordance with A, Vulg. Ver. Herc. Colb. Or. "θε., but correctly notwithstanding. By way of gloss the present was replaced sometimes by the future (Elz.) and sometimes by the subjunctive peποιθεὶς. Tisch. 8 adopts the latter. — ἐὰν αὐτῷ] The witnesses are divided between αὐτῷ (Elz., Lachm.), ἐὰν αὐτῷ (Griesb., Tisch. 7), and ἐὰν αὐτῷ (Fritzsche, Tisch. 8).
The reading ἵστροφα (Ε F G H K M S U V Δ Π min.) should be preferred, inasmuch as this expression not only occurs nowhere else in Matthew, but is a somewhat rare one generally. — Ver. 44. For αὐτῶν, Elz. has ἵστροφα, against decisive ms. authority. Emendation in conformity with the construction ὅντιδικας τοις τινι. — Ver. 46. The mss. present very considerable variety as regards the spelling of the Hebrew words. Lachm. : "Ηλεί ἠλεί λημὰ σαβαθαναί. Tisch. 8 : 'Ηλεί ἡλεί λημὰ σαβαθαναί. The latter is the best attested. — Ver. 49. ἀλλαὶ δὲ λαβῶν ἱέρσην ἵνα ἀντί τὴν πλευράτα, καὶ ἰςθήθη ὅπως καὶ αἴφα, supported though it be by B C L U Γ Ν, min. vss. Chrys., is clearly an irrelevant interpolation (after αὐτοῦ) borrowed from John xix. 34. Yet this interpolation occasioned the error condemned by Clem. v.1311, that Christ's side was pierced before He expired. — Ver. 52. γερήσθη] B D G L Ν, min. Or. Eus. : γερήσθαι. So Fitzsche, Lachm., Tisch. But how readily would the whole surroundings of the passage suggest the plural to the mechanical transcribers! — Ver. 54. γενόμενα] Lachm. and Tisch. : γένομαι, following B D, min. Vulg. It. Or. (who, however, has γενόμενα as well). The aorist might have originated as readily in a failure to appreciate the difference of meaning as in a comparison of the present passage with Luke xxiii. 47 f. — Ver. 56. For ἵστροφα, Tisch. 8 has ἵστροφα, following D* Λ Ν, vss. Or. Eus. Emendation suggested by the assumption that the mother of Jesus must have been intended (comp. on xiii. 55); hence Ν* enumerates the three Marys thus : Μαρ. ἡ τοῦ Ἰακώβου καὶ ἡ Μαρ. ἡ Ἰωσὴφ καὶ ἡ Μαρ. ἡ τῶν ἔξω Ζηβ. — Ver. 57. ἑπάθητεσα] Lachm. and Tisch. 8 : ἑπάθητεσα, following C D Ν and two min. Altered in accordance with xiii. 52. — Ver. 64. Elz. inserts ὅπως after αὐτοῦ, against decisive evidence; borrowed from xxviii. 13. The δὲ again, which Elz. has after ἰφή, ver. 65, is an interpolation for sake of connection, and is wanting in very important witnesses (not, however, in A C D Ν).

Ver. 1. By the time the Sanhedrim met, as it now did, in full sederunt (πάντες, comp. xxvi. 59), for the purpose of consulting as to how they were now to give effect to the verdict of xxvi. 66, it was well on in the morning (after cock-crowing, xxvi. 74). — δὲ τῇ] they consulted before going further (comp. on xxii. 15) as to what the consequence might be (comp. on xxiv. 24) if they carried out their intention of putting Him to death, in other words, if they were likewise to give effect to the verdict already agreed upon: ἐνοχὸς θανάτου ἐστὶ.
Ver. 2. *Δῆσαντες*] The shackles which had been put upon Jesus at the time of His arrest (xxvi. 50, comp. with John xviii. 12), and which He still wore when He was led away from Annas to Caiaphas (John xviii. 24), would seem, from what is here stated, to have been either wholly or partially removed during the trial. With the view of His being securely conducted to the residence of the procurator, they take the precaution to put their prisoner in chains again. It is not expressly affirmed, either by Matthew or Mark, that the *ἀντίγραγον* was the work of the members of the Sanhedrim in *pleno* (as generally supposed, Weiss and Keim also sharing in the opinion); and, indeed, it is scarcely probable that they would have so far incurred the risk of a popular tumult (comp. xxvi. 5). The statement in Luke xxiii. 1 is unquestionably the product of a later tradition. As for Matthew and Mark, they seem to assume that merely a *deputation* accompanied the prisoner, though doubtless it would be large enough to be in keeping with the importance of the occasion. Comp. also on ver. 3.—*παρέδωκαν αὐτὸν Ποντίῳ, κ.τ.λ.*] For after Judaea became a Roman province (from the time that King Archelaus was dethroned, 759 B.C.), the Sanhedrim had lost the *jus gladii*. Comp. on John xviii. 31. On Pontius Pilate, the fifth procurator of Judaea, who was successor to Valerius Gratus, and who, after holding office for ten years (from A.D. 26 onwards), was summoned to Rome at the instance of Vitellius, then governor of Syria, to answer to certain charges made against him, and then (according to Euseb. ii. 7) banished to Vienne, where he is said to have committed suicide, see Ewald, *Gesch. Chr.* p. 87 ff.; Leyrer in Herzog's *Encycl. XI.* p. 663 ff.; Gerlach, *d. Röm. Statthalter in Syr. u. Jud.* p. 53 ff.; Hausrat, *Zeitgesch.* I. p. 312 ff. For certain Christian legends regarding His death, consult Tischendorf's *Evang. Apocr.* p. 426 ff. *Caesarea* was the place where the procurators usually resided (Acts xxiii. 23 f., xxiv. 27, xxv. 1); but, as it was the Passover season, Pilate was in Jerusalem (to be ready, in fact, to quell any disturbance that might arise, comp. on xxvi. 5), where he lived in the praetorium (see on ver. 27).—τῇ
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γεμόνε] principi. The more precise designation would have been τὸ ἐπιτρόπῳ, procurator. Comp. Joseph. Antt. xviii. 3. 1: Πιλάτος δὲ ὁ τῆς Ἰουδαίας ἱγμόν. On the comprehensive sense in which ἱγμόν is frequently used, see Krebs, Obs. p. 61 ff.

Ver. 3. Τότε] as Jesus was being led away to the procurator. From this Judas saw that his Master had been condemned (xxvi. 66), for otherwise He would not have been thus taken before Pilate. — ὁ παραδίδονς αὐτὸν] His betrayer, xxvi. 25, 48. — μεταμελθεῖς, κ.τ.λ.] cannot be said to favour the view that Judas was animated by a good intention (see on xxvi. 16, Remark 2), though it no doubt serves to show he neither contemplated nor expected so serious a result. It is possible that, looking to the innocence of Jesus, and remembering how often before He had succeeded in disarming His enemies, the traitor may have cherished the hope that the issue would prove harmless. Now: "vellet, si posset, factum infectum reddere," Bengel. Such was his repentance, but it was not of a godly nature (2 Cor. vii. 9 f.), for it led to despair. — ἀπεστρεψε] he returned them (xxvi. 52; Thuc. v. 75, viii. 108; Xen. Anab. ii. 6, 3, al.), i.e. he took them back (Gen. xliii. 21; Judg. xi. 13; Jer. xxviii. 3), Heb. בָּני. — τοῖς ἀρχ. κ. τ. πρεσβ.] from which it is to be inferred that Matthew did not look upon this as a full meeting of the Sanhedrim (ver. 2).

Ver. 4. "Ἡμαρτον παραδοσέ] see on xxvi. 12. — αἰμα ἀθρούσ] εἰς τὸ χυθήναι, Euthymius Zigabenus; comp. Deut. xxvii. 25; 1 Macc. i. 37; 2 Macc. i. 8; Phalar. ep. 40; Helirod. viii. 10. — τί πρὸς ἡμᾶς] sc. ἐστι; what is it as regards us? i.e. what matters it to us? we are in no way called upon to concern ourselves about what thou hast done. Comp. John xxi. 22 f.; the words are also frequently used in this sense by Greek authors. — σοὶ ἡγῇ] Thou wilt see to it thyself, thou wilt have to consider for thyself what is now to be done by thee; comp. ver. 24; Acts xviii. 15; 1 Sam. xxv. 17; 4 Macc. ix. 1. "Impii in facto consortes, post factum deserunt," Bengel.

Ver. 5. Ἐν τῷ ναῷ] is to be taken neither in the sense
of near the temple (Kypke), nor as referring to the room, 
Gasith, in which the Sanhedrim held its sittings (Grotius),
nor as equivalent to ἐν τῷ ἱερῷ (Fritzsche, Olshausen, Bleek);
but, in accordance with the regular use of vaος (see on iv. 5)
and the only possible meaning of ἐν, we must interpret thus:
he flung down the money in the temple proper, i.e. in the holy 
place where the priests were to be found. — ἄπνηγξατο] he strangled himself. Hom. 
vii. 13; Aesch. Suppl. 400; Ael. V. H. v. 3. There is no 
reason why the statement in Acts i. 18 should compel us to 
take ἄραξχωμαι as denoting, in a figurative sense, an awakening 
of the conscience (Grotius, Perizonius, Hammond, Heinsius), for 
although ἀρχεω is sometimes so used by classical authors 
(Dem. 406, 5; and see the expositors, ad Thom. Mag. p. 8), 
such a meaning would be inadmissible here, where we have no 
qualifying term, and where the style is that of a plain his-
torical narrative (comp. 2 Sam. xvii. 23; Tob. iii. 10). With 
a view to reconcile what is here said with Acts i. 18, it is usual 
to assume that the traitor first hanged himself, and then fell 
down headlong, Matthew being supposed to furnish the first, 
and Luke the second half of the statement (Kuinoel, Fritzsche, 
Olshausen, Kaeuffer, Paulus, Ebrard, Baumgarten - Crusius). 
But such a way of parceling out this statement, besides being 
arbitrary in itself, is quite inadmissible, all the more so that it 
is by no means clear from Acts i. 18 that suicide had been com-
mitted. Now as suicide was regarded by the Jews with the 
utmost abhorrence, it would for that very reason have occupied 
a prominent place in the narrative instead of being passed 
over in silence. It has been attempted to account for the 
absence of any express mention of suicide, by supposing that the 
historian assumed his readers to be familiar with the fact. But 
if one thing forbids such an explanation more than another, it 
is the highly rhetorical character of the passage in the Acts just 
referred to, which, rhetorical though it be, records, for example, 
the circumstance of the purchase of the field with all the 
historical fidelity of Matthew himself, the only difference being
that Luke's mode of representing the matter is almost poetical in its character (in opposition to Strauss, Zeller, de Wette, Ewald, Bleek, Pressensé, Paret, Keim, all of whom concur with Paulus in assuming, in opposition to Matthew, that Judas bought the field himself). Comp. on Acts i. 18. In Matt. xxvii. 5 and Acts i. 18, we have two different accounts of the fate of the betrayer, from which nothing further is to be gathered by way of historical fact than that he came to a violent end. In the course of subsequent tradition, however, this violent death came to be represented sometimes as suicide by means of hanging (Matthew, Ignatius, ad Philipp. interpol. 4), at a later stage again as a fall resulting in the bursting of the bowels, or at a later period still as the consequence of his having been crushed by a carriage when the body was in a fearfully swollen condition (Papias as quoted by Oecumenius, ad Act. i.e., and by Apollinaris in Routh's reliquiae sacrae. p. 9, 23 ff.; also in Cramer's Catena, p. 231; Overbeck in Hilgenfeld's Zeitschr. 1867, p. 39 ff.; Anger, Synops. p. 233). There is no other way of accounting for so many diverse traditions regarding this matter, but by supposing that nothing was known as to how the death actually took place. Be this as it may, we cannot entertain the view that Judas sunk into obscurity, and so disappeared from history, but that meanwhile the Christian legends regarding him were elaborated out of certain predictions and typical characters (Strauss, Keim, Scholten) found in Scripture (in such passages as Ps. cix. 8, lxix. 25); such a view being inadmissible, because it takes no account of what is common to all the New Testament accounts, the fact, namely, that Judas died a violent death, and that very soon after the betrayal; and further, because the supposed predictions (Ps. lxix., cix., xx.) and typical characters (such as Ahithophel, 2 Sam. xv. 30 ff., xvii. 23; Antiochus, 2 Macc. ix. 5 ff.) did not help to create such stories regarding the traitor's death, but it would be nearer the truth to say that they were subsequently taken advantage of by critics to account for the stories after they had originated.

of blood, which is supposed to have been shed. — κορβ.] τὸν ἱερὸν θησαυρὸν, καλεῖται δὲ κορβανᾶς, Josephus, Bell. ii. 9. 4.

Ver. 7 f. Ἡγόρασαν] It is not said that they did so immediately; but the purchase took place shortly after, according to Acts i. 18. — τὸν ἄγρον τοῦ κεραμ.] the field of the potter, the field which had previously belonged to some well-known potter. Whether the latter had used the field for the purpose of digging clay, it is impossible to determine. — εἰς ταφὴν τ. ξένων] as a burying-place for the strangers, namely, such foreign Jews (proselytes included) as happened to die when on a visit to Jerusalem; not Gentiles (Paulus), who, had they been intended, would have been indicated more specifically. — διό] because it had been bought with the τίμη αἵματος above (ver. 6). — ἄγρος αἵματος] ΝΣΤΕ ΤΕΝ, Acts i. 18, where, however, the name is traced to a different origin. On the place which in accordance with tradition is still pointed out as the field here referred to, see Robinson, II. p. 178 ff.; Tobler, Topogr.

Ver. 9 f. Τότε] when they bought this field for the thirty pieces of money. — The passage here quoted is a very free adaptation of Zech. xi. 12, 13, Ιερεμίου being simply a slip of the memory (comp. Augustine, de cons. ev. iii. 8, and recently Keil himself, following Calvin and the Fathers), such, however, as might readily enough occur through a reminiscence of Jer. xviii. 2. Considering that in the original Hebrew the resemblance of this latter passage to Zechariah, as above, is sufficiently close to warrant the typical mode of interpretation (Credner, Beitr. II. p. 152 f.), it is arbitrary to maintain, in the somewhat uncritical fashion of Rupert, Lyra, Maldonatus,

1 If the evangelist had meant to combine two different predictions (Hofmann, Weissag. u. Erf. II. p. 128 f.; Haupt, alttest. Citate, p. 286 ff.), then, according to the analogy of ii. 23, we should have expected the words διὰ τῶν αἵματός to be used. But, in short, our quotation belongs so exclusively to Zechariah, that candour forbids the idea of a combination with Jer. xviii., as well as the view adopted by Hengstenberg (comp. Grotius), that Zechariah reproduces the prediction of Jeremiah. For a detailed enumeration of the various attempts that have been made to deal with the inaccurate use of ἰερεμίου, consult Morison, who follows Clericus in holding that there must have been a transcription's error in the very earliest copy of our Gospel.
Jansen, Clericus, Friedlieb, that 'Iepeμίου is spurious; or, on the other hand, to resort, as Origen, Euthymius Zigabenus, Kuinoel, Ewald have done, to the idea of some lost production of Jeremiah's, or of some oral utterance that had never been committed to writing (see, above all, Calovius, who in support of this view lays great stress on ἡθέν). As for the statement of Jerome, that he had seen the passage in a copy of Jeremiah belonging to some person at Nazareth, there can be no doubt that what he saw was an interpolation, for he also is one of those who ascribe the citation in question to Zechariah. No less arbitrary is the conjecture of Eusebius, Dem. ev. x. 4, that the Jews may have deleted the passage from Jeremiah; for though it reappears again in a certain Arabic work (Bengel, Appar. crit. p. 142), and in a Sahidic and a Coptic lectionary (see Michaelis, Bibl. IV. p. 208 ff.; Briefwechs. III. pp. 63, 89; Einleit. I. p. 264), it does so simply as an interpolation from our present passage. See Paulus, exeget. Handb. III. p. 615 ff.—According to the historical sense of Zechariah, as above, the prophet, acting in Jehovah's name, resigns his office of shepherd over Ephraim to Ephraim's own ruin; and having requested his wages, consisting of 30 shekels of silver, to be paid him, he casts the money, as being God's property, into the treasury of the temple. "And they weighed for my wages thirty pieces of silver. Then Jehovah said to me: Cast it into the treasury, that handsome (ironically) sum of which they have thought me worthy! So I took the thirty pieces of silver, and cast them into the treasury that was in God's house," Ewald, Proph.; Bleek in the Stud. u. Krit. 1852, p. 279 ff. For we ought to read τίνι Κινήτῳ, into the treasury (equivalent, as Kimchi explains, to ἢταν Λύσις, and as is actually the reading of two MSS. in Kennicott), and not τίνι Κινήτῳ, to the potter, as Matthew, in fact, also read and understood the words, though such a meaning is entirely foreign to the context in Zechariah. Comp. Hitzig, kl. Proph. p. 374. The expositors of Zechariah, who take τίνι in the sense of potter, have had recourse to many an unfounded and sometimes singular hypothesis. For specimens of these, see also Hengstenberg's Christol. III. 1, p. 457 ff.; Hofmann, Weissag. u. Erf.
II. p. 128 f.; Lange, L. J. II. p. 1494 f.; Steinmeyer, p. 105 f.; Haupt, alttest. Citat., p. 272 ff.— ἔλαβον] in Zechariah and LXX. is the first person singular, here it is the third person plural. The liberty thus used with the terms of the quotation may be supposed to be warranted by the concluding words: καὶ διὸ συνέταξε μοι ὁ κύριος. Neither the original Hebrew nor the LXX. countenance the supposition that the evangelist erroneously took ἔλαβον to be third person plural, like ἐδώκαν immediately following (in opposition to Hilgenfeld).— τὰ τριάκοντα ἄργυρα. The words correspond more with the Hebrew than with the LXX., though in this instance too a slight liberty is taken with them, inasmuch as for τὰ ἱδρύματα ΣΙΩΝ we have once more (comp. on ἔλαβον) the third person plural ἐκ τῆς ἀμμαχόρας, and for τὸ τρίακοντα ἄργυρον ἐπιμέλεσαν, and for τὰ τριάκοντα ἄργυρα the explanatory rendering ἀπὸ νῦν Ἰσραήλ. The passage then is to be rendered as follows: And they took the thirty pieces of silver—the value of the highly valued One, on whom they put their own price (middle, ἐπιμέλεσαν) at the instance of sons of Israel, i.e. the price of the priceless One, whose market value they fixed for themselves upon an occasion furnished by sons of Israel.

The expression νῦν Ἰσραήλ is the plural of category (ii. 20), and is regarded as finding its historical antitype in Judas, who, xxvi. 14 f., undertakes and carries through the shameful transaction there referred to,—he a son of Israel negotiates the sale of the Messiah of the people of Israel. In addition to what has just been observed, we would direct attention to the following details:—(1) τὸ τετῆμημένον is intended to represent the Hebrew word ἵλις (pretii); but the evangelist has evidently read ψήλι (cari, aestumati), which he refers to Jesus as being the highly valued One κατ᾽ ἐξοχήν; nor must we fail to notice here the remarkable collocation: pretium pretiosi, i.e. τὴν ὀψιν τοῦ παντίμου Χριστοῦ, Euthymius Zigabenus; comp. Theophylact, also Ewald. That distinguished personage, whose worth as such cannot in fact be estimated by any mere money standard (τιμὴ), they have actually valued (ἐπιμέλεσαν) at thirty shekels! To take the τὸ τετήμημα.
merely in the sense of ὑμῖν ἐτιμήσατο. (of the valued one, him whom they have valued), as the majority of expositors do (including even yet de Wette, Lange, and Hofmann, Weissag. u. Erf. II. p. 130), instead of expressing the idea in a more forcible manner, would simply produce, especially after τ. τιμήν, a tautological redundancy. (2) The subject of ἐτιμήσαντο is the same as that of ἡ λαβον, namely, the high priests; nor is the verb to be taken in the sense of estimating highly, as in the case of τιμήματος, but in that of valuing, putting a price upon, the sense in which it is used in Isa. lv. 2, and very frequently by classical writers, and in which the Hebrew הפירָא is intended to be understood. (3) ἀπό τινων Ἰσρ. which is a more definite rendering of the ἐκτιμήσαντο of the original, must necessarily be connected, like its corresponding Hebrew expression, with ἐτιμήσαντο, and not with ἡ λαβον (Fritzsche, Hilgenfeld), nor with τοῦ τιμήματος. (which de Wette considers possible), and be understood as denoting origin, i.e. as denoting, in our present passage, the occasion brought about by some one (comp. also Bleek) in connection with which the ἐτιμήσαντο took place; "ἀπὸ δὲ εὖ πονίτυ, quod praebet occasionem vel opportunitatem, ut aliquid fieri possit," Stallbaum, ad Plat. Rep. p. 549 A; comp. Kühner, II. 1, p. 396; similarly xi. 19; see also Ellendt, Lex. Soph. I. p. 194. They were indebted to the sons of Israel (Judas, see above) for that which suggested and led to the ἐκτιμήσαντο. We cannot approve of the course which some adopt of supplying τνὲς: equivalent to οἱ Ἰσραηλίται (Euthymius Zigabenus), or "qui sunt ex filiis Israel" (Beza, Grotius, Maldonatus, Paulus, Kuinoel, Ewald, de Wette, Grimm, Anger), thus making ἀπὸ τινῶν Ἰσρ. the subject of ἐτιμήσαντο. In that case, the ordinary ἐκ (comp. Buttmann, Neut. Gr. p. 138 [E. T. 158]) would have been used (as in xxi. 34; John xvi. 17, al.), and instead of τινῶν we should have had τῶν τινῶν, inasmuch as the whole community would be intended to which the τνὲς are supposed to belong. Comp. also 1 Macc. vii. 33, 3 Macc. i. 8, where, though ἀπὸ is the preposition used, the article is conjoined with the substantive following. The absence of the article here is likewise unfavourable to the views of Hofmann, Weissag. u. Erf. II. p.
131, who, taking ἀπό to mean on the part of, interprets thus: “What Caiaphas and Judas did (ἐμπύραντο), was done indirectly by the whole nation.” To explain ἀπό as others have done, by assuming the idea of purchase in connection with it (Castalio: “quem licitati emerunt ab Israelitis,” comp. Erasmus, Luther, Vatablus, Jansen, Lange), is not only arbitrary, inasmuch as the idea involved in ἐμπύραντο does not justify the supposed pregnant force of ἀπό (Buttmann, p. 276 [E. T. 322]), but is incompatible with the ὐπέ of the original. No less inconsistent with the original is the explanation of Baumgarten-Crusius: “whom they had valued from among the children of Israel,” that is to say, “which they had fixed as the price of one of the children of Israel.” In that case, again, we should have required the article along with ὑπέ; and, besides, what a poor designation of the Messiah would be the result of such an interpretation! With an equal disregard of the terms of the passage, Linder maintains, in the Stud. u. Krit. 1859, p. 513, that ἀπό is equivalent to τινὰ ἐκ: as an Israelite (whom they treated like a slave); and to the same effect is the explanation of Steinmeyer, p. 107: whom they have valued in the name of the nation. Neither the simple ἀπό nor the anarthrous ὑπέ Ἰσρ. admits of being so understood, although Hilgenfeld is also of opinion that our passage meant to describe the betrayal as an act for which the whole body of the Jewish people was to be held responsible. Ver. 10. Καὶ ἔδωκαν αὐτὰ εἰς τὸν ἄγριν τοῦ κεραμ. Zech., as above, ἀφεξὼν ἦς ᾧ ἦν θυσία καὶ τοῦτόν ᾧ. But, inasmuch as the important matter here was the purchase of the potter’s field, Matthew leaves ἄγριν Ἰσρ. entirely out of view, takes ἡμιν in the sense of potter (see, on the other hand, on ver. 9 above), and, in order that ἡμιν may fully harmonize with a typical and prophetic view of the passage, he paraphrases the words thus: εἰς τὸν ἄγριν τοῦ κεραμεῶς, where εἰς is intended to express the destined object of the thing: for the purpose of acquiring the field belonging to the potter.—καθὰ συνετάξε μοι κύριοι] corresponds to Zechariah’s ἡμῶν κύριοι, ver. 13, the words employed by the prophet when he asserts that in
casting the shekels into the treasury of the temple he did so in obedience to the command of God. In accordance with the typical reference ascribed to the passage by Matthew, the words “according to that which the Lord commanded me” are so applied as to express the idea that the using of the traitor’s reward for the purpose of buying the potter’s field was simply giving effect to the decree of Him from whom the prophet had received the command in question. That which God had commissioned the prophet (μου) to do with the thirty pieces of silver is done in the antitypical fulfilment of the prophecy by the high priests, who thus carry out the divine decree above referred to. Καθά, just as (Xen. Mem. iv. 6. 5; Polyb. iii. 107. 10; Lucian, Cont. 24; Diod. Sic. i. 36; in classical Greek καθάπερ is usually employed), occurs nowhere else in the New Testament. It is quite possible that the words used in the Hebrew original of Matthew were יִהְיֶה or יִהְיֶה, which in the LXX. are likewise rendered by καθά συνέτάξας, Ex. ix. 12, xl. 25; Num. viii. 3.

Ver. 11 f. Continuation, after the episode in vv. 3–10, of the narrative introduced at ver. 2. The accusation preferred by the Jews, though not expressly mentioned, may readily be inferred from the procurator’s question. See Luke xxiii. 2. In appearing before Pilate, they craftily give prominence to the political aspect of the Messianic pretensions of Jesus.—σὺ λέγεις] There is nothing ambiguous in such a reply (which was not so framed that it might be taken either as an affirmative or as equivalent to ἤς θεός νῦν τοῦτο σὺ λέγω, σὺ δὲ λέγεις, Theophylact), but such a decided affirmative as the terms of the question: Art thou, etc., were calculated to elicit, John xviii. 37. Comp. xxvi. 64.—οὐδὲν ἀπεκρ.] Comp. on xxvi. 62. The calm and dignified silence of the true king.

Ver. 14. Ἡρὸς ὑδε ἐν ῥημαῖα] intensifying the force of the expression: to not even a single word, i.e. to not even a single inquisitorial interrogative. The silence mentioned in vv. 12, 14 comes in after the examination reported in John xviii. 37.—ἀστε θαυμάζειν] convinced as he was of the innocence of Jesus, he was all the more at a loss to under-
stand the forbearance with which He maintained such sublime silence.

Ver. 15. Κατά ἑορτήν on the occasion of the feast, i.e. during the feast-time (Kühner, II. 1, p. 412; Winer, p. 374 [E. T. 500]); that the Passover is here meant is evident from the context.— As there is no allusion to this custom anywhere else (for an account of which, however, see Bynaeus, de morte Chr. III. p. 97 ff.), nothing whatever is known as to when it originated. But whether we date the custom back to the Maccabean age or to an earlier period still (Ewald, Gesch. Chr. p. 570), or regard it as having been introduced¹ for the first time by the Romans (Grotius, Schleiermacher, Friedlieb) for the purpose of conciliating the Jews, we cannot fail to see in it a reference to that which is intended to be set forth by the Passover (sparing mercy), and applicable most probably to the 14th of Nisan (comp. on John xviii. 24, 39).

Ver. 16. Ἐξίχνων The subject is to be found in ἐξ ἐγεμον, ver. 15, that is to say: the procurator and his soldiers; for, like Jesus, Barabbas had also to be examined before Pilate before his case could be finally disposed of. He was lying in the prison in the praetorium awaiting execution, after having received sentence of death.— Concerning this robber and murderer Jesus Barabbas (see the critical remarks), nothing further is known. The name Barabbas occurs very frequently even in the Talmud; Lightfoot, p. 489. There is the less reason, therefore, for thinking, with Olshausen, that the characteristic significance of the name is, father's son (i.e. probably the son of a Rabbi, xxiii. 9), in close proximity with the person of Jesus, is an illustration of the saying: “Ludit in humanis divina potentia rebus.” Still it is possible

¹ It may be mentioned as tending to favour this supposition, that while no trace of such a custom is met with in the Talmud, there is something to a certain modified extent analogous to it in the practice observed by the Romans at the feast of the lectisternia (Liv. v. 14). Schoettgen detects an allusion to some such origin in Pesachim f. 91, 1, though this is very doubtful. Then, as for the statement of Josephus, Ant. xx. 9. 3, which is quoted by Keim, it cannot be said to imply the existence of any practice, and it refers besides to a case in which ten persons were liberated.
that the accidental similarity in the name Jesus (see the critical remarks) may have helped to suggest to Pilate the release of Barabbas as an alternative, though, after all, the circumstance that the latter was a most notorious criminal undoubtedly swayed him most. For the baser the criminal, the less would Pilate expect them to demand his release. “But they would sooner have asked the devil himself to be liberated,” Luther's gloss.

Ver. 17. Oυν] In accordance with the custom referred to, and as it so happened that at that moment there lay under sentence of death (vv. 15, 16) a noted criminal called Jesus Barabbas, Pilate got the multitude that was collected outside gathered together, and then asked them to choose between Jesus Barabbas and Jesus who was called the Messiah.— αὐτῶν] refers not to the members of the Sanhedrim, but to the δυτικός, ver. 15. See ver. 20.

Ver. 18. Γάρ] Had he not been aware, etc., he would not have thus attempted to effect the release of Jesus.— παρέδωκαν] The subject of the verb is, of course, the members of the Sanhedrim (ver. 2), whose dominant selfishness was too conspicuous in itself, as well as from the animus that characterized their behaviour, to escape his notice. They were jealous of the importance and influence of Jesus; διά denotes the motive which animated them: because of envy; see Winer, p. 372 [E. T. 497]. This was the causa remotior.

Ver. 19. Before, Pilate had submitted the question of ver. 17 to the consideration of the people by way of sounding them. Now, he seats himself upon the tribunal (upon the λιθόστρωτον, John xix. 13) for the purpose of hearing the decision of the multitude, and of thereafter pronouncing sentence. But while he is sitting on the tribunal, and before he had time again to address his question to the multitude, his wife sends, etc. This particular is peculiar to Matthew; whereas the sending to Herod, and that before the proposal about the release, occurs only in Luke (xxiii. 6 ff.); and as for John, he omits both those circumstances altogether, though, on the whole, his account of the trial before Pilate is much more detailed than the concise narra-
tive of Matthew, and that without any want of harmony being found between the two evangelists. — ἡ γυνὴ αὐτοῦ] for since the time of Augustus it was customary for Roman governors to take their wives with them into the provinces. Tacit. Ann. iii. 33 f. According to tradition, the name of Pilate's wife was Procula, or Claudia Procula (see Evang. Nicod. ii., and thereon Thilo, p. 522 ff.). In the Greek church she has been canonised. — λέγουσα] through her messengers, xxii. 16, xi. 2. — μηδέν σοι κ. τ. δικ. ἐκ] comp. viii. 29; John ii. 4. She was afraid that a judgment from the gods would be the consequence if he had anything to do with the death of Jesus. — πολλὰ γὰρ ἐπαθὼν, κ.τ.λ.] This alarming dream is to be accounted for on the understanding that the governor's wife, who in the Evang. Nicod. is described, and it may be correctly, as θεοσεβὴς and ἱουσαῖος (see Tischendorf, Pilati circa Christum judic. etc. ex actis Pilat. 1855, p. 16 f.), may have heard of Jesus, may even have seen Him and felt a lively interest in Him, and may have been informed of His arrest as well as of the jeopardy in which His life was placed. There is nothing to show that Matthew intended us to regard this incident as a special divine interposition. There is the less reason for relegating it to the domain of legend (Strauss, Ewald, Scholten, Volkmar, Keim). — σημερον] during the part of the night belonging to the current day. — καὶ δεῖναρ] see on i. 20. It was a terrible morning-dream.

Ver. 20. The question of ver. 17 is still under the consideration of the assembled crowd; and while Pilate, who had mounted the tribunal for the purpose of hearing their decision, is occupied with the messengers from his wife, the members of the Sanhedrim take advantage of this interruption to persuade the people, etc. — ἵνα] purpose of ἐπεισοδ. "Ὸς ὁ ἔχων is likewise used with πελθεῖν by Greek authors. See Schoem. ad Plut. Cleom. p. 192.

Ver. 21. Ἀποκριθεὶς δὲ, κ.τ.λ.] The governor, having from his tribunal overheard this parleying of the members of the Sanhedrim with the people, now replies to it by once more demanding of the latter, with a view to a final decision:
which of the two, etc. He thus puts a stop to the officious conduct of the hierarchs, and resumes his attitude of waiting for the answer of the crowd.

Ver. 22. Τί οὖν ποιήσω Ἐνθεο;] What, then (if Barabbas is to be released), am I to do with Jesus, how shall I dispose of him? On this use of the double accusative with τοιέω, in the sense of doing good or evil to any one, comp. Kühner, II. 1, p. 277; Wunder, ad Soph. Phil. 684. — σταυρωθήτω] οὐ λέγοντας φονευθήτω, ἀλλὰ σταυρωθήτω, ἵνα καὶ τὸ εἶδος τοῦ θανάτου κακοφρόνων (as a rebel) ἀπελέγχων αὐτῶν, Euthymius Zigabenus. Doubtless it was also at the instigation of the hierarchs that they demanded this particular form of punishment.

Ver. 23. Τί γάρ] does not presuppose a "non faciam," or some such phrase (Grotius, Maldonatus, Fritzsche), but γάρ denotes an inference from the existing state of matters, and throws the whole emphasis upon τί: quid ergo. See on John ix. 30 and 1 Cor. xi. 22.— Chrysostom appropriately points out how ἀνάνομοι καὶ σφόδρα μαλακῶς Pilate behaved.

Ver. 24. The circumstance of Pilate's washing his hands, which Strauss and Keim regard as legendary, is also peculiar to Matthew.— δεν οὐδὲν ὥφελει] that it was all of no avail, John xii. 19. "Desperatum est hoc praecidium practicum," Bengel.— ἀλλὰ μᾶλλον θόρυβος γίνεται] that the tumult is only aggravated thereby.— ἀπενείψατο τὰς χεῖρας] he washed his hands, to show that he was no party to the execution thus insisted upon. This ceremony was a piece of Jewish symbolism (Deut. xxi. 6 f.; Joseph. Antt. iv. 8. 16; Sota viii. 6); and as Pilate understood its significance, he would hope by having recourse to it to make himself the more intelligible to Jews. It is possible that what led the governor to conform to this Jewish custom was the analogy between it and similar practices observed by Gentiles after a murder has been committed (Herod. i. 35; Virg. Aen. ii. 719 f.; Soph. Aj. 654, and Schneidewin thereon; Wetstein on our passage), more particularly as it was also customary for Gentile judges before pronouncing sentence to protest, and that "πρὸς τὸν ἡμῶν" (Constit. Ap. ii.
52. 1; *Evang. Nicod. ix*), that they were innocent of the blood of the person about to be condemned; see Thilo, *ad Cod. Apocr.* I. p. 573 f.; Heberle in the *Stud. u. Krit.* 1856, p. 859 ff. — *ἀπὸ τοῦ αἵματος* a Greek author would have used the genitive merely (Maetzner, *ad Lycurg.* 79). The construction with *ἀπὸ* is a Hebraism (σκιστ. νῦν, 2 Sam. iii. 27), founded on the idea of removing to a distance. Comp. Hist. Susann. 46, and *καθαρὸς ἀπό*, Acts xx. 26. — *ὑμεῖς δύσ*] See on ver. 4.

Ver. 25. *Εἴπε ἡμᾶς, κ.τ.λ.*] Defiant and vindictive cry, in the hurry of which (τοιαύτη γὰρ ἡ ὁρμή κ. ἡ ποιηρά ἐπιθυμία, Chrysostom) the verb is left to be understood (xxiii. 35). Comp. 2 Sam. i. 16, and see on Acts xviii. 6. From what we know of such wild outbursts of popular fanaticism, there is no ground for supposing (Strauss; comp. also Keim, Scholten, Volkmar) that the language only represents the matter as seen from the standpoint of Christians, by whom the destruction of the Jews had come to be regarded as a judgment for putting Jesus to death. And as for their wicked imprecations on their own heads, they were only in accordance with the decrees of the divine nemesis, and therefore are to be regarded in the light of unconscious prophecy.

Ver. 26. *Φραγελλώσας* a late word adopted from the Latin, and used for *μαστιγών.* Comp. John ii. 15; see Wetstein. It was the practice among the Romans to scourge the culprit (with cords or thongs of leather) before crucifying him (Liv. xxxiii. 36; Curt. vii. 11. 28; Valer. Max. i. 7, Joseph. Bell. v. 11. 1, al.; Heyne, Opusc. III. p. 184 f.; Keim, III. p. 390 f.). According to the more detailed narrative of John xix. 1 ff., Pilate, after this scourging was over, and while the soldiers were mocking Him, made a final attempt to have Jesus set at liberty. According to Luke xxiii. 16, the governor contemplated ultimate scourging immediately after the examination before Herod,—a circumstance which neither prevents us from supposing that he subsequently carried out his intention (in opposition to Strauss), nor justifies the interpretation of our passage given by Paulus: *whom He had previously scourged* (with a view to His being liberated). — *παρέδωκεν*]
namely, to the Roman soldiers, ver. 27. These latter were entrusted with the task of seeing the execution carried out.

Ver. 27. _Eis to πραιτώριον_ It would appear, then, that the scourging had taken place outside, in front of the praetorium, beside the tribunal. This coincides with Mark xv. 16, ἐσεὶ τῆς αὐλῆς, which merely defines the locality more precisely. The πραιτώριον was the official residence, the palace of the governor, it being commonly supposed (so also Ewald, _Gesch. Chr._ p. 53, and Keim, III. p. 359 ff.) that Herod's palace, situated in the higher part of the city, was used for this purpose. But, inasmuch as this latter building would have to be reserved for the accommodation of Herod himself whenever he had occasion to go to Jerusalem, and with what is said at Luke xxiii. 7 before us, it is more likely that the palace in question was a different and special one connected with fort Antonia, in which the σπέιρα (comp. Acts xxi. 31–33) was quartered. Comp. also Weiss on Mark xv. 16.— _οἱ στρατιῶται τοῦ ἡγεμ._] who were on duty as the procurator's orderlies.— _ἐπ' αὐτὸν_ about Him; comp. Mark v. 21, not _adversus eum_ (Fritzsche, de Wette); for they were merely to make sport of Him. — _τὴν σπείραν_ the cohort, which was quartered at Jerusalem in the garrison of the praetorium (in Caesarea there were five cohorts stationed). Comp. on John xviii. 3. The expression: the whole cohort, is to be understood in its popular, and not in a strictly literal sense; the _στρατιῶται_, to whose charge Jesus had been committed, and who only formed part of the cohort, invited all their comrades to join them who happened to be in barracks at the time.

Ver. 28. _Ἐνδύσαντες_ (see the critical remarks) is to be explained by the fact that previous to the scourging all His clothes had been pulled off (Acts xvi. 22; Dionys. Hal. ix. 596). They accordingly put on His under garments again, and instead of the upper robes (τὰ ἱμάτια, ver. 31) they arrayed Him in a red _sagum_, the ordinary _military cloak_ (Plut. _Sert._ 14; _Philop._ 9, 11), for the purpose, however, of ridiculing His pretensions to the dignity of king; for kings and emperors likewise wore the _χλαμύς_, the only difference being that in their case the garment was longer and of a finer
texture. Plut. Demetr. 41 f.; Mor. p. 186 C, al. On this military cloak, which was first used by the Macedonians, see Hermann, Privataalterth. § xxi. 20; Friedlieb, p. 118. According to the other evangelists, the cloak made use of on this occasion was of a purple colour; but Matthew would intend scarlet (Heb. ix. 19; Rev. xvii. 3; Num. iv. 8; Plut. Fab. xv.) to be taken as at least conveying the idea of purple.

Ver. 29 f. Ἐξ ἀκανθῶν belongs to πλέξαντες. What is meant is something made by twisting together young flexible thorns so as to represent the royal diadem. The object was not to produce suffering, but to excite ridicule; so that while we cannot altogether dissociate the idea of something painful from this crown of thorns, we must not conceive of it as covered with prickles which were intentionally thrust into the flesh. Michaelis adopts the rendering Bürenklau (ἀκανθος); but this is incompatible with the ἀκάνθων of Mark xv. 17, which adjective is never used with reference to the plant just mentioned. Besides, this latter was a plant that was highly prized (for which reason it was often used for ornamental purposes in pieces of sculpture and on the capitals of Corinthian pillars), and therefore would be but ill suited for a caricature. It is impossible to determine what species of thorn it was (possibly the so-called spina Christi?; see Tobler, Denkbl. pp. 113, 179).—καὶ κάλαμον] ἔθηκαν being understood, the connection with ἐπέθηκαν iszeugmatic.—Observe the imperfects εὐπαίζων and ἔτυπτον as indicating the continuous character of the proceeding.

Ver. 31. Καὶ ἐνδύσαν αὐτὸν τὰ ῥομ. αὐτοῖ] His upper garments, for which they had substituted the sagum. This is in no way at variance with ἐνδύσαντες, ver. 28.—We are to understand that as the crown of thorns had now served its purpose, it was also taken off at the same time.

Ver. 32. Ἐξερχόμενοι] because the law required that all executions should take place outside the city. Num. xv. 35 f.; 1 Kings xxi. 13; Acts vii. 58; Lightfoot and Grotius on our passage.—On the question as to whether this Simon of Cyrene, a place in Libya Pentapolitana, thickly peopled with Jews,
resided statedly in Jerusalem (Acts vi. 19), or was only there on a visit (Acts ii. 10), see below. It was usual to compel the person who was to be executed to carry his own cross (see on x. 38, and Keim, p. 397 f.); to this the case of Jesus was no exception, John xix. 17. This statement of John does not exclude what is here said with regard to Simon and the cross, nor does it pretend to deny it (Keim), but it simply passes it over in silence, recording merely the main point in question,—the fact, namely, that Jesus had to carry His own cross (though there is nothing to prevent the supposition that He may have broken down under the burden before reaching the scene of the crucifixion).—That with such a large crowd following (Luke xxiii. 27) they should notwithstanding compel a foreigner who happened to be going toward the city (Mark, Luke) to carry the cross the rest of the way, is a circumstance

1 That is to say, the post, the upright beam of the cross, to which the transverse beam was not attached till the scene of the execution was reached, where the instrument of torture was duly put together and then set up with the criminal nailed to it. Hence (because σταυρός originally meant a post) we find Greek authors making use of such expressions as σταυρός φίλιν, ἵππιν, βασεῖς, λαμβάνειν, ἀνθιν, comp. σταυροθηρία; Latin writers, however, with rather more regard for precision, distinguish between the upright beam which the criminal was called upon to carry, and the crux as it appeared when completed and set up at the place of execution. The upright beam which the cruciarius was compelled to drag after him was called patibulum; hence we never meet with the phrase crucem ferre, but always patibulum (the upright post) ferre, which patibulum was placed upon the poor criminal’s back, and with his outstretched hands securely tied to it, he had to balance it the best way he could upon his neck and shoulders. It is this distinction between crux and patibulum that enables us adequately to explain the well-known passages of Plautus: “Patibulum ferat per urbem, deinde affigatur cruci” (Ap. Non. Marcell. 221), and “Dispensia manibus quom patibulum habebis” (Mili. glor. ii. 4. 7), and similarly with regard to expressions referring to the cross (as completed and set up): in crucem tollere, in crucem agere (Cicero and others), etc.; the comic expression cruciculus (Plaut. Bacch. ii. 3. 128); as also the passage in Tacit. Ann. xiv. 33, where the different modes of punishing by death are enumerated, beginning with those of a general nature and ending with the more specific: “Caedes, patibula (beams for penal purposes generally), ignes, cruces.” From this it is manifest at once that it would be incorrect to suppose, with Keim, that all that Christ had to carry was the cross-beam. Such a view is at variance both with the language of our text: εἰς σταυρόν αἰπου, and with the Latin phrase: patibulum ferre. So much is the patibulum regarded as the main portion of the cross, that in poetry it is sometimes used as equivalent to crux, as in Prudent. Peristeph. ix. 641: “Crux illa nostra est, nos patibulum ascendimus.”
sufficiently accounted for by the *infamy* that attached to that odious thing. Possibly Simon was a slave. To suppose that he was one of Jesus' followers, and that for this reason he had been pressed into the service (Grotius, Kuinoel), is altogether arbitrary, for, according to the text, the determining circumstance lies in the fact that he was *ἀνθρωπον Κυρηναῖον*. A foreigner coming from Cyrene would not be considered too respectable a person to be employed in such degrading work. That Simon, however, became a Christian, and that perhaps in consequence of his thus carrying the cross and being present at the crucifixion, is a legitimate inference from Mark xv. 21 compared with Rom. xvi. 13. — ἥγγαρον.] See on v. 41. ἦν] mentions the object for which this was done.

Ver. 33. *Γολγοθᾶ*, Chald. מַּעָלֶה, Heb. לאס, meaning a skull. Jerome and most other expositors (including Luther, Fritzsche, Strauss, Tholuck, Friedlieb) derive the name from the circumstance that, as this was a place for executing criminals, it abounded with skulls (which, however, are not to be conceived of as lying unburied); while Cyrill, Jerome, Calovius, Reland, Bengel, Paulus, Lücke, de Wette, Ewald, Bleek, Volkmar, Keim, Weiss, on the other hand, trace the name to the *shape* of the hill.¹ The latter view, which is also that of Thenius (in Ilgen's *Zeitschr. f. Theol.* 1842, 4, p. 1 ff.) and Furer (in Schenkel's *Lex.* II. p. 506), ought to be preferred, because the name means nothing more than simply a *skull* (not *hill* of skulls, *valley* of skulls, and such like, as though the *plural* (skulls) had been used). A similar practice of giving to places, according to their shape, such names, as *Kopf*, *Schädel* (comp. the hills called *Κεφαλαί* in Strabo, xvii. 3, p. 835), *Stirn*, and the like, is not uncommon among ourselves—

¹ In trying to account for the origin of the name, the Fathers, from Tertullian and Origen down to Euthymius Zigabenus, make reference to the tradition that Adam was buried in the place of a skull. This Judaeo-Christian legend is very old and very widely diffused (see Dillmann, "zum christl. Adambuch," in Ewald's *Jahrb.* V. p. 142); but we are not warranted in confidently assuming that it was of pre-Christian origin (Dillmann) simply because Athanasius, Epiphanius, and others have characterized it as Jewish; it would naturally find much favour, as being well calculated to serve the interests of Christian typology (Augustine: "quia ibi erectus sit medicus, ubi jacebat negrotus," etc.).
(Germans). — δι' ὑστι κρανίου τόπος λαεγόμενος] which, i.e. which Aramaic term denotes (δι' ὑστι) a so-called (λαεγόμ., Kühner, II. 1, p. 232) place of a skull, Lat.: quod calvariae quem dicunt locum significat. It was probably a round, bare hill. But where it stood it is utterly impossible to determine, although it may be regarded as certain (in opposition to Runner, Schubert, Krafft, Lange, Furer) that it was not the place within the city (the so-called Mount Calvary), which subsequently to the time of Constantine had been excavated under the impression that it was so,—a point, however, which Ritter, Erdk. XVI. 1, p. 427 ff., leaves somewhat doubtful. See Robinson, Paläst. II. p. 270 ff., and his neuere Forsch. 1857, p. 332 ff. In answer to Robinson, consult Schaffter, d. ächte Lage d. heil. Grabes, 1849. But see in general, Tobler, Golgotha, seine Kirchen und Kloster, 1851; Fallmerayer in the Abh. d. Baier. Akad. 1852, VI. p. 641 ff.; Ewald, Jahrb. II. p. 118 ff., VI. p. 84 ff.; Arnold in Herzog’s Enzykl. V. p. 307 ff.; Keim, III. p. 404 ff.

Ver. 34. The Jews were in the habit of giving the criminal a stupefying drink before nailing him to the cross. Sanhedr. vi. See Wetstein, ad Marc. xv. 23; Doughtaeus, Anal. II. p. 42. This drink consisted of wine (see the critical remarks) mixed with gall, according to Matthew; with myrrh, according to Mark. χολή admits of no other meaning than that of gall, and on no account must it be made to bear the sense of myrrh or wormwood¹ (Beza, Grotius, Paulus, Langen, Steinmeyer, Keim). The tradition about the gall, which unquestionably belongs to a later period, originated in the LXX.

¹ No doubt the LXX. translate πετράνα wormwood; by χολή (Prov. v. 4; Lam. iii. 15); but in those passages they took it as meaning literal “gall,” just as in the case of Ps. lxix. 22, which regulates the sense of our present passage, they also understood gall to be meant, although the word in the original is δάομ (poison). Comp. Jer. viii. 14; Deut. xxix. 17. A usage so entirely foreign to the Greek tongue certainly cannot be justified on the ground of one or two passages, like these from the Septuagint. Had “bitter spiced wine” (Steinmeyer) been what Matthew intended, he would have had no more difficulty in expressing this than Mark himself. But the idea he wished to convey was that of wine along with gall, in fact mixed with it, and this idea he expressed as plain as words can speak it. Comp. Barnab. 7: στεναγμὸς ἑνώμενος ἐν 
χολή.
rendering of Ps. lxix. 22; people wished to make out that there was *maltreatment* in the very drink that was offered. — *γευσάμενος*] According to Matthew, then, Jesus rejected the potion because the taste of gall made it undrinkable. A later view than that embodied in Mark xv. 23, from which passage it would appear that Jesus does not even taste the drink, but declines it altogether, because He has no desire to be stupefied before death.

Ver. 35. *Σταυρώσαντες*] The cross consisted of the upright post and the horizontal beam (called by Justin and Tertullian: *antenna*), the former usually projecting some distance beyond the latter (as was also the case, according to the tradition of the early church, with the cross of Jesus, see Friedlieb, p. 130 ff.; Langen, p. 321 ff.). As a rule, it was first of all set up, and then the person to be crucified was hoisted on to it with his body resting upon a peg (*πῆμα*) that passed between his legs (*ἐφ’ ὄποιοῖς οἱ σταυροῦμενοι*, Justin, c. Tryph. 91; Iren. *Haer.* ii. 24. 4), after which the hands were nailed to the cross-beam. Paulus (see his *Komment., exeg. Handb.*, and *Skizzen aus m. Bildungsgesch. 1839*, p. 146 ff.), following Clericus on John xx. 27 and Dathe on Ps. xxii. 7, firmly maintains that the *feet* were not *nailed* as well; ¹ an opinion which is likewise held more or less decidedly by Lücke, Fritzschke, Ammon, Baumgarten-Crusius, Winer, *de pedum in cruce affixione*, 1845; Schleiermacher, *L. J.* p. 447. In answer to Paulus, see Hug in the *Freib. Zeitschr.* III. p. 167 ff., and V. p. 102 ff., VII. p. 153 ff.; *Gutachten.* II. p. 174; and especially Bähr in Heydenreich and Hüffell's *Zeitschr.* 1830, 2, p. 308 ff., and in Tholuck's *liter. Anz.* 1835, Nos. 1—6. For the history of this dispute, see Tholuck's *liter. Anz.* 1834, Nos. 53—55, and Langen, p. 312 ff. That the *feet* were usually *nailed*, and that the case of Jesus was *no exception* to the general *rule*, may be regarded as beyond doubt, and that for the following reasons:

(1) Because nothing can be more evident than that Plautus,

¹ This question possesses an interest not merely antiquarian; it is of essential importance in enabling us to judge of the view held by Dr. Paulus, that the death of Jesus was only apparent and not real.
Mostell. ii. 1. 13 ("ego dabo ei talentum, primus qui in crucem excucurrerit, sed ea lege, ut offigantur bis pedes, bis brachia"), presupposes that to nail the feet as well as the hands was the ordinary practice, and that he intends the bis to point to something of an exceptional character; (2) because Justin, c. Tryph. 97, expressly maintains (comp. Apol. I. 35), and that in a polemical treatise, at a time when crucifixion was still in vogue, that the feet of Jesus were pierced with nails, and treats the circumstance as a fulfilment of Ps. xxii. 17, without the slightest hint that in this there was any departure from the usual custom; (3) because Tertullian (c. Marc. iii. 19), in whose day also crucifixion was universally practised (Constantine having been the first to abolish it), agrees with Justin in seeing Ps. xxii. 17 verified in Christ, and would hardly have said, with reference to the piercing of our Lord's hands and feet: "quae propriè atrocitas crucis est," unless it had been generally understood that the feet were nailed as well; (4) because Lucian, Prometh. 2 (where, moreover, it is not crucifying in the proper sense of the word that is alluded to), and Lucan, Phars. vi. 547 ("insertum manibus chalybem"), furnish nothing but arguments a silentio, which have the less weight that these passages do not pretend to give a full account of the matter; (5) because we nowhere find in ancient literature any distinct mention of a case in which the feet hung loose or were merely tied to the cross, for Xen. Eph. iv. 2 merely informs us that the binding of the hands and the feet was a practice peculiar to the Egyptians; (6) and lastly, because in Luke xxiv. 39 f. itself the piercing of the feet is taken for granted, for only by means of the pierced hands and feet was Christ to be identified (His corporeality was also to be proved, but that was to be done by the handling which followed). It is probable that each foot was nailed separately. The most plausible arguments

1 This view is borne out not only by the simple fact that it would be somewhat impracticable to pierce both the feet when lying one above the other (as they usually appear in pictures, and as they are already represented by Nonnus, John xx. 19), because in order to secure the necessary firmness, the nail would require to be so long and thick that there would be a danger of dislocating, if
in addition to the above against the view that the feet were nailed are: (1) what is said in John xx. 25 (see Lücke, II. p. 798), where, however, the absence of any mention of the feet on the part of Thomas entirely accord with his natural sense of propriety. He assumes the Lord, who had been seen by his fellow-disciples, to be standing before him; and so, with a view to identification, he wishes to feel the prints of the nails in his hands and the wound in His side, those being the marks that could then be most conveniently got at; and that is enough. To have stooped down to examine the feet as well would have been going rather far, would have seemed somewhat indecent, somewhat undignified, nay, we should say that the introduction of such a feature into the narrative would have had an apocryphal air; (2) the fact that while Socrates, H. E. i. 17, speaks of the Empress Helena, who found the cross, as having also discovered τοις ἡλιος οταις χερσι τον Χριστου κατα τον σταυρων ἐνεπάγγεια, he makes no mention of the nails for the feet. But, according to the context, the nails for the hands are to be understood as forming merely a part of what was discovered along with the cross, as forming a portion, that is, of what the empress gave as a present to her son. This passage, however, has all the less force as an argument against the supposition that the feet were nailed, that Ambrose, Or. de obitu Theodos. § 47, while also stating that two nails belonging to the cross that was discovered were presented to Constantine, clearly indicates at the same time that they were the nails for the feet ("ferro pedum"). It would appear, then, that two nails were presented to Constantine, but opinion was divided as to whether they were those for the feet or those for the hands, there being also a third view, to the effect that the two pairs were presented together (Rufinus, H. E. ii. 8; not of shattering the feet, but it is still further confirmed by the ancient tradition respecting the two pairs of nails that were used to fasten Jesus to the cross. See below under No. 2. And how is it possible to understand aight what Plautus says about feet twice-nailed, if we are to conceive of them as lying one upon the other! Probably they were placed alongside of each other, and then nailed with the soles flat upon the upright beam of the cross. A board for the feet (suppedaneum) was not used, being unnecessary.
Theodoret, *H. E. i. 17*). This diversity of opinion bears, however, a united testimony, not against, but in favour of the practice of nailing the feet, and that a testimony belonging to a time when there were many still living who had a vivid recollection of the days when crucifixion was quite common. — διεμερίσαντο τὰ ἱμάτια αὐτῶν] The criminal when affixed to the cross was absolutely naked (Artemid. ii. 58; Lipsius, *de cruce*, ii. 7), and his clothes fell, as a perquisite, to the executioners (Wetstein on our passage). The supposition that there was a cloth for covering the loins has at least no early testimony to support it. See Thilo, *ad Evang. Nicod.* x. p. 582 f. — ἄδιδοντες κλῆρον] more precisely in John xix. 28 f. Whether this was done by means of dice or by putting the lots into something or other (a helmet) and then shaking them out (comp. on Acts i. 26), it is impossible to say.

Ver. 37. Whether it was customary to have a tablet (σανάς) put over the cross containing a statement of the crime (τὸν αἰτίαν αὐτῶν) for which the offender was being executed, we have no means of knowing. According to Dio Cass. liv. 8, it might be seen hanging round the neck of the criminal even when he was passing through the city to the place of execution. Comp. also Sueton. Domit. 10; Calig. 32; Euseb. v. 1. 19. — ἐπέθηκαν] It was undoubtedly affixed to the part of the cross that projected above the horizontal beam. But it is inadmissible, in deference to the hypothesis that the "title" (John xix. 19) was affixed to the cross before it was set up, either to transpose the verses in the text (vv. 33, 34, 37, 38, 35, 36, 39, so Wassenbergh in Valckenæer, *Schol. II*. p. 31), or to take ἐπέθηκαν (Kuinoel) in the sense of the pluperfect, or to assume some inaccuracy in the narrative, by supposing, for example, that the various details are not given in chronological order, and that the mention of the watch being set is introduced too soon, from a desire to include at once all that was done (de Wette, Bleek) by the soldiers (who, however, are understood to have nailed up the "title" as well!). According to Matthew's statement, it would appear that when the soldiers had finished-
the work of crucifixion, and had cast lots for the clothes, and had mounted guard over the body, they proceed, by way of supplementing what had been already done, to affix the "title" to the top of the cross. The terms of the inscription are given with diplomatic precision in John xix. 20, though others, including Keim, prefer the shortest version, being that found in Mark.

Ver. 38. Ἀραπόαται then, after the crucifixion of Jesus was thus disposed of.— σταυροῦνται] spoken with reference to another band of soldiers which takes the place of καθήμενοι ἐπίρουν αὐτῶν ἐκεῖ, ver. 36. The whole statement is merely of a cursory and summary nature.

Ver. 39. Ὁ δὲ παραπορ.] That what is here said seems to imply, what would ill accord with the synoptic statement as to the day on which our Lord was crucified, that this took place on a working day (Fritzsche, de Wette), is not to be denied (comp. on John xviii. 28; Mark xv. 21), though it cannot be assumed with certainty that such was the case. But there can be no doubt that the place of execution was close to a public thoroughfare.— κινοῦντες τὰς κεφ. αὐτ.] The shaking of the head here is not to be regarded as that which expresses refusal or passion (Hom. Π. xvii. 200, 442; Od. ν. 285, 376), but, according to Ps. xxii. 8, as indicating a malicious jeering at the helplessness of one who had made such lofty pretensions, ver. 40. Comp. Job xvi. 4; Ps. cix. 25; Lam. ii. 15; Isa. xxxvii. 22; Jer. xviii. 16; Buxt. Lex. Talm. p. 2039; Justin, Ap. I. 38.

Ver. 40. Ἐνευον δὲ τὰ τοιαῦτα κωμῳδοῦντες ὡς ψεύστην, Euthymius Zigabenus. We should not fail to notice the parallelism in both the clauses (in opposition to Fritzsche, who puts a comma merely after σεαυτόν, and supposes that in both instances the imperative is conditioned by εἰ νῦν εἰ τοῦ θεοῦ), ὁ καταλύων, κ.τ.λ. being parallel to εἰ νῦν εἰ τ. θ., and σῶσον σεαυτόν to κατάβηθι ἀπὸ τοῦ σταυροῦ.— ὁ καταλύων, κ.τ.λ.] is an allusion to xxvi. 61. For the use of the present participle in a characterizing sense (the destroyer, etc.), comp. xxiii. 37. The allegation of the witnesses, xxvi. 61, had come to be a matter of public talk, which is scarcely to be wondered
at considering the extraordinary nature of it. — Observe, moreover, that here the emphasis is on \textit{vios} (comp. iv. 3), while in ver. 43 it is on \textit{theoû}.

**Ver. 42.** Parallelism similar to that of ver. 40. — Καὶ πιστεύομεν (see the critical remarks) ἐπὶ αὐτῷ: and we believe on Him (at once), that is, as actually being the Messiah. \textit{ἐμι} with the dative (Luke xxiv. 25) conveys the idea that the faith \textit{would rest upon Him}. So also Rom. ix. 33, x. 11; 1 Tim. i. 16; 1 Pet. ii. 6.

**Ver. 43.** In the mouth of the members of Sanhedrim, who in ver. 41 are introduced as joining in the blasphemies of the passers-by, and who, ver. 42, have likewise the inscription over the cross in view, the jeering assumes a \textit{more impious} character. They now avail themselves even of the language of holy writ, quoting from the 22d Psalm (which, moreover, the Jews declared to be non-Messianic), the 5th verse of which is given somewhat loosely from the LXX. (Ἀληθεύει εἰς τὴν κυρίαν, ὑπάρχει αὐτῶν, σωσάτω αὐτῶν, ὅτι θέλει αὐτῶν). — \textit{θέλει αὐτῶν} is the rendering of the Heb. יְבַשָּׁר, and is to be interpreted in accordance with the Septuagint usage of \textit{θέλεω} (see Schleusner, \textit{Thes. II.} p. 51, and comp. on Rom. vii. 21): if He is the object of his desire, \textit{i.e.} if he likes Him; comp. Tob. xiii. 6; Ps. xviii. 19, xlii. 11. In other instances the LXX. give the preposition as well, rendering the Hebrew (1 Sam. xviii. 22, al.) by \textit{θέλεω ἐν τῷ}. Fritzsche supplies ὕπαρχει; but in that case we should have had merely \textit{εἰ θέλει} without \textit{αὐτῶν}; comp. Col. ii. 18. — \textit{ὅτι θεοῦ} \textit{εἰς μεν vios} The emphasis is on \textit{theoû}, as conveying the idea: I am not the son of a man, but of God, who in consequence will be certain to deliver me. — Comp. Wisd. ii. 18. — Observe further the short bounding sentences in which their malicious jeering, ver. 42 f., finds vent.

**Ver. 44.** \textit{Tὸ δὲ αὐτό} not: after the same manner (as generally interpreted), but expressing the \textit{object itself} (comp. Soph. \textit{Oed. Col. 1006}: τοσαυτὸ ὄνειδίζεσι με; Plat. \textit{Phaedr. p. 241}: διὰ τὸν ἔτερον λευκόδορον, for, as is well known, such verbs as denote a \textit{particular mode} of speaking or acting are often construed like \textit{λέγειν τινά} \textit{τι} or \textit{ποιεῖν τινά} \textit{τι}. 
Krüger, § xlvi. 12; Kühner, II. 1, p. 276. Comp. on Phil. ii. 18.—οἱ λησταὶ different from Luke xxiii. 39; the generic interpretation of the plural (Augustine, de cons. ev. iii. 16; Ebrard, Krafft) is precluded by the necessary reference to ver. 38. The harmonists (Origen, Cyril, Chrysostom, Theophylact, Euthymius Zigabenus, Zeger, Lange) resorted to the expedient of supposing that at first both of them may have reviled Him, but that subsequently only one was found to do so, because the other had in the meantime been converted. Luke does not base his account upon a later tradition (Ewald, Schenkel, Keim), but upon materials of a more accurate and copious character drawn from a different circle of traditions.

Ver. 45. Ἄπὸ δὲ ἑκτῆς ὅρας] counting from the third (nine o'clock in the morning), the hour at which He had been nailed to the cross, Mark xv. 25. Respecting the difficulty of reconciling the statements of Matthew and Mark as to the hour in question with what is mentioned by John at xix. 14, and the preference that must necessarily be given to the latter, see on John, xix. 14.—σκότος] An ordinary eclipse of the sun was not possible during full moon (Origen); for which reason the eclipse of the 202d Olympiad, recorded by Phlegon in Syncellus, Chronogr. I. p. 614, ed. Bonn, and already referred to by Eusebius, is equally out of the question (Wieseler, chronol. Synops. p. 387 f.). But as little must we suppose that the reference is to that darkness in the air which precedes an ordinary earthquake (Paulus, Kuinoel, de Wette, Schleiermacher, L. J. p. 448, Weisse), for it is not an earthquake in the ordinary sense that is described in ver. 51 ff.; in fact, Mark and Luke, though recording the darkness and the rending of the veil, say nothing about the earthquake. The darkness upon this occasion was of an unusual, a supernatural character, being as it were the voice of God making itself heard through nature, the gloom over which made it appear as though the whole earth were bewailing the ignominious death which the Son of God was dying. The prodigies, to all appearance similar, that are alleged to have accompanied the death of certain heroes of antiquity (see Wetstein), and those solar
obscurations alluded to in Rabbinical literature, were different in kind from that now before us (ordinary eclipses of the sun, such as that which took place after the death of Caesar, Serv. ad. Virg. G. I. 466), and, even apart from this, would not justify us in relegating what is matter of history, John's omission of it notwithstanding, to the region of myth (in opposition to Strauss, Keim, Scholten), especially when we consider that the death in this instance was not that of a mere human hero, that there were those still living who could corroborate the evangelic narrative, and that the darkness here in question was associated with the extremely peculiar σημείων of the rending of the veil of the temple. — ἐπὶ πᾶσαν τὴν γην] Keeping in view the supernatural character of the event as well as the usage elsewhere with regard to the somewhat indefinite phraseology πᾶσα or δλη ἡ γη (Luke xxii. 35, xxiii. 44; Rom. ix. 17, x. 18; Rev. xiii. 3), it is clear that the only rendering in keeping with the tone of the narrative is: over the whole earth (κοσμίκων δὲ ἡν τὸ οὐκότος, οὐ μερικών, Theophylact, comp. Chrysostom, Euthymius Zigabenus), not merely: over the whole land (Origen, Erasmus, Luther, Maldonatus, Kuinoel, Paulus, Olshausen, Ebrard, Lange, Steinmeyer), though at the same time we are not called upon to construe the words in accordance with the laws of physical geography; they are simply to be regarded as expressing the popular idea of the matter.

Ver. 46. Ἀνεβοήσεν] He cried aloud. See Winer, de verbor. cum praepos. compos. usu, 1838, III. p. 6 f.; comp. Luke ix. 38; LXX. and Apocr., Herod., Plato.—The circumstance of the following exclamation being given in Hebrew is sufficiently and naturally enough accounted for by the jeering language of ver. 47, which language is understood to be suggested by the sound of the Hebrew words recorded in our present passage. — σαβαχθαυ] Chald. = the Heb. ש współpr. Jesus gives vent to His feelings in the opening words of the twenty-second Psalm. We have here, however, the purely human feeling that arises from a natural but momentary quailing before the agonies of death, and which was in every respect similar to that which had been experienced by the author of
the psalm. The combination of profound mental anguish, in consequence of entire abandonment by men, with the well-nigh intolerable pangs of dissolution, was all the more natural and inevitable in the case of One whose feelings were so deep, tender, and real, whose moral consciousness was so pure, and whose love was so intense. In ἐγκατελιπτες Jesus expressed, of course, what He felt, for His ordinary conviction that He was in fellowship God had for the moment given way under the pressure of extreme bodily and mental suffering, and a mere passing feeling as though He were no longer sustained by the power of the divine life had taken its place (comp. Gess, p. 196); but this subjective feeling must not be confounded with actual objective desertion on the part of God (in opposition to Olshausen and earlier expositors), which in the case of Jesus would have been a metaphysical and moral impossibility. The dividing of the exclamation into different parts, so as to correspond to the different elements in Christ's nature, merely gives rise to arbitrary and fanciful views (Lange, Ebrard), similar to those which have been based on the metaphysical deduction from the idea of necessity (Ebrard). To assume, as the theologians have done, that in the distressful cry of abandonment we have the vicarious enduring of the wrath of God ("ira Dei adversus nostra peccata effunditur in ipsum, et sic satisfit justitiae Dei," Melanchthon, comp. Luther on Ps. xxii., Calvin, Quenstedt), or the infliction of divine punishment (Köstlin in the Jahrb. f. D. Theol. III. 1, p. 125, and Weiss himself), is, as in the case of the agony in Gethsemane, to go farther than we are warranted in doing by the New Testament view of the atoning death of Christ, the vicarious character of which is not to be regarded as consisting in an objective and actual equivalent. Comp. Remarks after xxvi. 46. Others, again, have assumed that Jesus, though quoting only the opening words of Ps. xxii., had the whole psalm in view, including, therefore, the comforting words with which it concludes (Paulus, Gratz, de Wette, Bleek; comp. Schleiermacher, Glaubensl. II. p. 141, ed. 4, and L. J. p. 457). This, however, besides being somewhat arbitrary, gives rise to the incongruity of introducing the element of reflection where only pure feeling
prevailed, as we see exemplified by Hofmann, *Schriftbew. II. 1*, p. 309, who, in accordance with his view that Jesus was abandoned to the mercies of an ungodly world, substitutes a secondary thought ("request for the so long delayed deliverance through death") for the plain and direct sense of the words. The *authenticity* of our Lord's exclamation, which the author of the *Wolfenbüttel Fragments* has singularly misconstrued (in describing it as the cry of despair over a lost cause), is denied by Strauss (who speaks of Ps. xxii. as having served the purpose of a programme of Christ's passion), while it is strongly questioned by Keim, partly on account of Ps. xxii. and partly because he thinks that the subsequent accompanying narrative is clearly (?) of the nature of a fictitious legend. But legend would hardly have put the language of despair into the mouth of the dying Redeemer, and certainly there is nothing in the witticisms that follow to warrant the idea that we have here one legend upon another. — ἴνα τι] the momentary but agonizing feeling that He is abandoned by God, impels Him to ask what the divine object of this may be. He doubtless knew this already, but the pangs of death had overpowered Him (2 Cor. xiii. 4),—a passing anomaly as regards the spirit that uniformly characterized the prayers of Jesus. — ἐγκαταλείπω] means: to abandon any one to utter helplessness. Comp. 2 Cor. iv. 9; Acts ii. 27; Heb. xiii. 5; Plat. Conv. p. 179 A; Dem. p. 158, 10, al.; Ecclus. iii. 16, vii. 30, ix. 10.

Ver. 47. A heartless Jewish witticism founded upon a silly malicious perversion of the words ἧλι, ἡλα, and not a misunderstanding of their meaning on the part of the Roman soldiers (Euthymius Zigabenus), or illiterate Jews (Theophylact, Erasmus, Olshausen, Lange), or Hellenists (Grotius), for the whole context introduces us to one scene after another of envenomed mockery; see ver. 49. — οὗτος] that one there! pointing Him out among the three who were being crucified.

Ver. 48 f. A touch of sympathy on the part of some one who had been moved by the painful cry of Jesus, and who would fain relieve Him by reaching Him a cordial. What
a contrast to this in ver. 49! According to John xix. 28, Jesus expressly intimated that He was thirsty. Mark xv. 36 makes it appear that the person who reached the drink to Jesus was also one of those who were mocking Him, a discrepancy which we should make no attempt to reconcile, and in which we can have no difficulty in detecting traces of a more corrupt tradition. Luke omits this incident altogether, though in xxiii. 36 he states that by way of mocking our Lord the soldiers offered Him the posca just before the darkness came on. Strauss takes advantage of these discrepancies so as to make it appear that they are but different applications of the prediction contained in Ps. lxix., without, however, disputing the fact that drink had been given to Jesus on two different occasions. — διός] poscae, sour wine, the ordinary drink of the Roman soldiers. Comp. ver. 34 and Wetstein thereon. — δάπεδον!] stop! don’t give him anything to drink! we want to see whether Elias whom he is invoking as his deliverer will come to his help, which help you would render unnecessary by giving him drink. — ἐρχόμενον] placed first for sake of emphasis: whether he is coming, does not fail coming!

Ver. 50. Ἐλαίων] refers to ver. 46. What did Jesus cry in this instance? See John xix. 30, from which Luke xxiii. 46 diverges somewhat, containing, in fact, an explanatory addition to the account of the great closing scene, that is evidently borrowed from Ps. xxxi. 6.— ἀφήνει τὸ πνεῦμα] i.e. He died. See Herod. iv. 190; Eur. Hec. 571: ἀφήνει πνεῦμα θανασίλωρ σφαγῇ; Kypke, I. p. 140; Gen. xxxv. 18; Ecclus. xxxviii. 23; Wisd. xvi. 14. There is no question here of a separating of the πνεῦμα from the ψυχή. See in answer to Ströbel, Delitzsch, Psych. p. 400 f. The theory of a merely apparent death (Bahrdt, Venturini, Paulus) is so decidedly at variance with the predictions of Jesus Himself regarding His end, as well as with the whole testimony of the Gospel, is so utterly destructive of the fundamental idea of the resurrection, undermines so completely the whole groundwork of the redemption brought about by Christ, is so inconsistent with the accumulated testimony of centuries as furnished by the very existence
of the church itself, which is based upon the facts of the death and the resurrection of Jesus, and requires such a remarkable series of other theories and assumptions of an extraordinary and supernatural character in order to explain duly authenticated facts regarding Christ's appearance and actions after His resurrection,—that, with friends and foes alike testifying to the actual death of Jesus, we are bound at once to dismiss it as an utterly abortive attempt to get rid of the physiological mystery (but see on Luke, Remarks after xxiv. 51) of the resurrection. It is true that though those modern critics (Strauss, Weisse, Ewald, Schweizer, Schenkel, Volkmar, Scholten, Keim) who deny the literal resurrection of Christ's body, and who suggest various ways of accounting for His alleged reappearing again on several occasions, do not dispute the reality of His death, their view is nevertheless as much at variance with the whole of the New Testament evidence in favour of the resurrection as is the one just adverted to. Comp. xxviii. 10, Rem., and Luke xxiv. 51, Rem.

Ver. 51 f. Not an ordinary earthquake, but a supernatural phenomenon, as was that of the darkness in ver. 45. — καὶ ἐδού] "Hie wendet sich's und wird gar ein neues Wesen" [at this point the history enters upon a fresh stage, and something entirely new appears], Luther. The style of the narrative here is characterized by a simple solemnity, among other indications of which we have the frequent recurrence of καὶ. — τὸ καταπέτασμα, the veil suspended before the holy of holies, Ex. xxvi. 31; Lev. xxi. 23; 1 Macc. i. 22; Ecclus. xxx. 5; Heb. vi. 19, ix. 3, x. 20. The rending in two (for εἰς δῶρ, comp. Lucian, Tox. 54; Lapith. 44), of which mention is also made by Mark and Luke, was not the effect of the convulsion in nature (which was a subsequent occurrence), but a divine σώματος, accompanying the moment of decease, for the purpose of indicating that in this atoning death of Jesus the old dispensation of sacrifices was being done away, and free access to the gracious presence of God at the same time restored. Comp. Heb. vi. 19 f., ix. 6 ff., x. 19 f. To treat what is thus a
matter of divine symbolism as though it were symbolical legend (Schleiermacher, Strauss, Scholten, Keim) is all the more unwarrantable that neither in Old Testament prophecy nor in the popular beliefs of the Jews do we find anything calculated to suggest the formation of any such legend. The influence of legend has operated rather in the way of transforming the rending of the veil into an incident of a more imposing and startling nature: "superluminare (the lintel) templi infinitae magnitudinis fractum esse atque divisum," Evang. sec. Hebr. quoted by Jerome. See Hilgenfeld, N. T. extr. can. IV. p. 17. The idea underlying this legend was that of the destruction of the temple.—What follows is peculiar to Matthew. The rocks in question were those in the immediate neighbourhood, and so also with regard to τὰ μνημεῖα. The opening of the graves is in like manner to be regarded as divine symbolism, according to which the death of Jesus is to be understood as preparing the way for the future resurrection of believers to the eternal life of the Messianic kingdom (John iii. 14 f., vi. 54). The thing thus signified by the divine sign—a sign sufficiently intelligible, and possessing all the characteristics of a genuine symbol (in opposition to Steinmeyer, p. 226)—was so moulded and amplified in the course of tradition that it became ultimately transformed into an historical incident: πολλὰ σώματα τῶν κεκομ. ἁγίων ἤγερθη, κ.τ.λ. For a specimen of still further and more extravagant amplification of the material in question—material to which Ignatius likewise briefly alludes, ad Magnes. 9, and which he expressly mentions, ad Trall. interpol. 9—see Evang. Nicod. 17 ff. This legend respecting the rising of the Old Testament saints (ἁγίων) is based upon the assumption of the descensus Christi ad inferos, in the course of which Jesus was understood not only to have visited them, but also to have secured their resurrection (comp. Ev. Nicod.; Ignatius, ad Trall. l.c.). But it is quite arbitrary to assume that in those who are thus alleged to have risen from their graves we have mere "apparitions assuring us of the continued existence of the departed" (Michaelis, Paulus, Kuinoel, Hug, Krabbe, p. 505; Steudel, Glaubensl. p. 455; Bleek). Besides,
the legend regarding the rising of the saints on this occasion is, in itself considered, no more incompatible with the idea of Christ being the ἀναστάσις τῶν κεκοιμ., (1 Cor. xv. 20; Col. i. 18) than the raising of Lazarus and certain others. See on 1 Cor. xv. 20. It is true that, according to Eiphanius, Origen, Ambrose, Luther, Calovius (comp. also Delitzsch, Psych. p. 414), the dead now in question came forth in spiritual bodies and ascended to heaven along with Christ; but with Jerome it is at the same time assumed, in opposition to the terms of our passage, that: "Non ante resurrectionem, quam Dominus resurreret, ut esset primogenitus resurrectionis ex mortuis;" comp. also Calvin, and Hofmann, Schriften. II. 1, p. 492. In the Acta Pilati as found in Thilo, p. 810, Abraham, Isaac, Jacob, the twelve patriarchs, and Noah, are expressly mentioned as being among the number of those who rose from the dead. The names are given somewhat differently in the Evang. Nicod.

Ver. 53. Μετὰ τὴν ἐγερσίν αὐτοῦ] is to be taken in an active sense (Ps. cxxxix. 2; Plat. Tim. p. 70 C; comp. ἐγερσίν, Polyb. ix. 15. 4; ἀνεγερσίν, Plut. Mor. p. 156 B), yet not as though αὐτοῦ were a genitive of the subject ("postquam eos Jesus in vitam restituerat," Fritzsche, which would be to make the addition of αὐτοῦ something like superfluous), but a genitive of the object, in which case it is unnecessary to say who it was that raised up Christ. The words are not to be connected with ἐγειρθῶν (de Wette, following the majority of the earlier expositors), which would involve the absurd idea that those here referred to had been lying in their graves alive awaiting the coming of the third day; but, as Heinsius, with εἰσῆλθον. After life was restored they left their graves, but only after the resurrection of Jesus did they enter the holy city. Up till then they had kept themselves concealed. And this is by no means difficult to understand; for it was only after the resurrection of Jesus that their appearing could be of service in the way of bearing testimony in favour of Him in whose death the power of Hades was supposed to have been vanquished, and hence it was only then that their rising found its appropriate explanation. — ἀγίας
Ver. 54. 'O δὲ ἐκατόνταρχος ["Centurio supplicio praepositus," Seneca, de ira, i. 16. He belonged to the στρατιά, ver. 27. — οἱ μετ' αὐτῶν τηροῦντες τ. Ἰησοῦ] is to be taken as one expression; see ver. 35 f.— καὶ τὰ γινόμενα] καὶ, as in xxvi. 59, and numerous instances besides, serves to conjoin the particular with the general: and what was taking place (generally, that is), viz. the various incidents accompanying the death of Jesus (ver. 46 ff.). The present participle (see the critical remarks) is used with reference to things they have been witnessing up till the present moment; see Kühner, II. 1, pp. 117, 163.— ἐφοβῆθησαν] they were seized with terror, under the impression that all that was happening was a manifestation of the wrath of the gods.— θεόν uίός] in the mouth of heathens can only denote a son of God in the heathen sense of the words (hero, demi-god), the sense in which they certainly understood them to be used when they heard Jesus accused and mocked. — θυ] during His life.

Ver. 55 f. Ἡκολούθησαν] Here, as in ver. 60 and often elsewhere, we have the aorist in the relative clause instead of the usual pluperfect. — Ἡ Μαγδαληνή] from Magdala (see on xv. 39), comp. Luke viii. 2; she is not identical with the Mary of John xii. 1 ff., who again has been confounded with the sinner of Luke vii. 36. Comp. on xxvi. 6 ff. The κόρη is likewise mentioned in Rabbinical literature (Eisenmenger, entdeckt. Judenth. I. p. 277), though this must not be confounded with κόρη, a plaiter of hair, which the Talmud alleges the mother of Jesus to have been (Lightfoot, p. 498). — ἡ τοῦ Ἰακόβουν, κ.τ.λ.] the wife of Alphaeus. See on xiii. 55; John xix. 25. The mother of Joses is not a different Mary from the mother of James (Ewald, Gesch. Chr. p. 401), otherwise we should have had καὶ ἡ τοῦ Ἰωσὴ ῃμητηρ. See also Mark xv. 47, Remark.— ἡ μητηρ τῶν υἱῶν Ζεβεδέων] Salome. Comp. on xx. 20. In John xix. 25 she is designated: ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ. The mother of Jesus, whose presence on this occasion is attested by John, is not mentioned by the Synoptists, though at the same time
they do not exclude her (in opposition to Schenkel, Keim), especially as Matthew and Mark make no express reference to any but the women who ministered to the Lord. For this reason alone we feel bound to reject the hypothesis of Chrysostom and Theophylact, revived by Fritzsche, but refuted so long ago by Euthymius Zigabenus,—the hypothesis, namely, that it is the mother of Jesus who is meant by Μαρία ἡ τοῦ Ιακώβου καὶ Ιωαὴ μήτηρ (xiii. 55). So also Hesychius of Jerusalem in Cramer's Catena, p. 256.

Ver. 57. Ὅψις δὲ γενομ.] the so-called first or early evening, just before the close of the Jewish day. Deut. xxi. 22 f.; Joseph. Bell. iv. 5. 2. See also Lightfoot, p. 499. — ἀπὸ Ἀριμὰθ.] belongs to ἀνθρωπος πλοῦτος. Comp. μάγος ἀπὸ ἀνατολῶν, ii. 1. The other evangelists describe him as a member of the Sanhedrin; an additional reason for supposing him to have resided in Jerusalem.— ἥλθεν] namely, to the place of execution, as the context shows, and not to the praetorium (de Wette, Bleek), to which latter ver. 58 represents him as going only after his return from the scene of the crucifixion. Arimathia, Ἀριμᾶθη, with the article, 1 Sam. i. 1, the birthplace of Samuel (see Eusebius, Onom., and Jerome, Ep. 86, ad Eustoch. epil. Paul. p. 673), and consequently identical with Rama (see on ii. 18); LXX. Ἀριμαθαι.— καὶ αὐτός] etipse, like those women and their sons, ver. 56. —μαθητεύειν τινι] to be a disciple of any one; see Kypke, II. p. 141 f. Comp. on xiii. 52. He was a secret follower of Jesus, John xix. 38.

Ver. 58. According to Roman usage, the bodies of criminals were left hanging upon the cross, where they were allowed to decompose and be devoured by birds of prey. Plaut. mil. glor. ii. 4. 9; Horace, Ep. i. 16. 48. However, should the relatives in any case ask the body for the purpose of burying, there was nothing to forbid their request being complied with. Ulpian, xlviii. 24. 1, de cadav. punit.; Hug in the Freyß. Zeitschr. 5, p. 174 ff. —προσελθ.] therefore from the place of execution to the praetorium. — ἀπὸ δοθηναι τὸ σῶμα] τὸ σῶμα is due not merely to the simple style of the narrative, but in its threefold repetition expresses with involuntary emphasis the
Ver. 59. "Jam initia honoris," Bengel.—σινδόνι καθαρά with pure (unstained linen) linen, the dative of instrument. Keeping in view the ordinary practice on such occasions, it must not be supposed that the reference here is to a dress (Kuinoel, Fritzsche), but (comp. Herod. ii. 86) to strips or bands (John xix. 40), in which the body was swathed after being washed. Comp. Wetstein. Matthew makes no mention of spices (John xix. 40), but neither does he exclude their use, for he may have meant us to understand that, in conformity with the usual practice, they would be put in, as matter of course, when the body was wrapped up (in opposition to Strauss, de Wette, Keim). Mark xvi. 1 and Luke xxiii. 56 represent the putting in of the spices as something intended to be done after the burial. This, however, is in no way inconsistent with the statement of John, for there is no reason why the women may not have supplemented with a subsequent and more careful dressing of the body (ἀλείψωσιν, Mark xvi. 1) what had been done imperfectly, because somewhat hurriedly, by Joseph and (see John xix. 39) Nicodemus.

Ver. 60. Ο ἔλατόμησεν] Aorist, as in ver. 55.—The other evangelists say nothing about the grave having belonged to Joseph; John xix. 42 rather gives us to understand that, owing to the necessary despatch, it was made choice of from its being close at hand. We thus see that Matthew's account is unsupported by the earlier testimony of Mark on the one hand, and the later testimony of Luke and John on the other. This, however, only goes to confirm the view that in Matthew we have a later amplification of the tradition which was expunged again by Luke and John, for this latter at least would scarcely have left unnoticed the devotion evinced by Joseph in thus giving up his own tomb, and yet it is John who distinctly alleges a different reason altogether for the choice of the grave. The ordinary supposition, that Matthew's account is intended to supplement those
of the other evangelists, fails to meet the exigencies of the case, especially in regard to John, on whom so tender a feature in connection with the burial would doubtless have made too deep an impression to admit of his passing it over in silence.

—As a new grave was calculated to do honour to Jesus (comp. on John as above), the circumstance that this one had not been previously used may have gone far to determine the choice, so that there is no ground for supposing that what is said with reference to this has been added without historical warrant (Strauss, Scholten). —έν τῇ πύρα [The article is to be understood as indicating a rocky place just at hand. — τῇ θύρᾳ] Comp. Hom. Od. ix. 243: πύρην ἐπέθηκεθύρην. In Rabbinical phraseology the stone used for this purpose is called ἥθυ, a roller. See Paulus, exeget. Handb. III. p. 819. Such a mode of stopping up graves is met with even in the present day (Strauss, Sinai u. Golgatha, p. 205).

Ver. 61. Ἡν δὲ εἰκῆ [present at the burial. — ἡ ἀλλη Μαρ.] see ver. 56. The article is wanting only in A D*, and should be maintained, Wieseler (Chronol. Synops. p. 427) notwithstanding. Its omission in the case of A may be traced to the reading ἡ Ἰωσήφ, which this MS. has at Mark xv. 47. Wieseler approves of this reading, and holds the Mary of our text to be the wife or daughter of Joseph of Arimathea. But see remark on Mark xv. 47. — καθήμεναι, κτλ.] unoccupied, absorbed in grief; comp. Nägelsbach on Hom. II. i. 134.

Ver. 62. Ἡτίς ἐστὶ μετὰ τὴν παρασκ. [which follows the day of preparation, i.e. on Saturday. For παρασκεύη is used to designate the day that immediately precedes the Sabbath (as in the present instance) or any of the feast days. Comp. on John xix. 14. According to the Synoptists, the παρασκεύη of the Sabbath happened to coincide this year with the first day of the feast, which might also properly enough be designated σάββατον (Lev. xxiii. 11, 15),—this latter circumstance being, according to Wieseler (Synops. p. 417), the reason why Matthew did not prefer the simpler and more obvious expression ἥτις ἐστὶ σάββατον; an expression which, when used in connection
with the days of the Passover week, was liable to be misunderstood. But Matthew had already spoken so definitely of the first day of the feast as that on which Jesus was crucified (see xxvi. 17–xxvii. 1), that he had no cause to apprehend any misunderstanding of his words had he chosen to write ἢτις ἐστὶ σάββατον. But as little does that precise statement regarding the day permit us to suppose that the expression in question has been made to turn on the divergent narrative of John (in opposition to de Wette). The most natural explanation of the peculiar phraseology: ἢτις ἐστὶ μετὰ τ. παρασκ., is to be found in that Christian usage according to which the παρασκεύη (i.e. the προσάββατον, Mark xv. 42) has come to be the recognised designation for the Friday of the crucifixion. Michaelis, Paulus, Kuinoel suppose that it is the part of Friday after sunset that is intended, by which time, therefore, the Sabbath had begun. This, however, is distinctly precluded by τῇ ἐπαύρουν.

Ver. 63. Ἐμνύσθημεν we have remembered, it has just occurred to us, the sense being purely that of the aorist and not of the perfect (in opposition to de Wette).—εἰκεῖνος ὁ πλάνος that deceiver (2 Cor. vi. 8), impostor; Justin, c. Tr. 69: λαοπλάνος. Without once mentioning His name, they contemptuously allude to Him as one now removed to a distance, as got rid of by death. This is a sense in which εἰκεῖνος is frequently used by Greek authors (Schoem. ad Is. p. 177 ; Ellendt, Lex. Soph. I. p. 559).—εἰεῖρομαι present; marking the confidence with which he affirmed it.

Ver. 64. Καὶ ἐσταῖ is more lively and natural when not taken as dependent on μὴποτε. The Vulgate renders correctly: et erit.—ἡ ἐσχάτη πλάνη the last error (see on Eph. iv. 14), that, namely, which would gain ground among the credulous masses, through those who might steal away the body of Jesus pretending that He had risen from the dead. —τῆς πρῶτης which found acceptance with the multitude through giving out and encouraging others to give out that He was the Messiah.—χείρων worse, i.e. more fatal to public order and security, etc. For the use of this expression, comp. xii. 45 ; 2 Sam. xiii. 15.
Ver. 65 f. Pilate's reply is sharp and peremptory. — ἔχετε κοσμωδίαν with Luther, Vatablus, Wolf, Paulus, de Wette, Keim, Steinmeyer, ἔχετε is to be taken as an imperative, ἅβετε (comp. Xen. Cyrop. viii. 7. 11; Mark ix. 50, xi. 22; Soph. Phil. 778): ye shall have a watch! For if it be taken as an indicative, as is generally done in conformity with the Vulgate, we must not suppose that the reference is to Roman soldiers (Grotius, Fris.che), for the Sanhedrim had not any such placed at their disposal, not even to the detachment that guarded the cross (Kuinoel), for its duties were now over, but simply to the ordinary temple guards. But it is evident from xxviii. 14 that it was not these latter who were set to watch the grave. This duty was assigned to a company of Roman soldiers, which company the Acta Pil. magnifies into a cohort. — ὅσον οἴδατε] as, by such means as, ye know how to prevent it, i.e. in the best way you can. The idea: "vereor autem, ut satis communire illud possitis" (Fritzsche), is foreign to the text. — μετὰ τῆς κουστωδίας] belongs to ἡσαφέως. τ. τάφ.; they secured the grave by means of (Stallbaum, ad Plat. Rep. p. 530 D) the watch, which they posted in front of it. The intervening σφαγίος. τ. λθ. is to be understood as having preceded the ἡσαφέως. τ. τ. μετὰ τ. κουστ.: after they had sealed the stone. To connect μετὰ τ. κουστωδ. with σφαγίος. (Chrysostom) would result either in the feeble and somewhat inappropriate idea that the watch had helped them with the sealing (Bleek), or in the harsh and unnecessary assumption that our expression is an abbreviation for μετὰ τοῦ προσθείναι τήν κουστωδίαν (Fritzsche). — σφαγίος.] Comp. Dan. vi. 17. The sealing was effected by stretching a cord across the stone at the mouth of the sepulchre, and then fastening it to the rock at either end by means of sealing-clay (Paulsen, Regier. d. Morgenl. p. 298; Harmar, Beobacht. II. p. 467); or if the stone at the door happened to be fastened with a cross-beam, this latter was sealed to the rock (Strauss, Sinai und Golgatha, p. 205).

Remark.—As it is certain that Jesus cannot have predicted His resurrection in any explicit or intelligible manner even to His own disciples; as, moreover, it is impossible to suppose
that the women who visited the grave on the resurrection morning could have contemplated embalming the body, or would have concerned themselves merely about how the stone was to be rolled away, if they had been aware that a watch had been set, and that the grave had been sealed; and finally, as the supposition that Pilate complied with the request for a guard, or at all events, that the members of the Sanhedrim so little understood their own interest as both to leave the body of Jesus in the hands of His followers instead of taking possession of it themselves, and to bribe the soldiers to give false testimony instead of duly calling them to account, as they might have done, for their culpable neglect, is in the highest degree improbable, just as much so as the idea that the procurator would be likely to take no notice of a dereliction of duty on the part of his own soldiers, who, by maintaining the truth of a very stupid fabrication, would only be proclaiming how much they themselves were to blame in the matter: it follows that the story about the watching of the grave—a story which is further disproved by the fact that nowhere in the discussions belonging to the apostolic age do we find any reference confirmatory or otherwise to the alleged stealing of the body—must be referred to the category of unhistorical legend. And a clue to the origin of this legend is furnished by the evangelist himself in mentioning the rumour about the stealing of the body,—a rumour emanating to all appearance from a Jewish source, and circulated with the hostile intention of disproving the resurrection of Jesus (Paulus, _exeg. Handb._ III. p. 837 ff.; Strauss, II. p. 562 ff.; Schleiermacher, _L. J._ p. 458 ff.; Weisse, Ewald, Hase, Bleek, Keim, Scholten, Hilgenfeld). The arguments advanced by Hug in the _Freyburg. Zeitschr._ 1831, 3, p. 184 ff.; 5, p. 80 ff.; Kuinoel, Hofmann, Krabbe, Ebrard, Lange, Riggenbach, Steinmeyer, against the supposition of a legend, resolve themselves into arbitrary assumptions and foreign importations which simply leave the matter as historically incomprehensible as ever. The same thing may be said with regard to the emendation which Olshausen takes the liberty of introducing, according to which it is made to appear that the Sanhedrim did not act in their corporate capacity, but that the affair was managed simply on the authority of Caiaphas alone. Still the unhistorical character of the story by no means justifies the assumption of an interpolation (in opposition to Stroth in Eichhorn's _Repert._ IX. p. 141),—an interpolation, too, that would have had to be introduced into three different passages (xxvii. 62, 66, xxviii. 4, 11 ff.); yet one can understand how this apocryphal
story should have most readily engrafted itself specially and *exclusively* upon the Gospel of Matthew, a Gospel originating in Judaeo-Christian circles, and having, by this time, the more developed form in which it has come down to us. For a further amplification of the legend, see *Ev. Nicod.* 14.
CHAPTER XXVIII.

VER. 2. ἀστὶ v. ἀφάς] is wanting in B D Μ, 60, 84, Vulg. It. Or. Dion. Deleted by Lachm. and Tisch. Exegetical addition, which many witnesses have supplemented still further by adding τοῦ μημεῖου (Mark xvi. 3). — VER. 6. ὁ κύριος] is wanting, no doubt, only in B Μ, 33, 102, Copt. Aeth. Arm. Ar.31 one Cod. of the It. Or.37 Chrys.; but, with Tisch., it is to be condemned. This designation is foreign to Matth., while as “gloriosa appellatio” (Bengel) it was more liable to be inserted than omitted. — VER. 8. ἰξίλον.] Tisch.: ἀπίλλε, following B C L Μ, 33, 69, 124. Correctly; the more significant reading of the Received text is derived from Mark. — VER. 9. Before καὶ θεῦ the Received text inserts: ὃς δὲ ἵνα προφετήσῃ ἀπαγγέληται τοῖς μαθηταῖς αὐτῶ. No such clause is found in B D Μ, min. Syr. Ar.31 Perss. Copt. Arm. Vulg. Sax. It. Or. Eus. Jer. Aug. Defended by Griesb. Matth. Fritzsche, Scholz, Bornem. (Schol. in Luc. p. xxxix.); condemned by Mill, Bengel, Gersd., Schultz, Rinck, Lachm., Tisch. There would be nothing feeble or awkward about the words if thus inserted, on the contrary, the effect would be somewhat solemn (see Bornem.); but seeing that they are wanting in witnesses so ancient and so important, and seeing that ὃς is not found in this sense anywhere else in Matth. (other grammatical grounds mentioned by Gersd. are untenable), there is reason to suspect that they are an early addition for the sake of greater precision. — VER. 11. For ἀπήγγ. read, with Tisch. 8, ἀπήγγ., though only in accordance with D Μ, Or. Chrys. The Received reading is taken from ver. 10, while ἀπαγγέλλησθε occurs nowhere else in Matthew. — VER. 14. ἀνάρητος] Lachm.: ἀνάρητος, following B D, 59, Vulg. It. But this is an explanatory correction in consequence of not catching the sense. — VER. 15. Lachm. inserts ημῶς after οἱμωρον, in accordance with B D L. Correctly; as Matth. does not add ημῶς in any other instance (xi. 23, xxvii. 8), it was more natural for the transcriber to omit than to insert it. — VER. 17. ἀνάρητος] is wanting in B D Μ, 33, 102, Vulg. It. Chrys. Aug. Deleted by Lachm. and Tisch. 8. A somewhat common addition, for which
other MSS. (min.) have αὐτῶν. — Ver. 19. After τοποεῦε. Elz. inserts ἦν, which is bracketed by Lachm. and deleted by Matth. and Tisch. Added as a connecting particle, but wanting in very important witnesses, while other and less important ones have ἦν.

Ver. 1. On the various ways of viewing and interpreting the story of the resurrection, see, as regards their critical aspect, Keim, III. p. 527 ff.; and on the apologetic side, consult Steinmeyer, *Apologet. Beitr.* III. 1871. — ὁ ὅψε δὲ σαββάτων] but late on the Sabbath, means neither . . . after the close of the Sabbath (Olshausen, de Wette, Baumgarten-Crusius, Ewald, Bleek), nor: after the close of the week (Severus of Antioch, Euthymius Zigabenus, Grotius, Wieseler, p. 425); for ὅψε, sero, with a defining genitive (without which it occurs nowhere else in the New Testament) always denotes the lateness of the period thus specified and still current (τὰ τελευταία τούτων, Euthymius Zigabenus). Comp. in general, Krüger, § xlvii. 10. 4; Kühner, II. 1, p. 292. Take the following as examples of this usage from classical authors: Xen. *Hist.* ii. 1. 14; Thuc. iv. 93. 1: τῆς ἡμέρας ὅψε; Dem. p. 541, ult.: ὅψε τῆς ὥρας ἐγίνετο; Luc. Dem. enc. 14, and *de morte Peregr.* 21: ὅψε τῆς ἡλικίας. Hence by: late on the Sabbath, we are not to suppose Saturday evening to be intended,—any such misunderstanding being precluded both by the nature of the expression made use of, an expression by no means synonymous with the usual ὅψις γενομένης (in opposition to Keim), and by what is still further specified immediately after,—but far on in the Saturday night, after midnight, toward daybreak on Sunday, in conformity with the civil mode of reckoning, according to which the ordinary day was understood to extend from sunrise till sunrise again. Lightfoot, comparing the Rabbinical expression וַיְגֹרָה יָסְרָא, aptly observes: "ὅψε totam noctem denotat." Comp. so early a writer as Augustine, *de cons.* ev. 24. Consequently the point of time mentioned here is substantially identical with that given in Luke xxiv. 1: τῇ μῆν τῶν σαββάτων ὥραν βαθείας, and in John xx. 1: τῇ μνή τῶν σαββάτων σκοτίας ἐτὰς ὄσις; while, on the other hand, Mark xvi. 2 represents the sun as already risen. For ὅψε, comp. Ammonius: ἐσπέρα μὲν γὰρ ἐστιν ἡ μετὰ τὴν δόξων τοῦ
CHAP. XXVIII. 1.

When it was dawning toward Sunday, i.e. as the light was beginning to appear on the morning of Sunday. Understand ἡμέρα after ἐπιφωσκ.; and for ἐπιφώσκει ἡ ἡμέρα, comp. Herod. iii. 86: ἀμ' ἡμέρη διαφωσκοῦσῃ, also ix. 45. The participial expression without the ἡμέρα is similar to ἡ ἐπιφώσα, and the like (Kühner, II. 1, p. 228). Keim supposes the evening to be intended, since, according to the Jewish mode of reckoning, the day began with the rising of the stars or the lighting of lamps, so that the meaning of our passage would be as follows: "In the evening after six o'clock, just when the stars were beginning to twinkle." But to say nothing of the startling discrepancy that would thus arise between Matthew and the other evangelists, we would be under the necessity, according to Luke xxiii. 54 (see on the passage), of understanding the words immediately following as simply equivalent to: τῇ μῆρα σαββάτων ἐπιφωσκοῦσῃ; comp. σαββάτων ἐπιφώσκει, Ev. Nicod. 12, p. 600, Thilo's edition. Nor, if we adopt Keim's interpretation, is it at all clear what substantive should be understood along with τῇ ἐπιφωσκ. Ewald, Apost. Zeit. p. 82, unwarrantably supplies ἐσπέρα, and, like Keim, supposes the reference to be to the evening lighting of the lamps, though he is inclined to think that Matthew intended summarily to include in his statement what the women did on Saturday evening and early on Sunday, a view which finds no support whatever in the text; as for the intention to embalm the body, there is no trace of such a thing in Matthew. Lastly, to suppose that in framing his statement as to the time here in question, the author of our revised Gospel has had recourse to a combination of Mark xvi. 1 and 2 (Weiss), is to give him but little credit for literary skill; for instead of taking the trouble to form any such combination, he had only to take Mark's two statements and place the one after the other, thus: διαγενομένου τοῦ σαββάτου, καὶ πρῶτ τῇ...

1 This idea of Keim's about the twinkling of the stars is an importation; for the expression ἐπιφώσκει, as applied to the evening, has reference only to the ordinary domestic lighting of the lamps. See in particular, Lightfoot on Luke xxiii. 54.

MATT. II.
μᾶς σαββάτων. But so far from that, he has proceeded in entire independence of Mark. — The expression μᾶς σαββάτων corresponds exactly to the Rabbinical mode of designating the days of the week: שִׁנְיֵבָשָׁה, Sunday; שָׁבָתָה, Monday; שַׁבָּךְ, Tuesday, and so on. See Lightfoot, p. 500. Observe that σάββατον denotes, in the first instance, Sabbath, and then week; and similarly, that the ἡμέρα to be understood with ἐπιφωσκ. is to be taken in the sense of day light (John ix. 4, xi. 9; Rom. xiii. 12; 1 Thess. v. 5). — ἡ ἀληθής Μαρία as in xxvii. 56. — In John xx. 1 only Mary Magdalene is mentioned, whereas in the Synoptists we have an amplified version of the tradition as regards the number of the women, Matthew mentioning two, Mark three (Salome), while Luke (xxiv. 10) gives us to understand that, in addition to the two Marys and Joanna, whom he specially names, there were several others. In dealing with such discrepancies in the tradition we should beware of seeking to coerce the different narratives into harmony with one another, which can never be done without prejudice to their respective authors. We see an illustration of this in the supposition that Mary Magdalene came first of all to the grave, and then hastened back to the city to inform Peter of what had taken place, and that during her absence Mary the mother of James, Joanna, Salome, and the other women arrived (Olshausen, Ebrard). Comp. on John xx. 1. The same thing is exemplified by the other view, that Mary Magdalene went to the grave along with the rest of the women, but that on the way back she outran the others, etc. For the various attempts to harmonize the divergent narratives, see Griesbach, Opusc. II. p. 241 ff.; Strauss, II. p. 570 ff.; Wieseler, p. 425 ff.— θεωρήσατε τὸν τάφον] to look at the grave; according to Mark and Luke, to anoint the body. This latter statement is the more original and more correct of the two, though Matthew could not consistently adopt it after what he had said about the sealing and watching of the grave.

Ver. 2. It is wrong to take the aorists in a pluperfect sense (Castalio, Kuinoel, Kern, Ebrard), or to conceive of the action of the ἦλθε as not yet completed (de Wette). Matthew repre-
sents what is here recorded as taking place *in presence of the women* (ἡδὲ...θεωρήσας...καὶ ἴδοι), whose attention, however, had been so much occupied with the accompanying phenomena, that they did not observe (vv. 5, 6) the circumstance itself of our Lord's emerging from the grave (which, besides, must have been invisible to the outward eye owing to the nature of the body He had now assumed, comp. on ver. 17). The other evangelists make no mention of this (legendary) super-natural and visible rolling away of the stone; and, though differing as to the number of the angels, they agree in representing them as having appeared *inside* the grave. *Here,* if anywhere, however, amid so much that is supernatural, must we be prepared to expect divergent accounts of what took place, above all in regard to the angelic manifestations, which are matters depending on individual observation and experience (comp. on John xx. 12), and not the objective perceptions of impartial and disinterested spectators. — γάρ] assigning the reason for the violent earthquake which, as a divine σημεῖον, formed an appropriate accompaniment to this miraculous angelic manifestation. — κ. ἐκαθήτο, κ.τ.λ.] as the heaven-sent guardian and interpreter of the empty tomb.

Ver. 3 f. 'Ἡ ἱδέα αὐτοῦ] his appearance, his outward aspect, found nowhere else in the New Testament, though occurring in Dan. i. 15, 2 Macc. iii. 16, and frequently in classical authors. On the relation of this term to εἶδος, see Stallbaum, ad Plat. Rep. p. 596 A, and Parmen. p. 128 E; and comp. Ameis on Hom. Od. ix. 508, Appendix. The appearance of the countenance is meant; see what follows. Comp. xvii. 2. — ὁς ἀστράπτην] not: as having the form, but as shining with the brightness of lightning. Comp. Plat. Phaedr. p. 254 B: εἶδον τὴν βυσν ἀστράπτουσαν. For the white raiment, comp. 2 Macc. xi. 8; Acts i. 10. The sentinels were convulsed (ἐσελαθήσαν, 3 Esdr. iv. 36) with error at the sight of the angel (αὐτοῦ), and became as powerless as though they had been dead. The circumstance of these latter being mentioned again at this point is in strict keeping with the connection of Matthew's narrative.

Ver. 5 f. Ἀποκριθεὶς] said in view of the terrifying effect
which he saw was being produced upon the women by what was taking place. Comp. on xi. 25. — μὴ φοβέσε σέ ὑμεῖς ὑμεῖς is neither to be understood as a vocative (οὐ νοσέ!), nor to be referred to what follows (both of which Fritzsche has suggested); but, as the simplicity of the address and a due regard to the sense require, is to be taken thus: ye should not be afraid, ὑμεῖς being thus regarded as forming a contrast to the sentinels, who are paralyzed with terror. To say that no particular emphasis ever rests upon the personal pronoun (de Wette) is to say what, as regards the whole of the New Testament, is simply not the case (instance also Mark xiii. 9; Acts viii. 24). — οὐδα ἡμᾶς, κ.τ.λ.] Ground of the reassuring terms in which the angel addresses them; he knows the loving purpose for which they are come, and what joyful news he has to tell them!

Ver. 7. Προάγεις] he is in the act of going before you to Galilee; εἷς is recitative. Bengel correctly observes: "Verba discipulis dicenda se porrigunt usque ad videbitis." Accordingly ὑμᾶς and δεῖσε refer to the disciples (comp. xxvi. 32), not to the women as well, who, in fact, saw Jesus forthwith; and see ver. 10. For the meeting itself, which is here promised, see ver. 16 ff. — εἰκόνι] therefore not previously in Jerusalem or anywhere else in Judaea. Between what is here stated and the narratives of Luke and John there is a manifest and irreconcilable difference. In the Stud. u. Krit. 1869, p. 532 ff., Graf still tries in vain to make out a case in favour of assuming, as matter of course, the expiry of the festival period before the προάγεις and δεῖσε. Observe, moreover, the δεῖσε; on no earlier occasion than that of their meeting in Galilee were they to be favoured with a sight of Him. — εἰπὼν ὑμῖν] I have told you it, in the sense of: take this as my intimation of the fact (see on John vi. 36), thus conjoining with the announcement a hint carefully to note how certainly it will be verified by the result. It is wrong, therefore, to suppose that for εἰπὼν we should read εἶπεν, after Mark xvi. 7 (Maldonatus, Michaelis), in which case some assume an error in translation (Bolten, Eichhorn, Buslau, de ling. orig. ev. M. p. 67); others, an error on the part of the transcriber (Schol-
ten); and others, again, an erroneous use of Mark (Schneckenburger, Holtzmann). The ἵδον, εἴπον ὑμῖν is here peculiar to Matthew.

Ver. 8. Μετὰ φόβου, ἐφ’ οἷς εἶδον παραδόξους· μετὰ χαρᾶς δὲ, ἐφ’ οἷς ἥκουσαν εὐαγγελίους, Euthymius Zigabenus.—μεγάλης] applying to both substantives. For similar instances of the mingling of fear with joy (Virg. Aen. i. 514, xi. 807, al.), consult Wetstein; Köster in the Stud. u. Krit. 1862, p. 351.

Ver. 9. On seeing the strange and superhuman appearance presented by the risen Lord, the women are so filled with consternation (μὴ φοβεῖσθε, ver. 10) that they take hold of His feet in a suppliant attitude (ἐκράτ. αὐτοῦ τ. πόδας), and testify their submission and reverence by the act of ἴππουκολοικίας. Bengel says correctly: “Jesum ante passionem alii potius alieniores adorarunt quam discipuli.”

Ver. 10. Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγ. Asyndeton, the matter being pressing, urgent. — τοῖς ἀδελφοῖς μου] He thus designates His disciples (comp. on John xx. 17; Justin, c. Tr. 106), not πρὸς τιμὴν αὐτῶν (Euthymius Zigabenus), for which there was no occasion, but in view of that conception of Him as a superhuman being which had so profoundly impressed the women prostrate at His feet.—ἴνα] does not state the purport of the order involved in ἀπαγγ. (de Wette; there is nothing whatever of the nature of an order about ἀπαγγ.), but the idea is: take word to my brethren (namely, about my resurrection, about your having seen me, about my having spoken to you, and what I said), in order that (as soon as they receive these tidings from you) they may proceed to Galilee, xxvi. 32. —κἀκεῖ με ὑπονται] is not to be regarded as dependent on ἴνα, but: and there they shall see me. This repetition of the directions about going to Galilee (ver. 7), to which latter our evangelist gives considerable prominence as the scene of the new reunion (ver. 16 ff.), cannot be characterized as superfluous (de Wette, Bruno Bauer), or even as poor and meaningless (Keim), betraying the hand of a later editor, but is intended to be express and emphatic; comp. Steinmeyer. With the exception
of John xxi., the other canonical Gospels, in which, however, we cannot include the spurious conclusion of Mark, make no mention of any appearance of the risen Lord in Galilee; according to John xx., Jesus remained at least eight days in Jerusalem, as did also His disciples, to whom He there manifested Himself on two occasions, though it would appear from John xxi. that the third manifestation took place in Galilee, while Luke, on the other hand (xxiv. 49; Acts i. 4, xiii. 31), excludes Galilee altogether, just as Matthew excludes Judaea. To harmonize these divergent accounts is impossible (Strauss, II. p. 558 ff.; Holtzmann, p. 500 f.; Keim); and, with regard to the account of Matthew in particular, it may be observed that it is so far from assuming the manifestations to the disciples in Judaea as having previously occurred (in opposition to Augustine, Olshausen, Krabbe, Ebrard, Lange), that it clearly intends the meeting with the eleven, ver. 16 ff., as the first appearance to those latter, and as the one that had been promised by the angel, ver. 7, and by Jesus Himself, ver. 10. From those divergent accounts, however, it may be fairly inferred that the tradition regarding the appearances of the risen Lord to His disciples assumed a threefold shape: (1) the purely Galilaean, which is that adopted by Matthew; (2) the purely Judaean, which is that of Luke, and also of John with the supplementary ch. xxi. left out; (3) the combined form in which the appearances both in Galilee and Judaea are embraced, which is that of John with the supplementary chapter in question included. That Jesus appeared to the disciples both in Jerusalem and in Galilee as well might be already deduced as a legitimate historical inference from the fact of a distinct Judaean and Galilaean tradition having been current; but the matter is placed beyond a doubt by John, if, as we are entitled to assume, the apostle is to be regarded as the author of ch. xxi. The next step, of course, is to regard it as an ascertained historical fact that the appearances in Judaea preceded those in Galilee; though, at the same time, it should not be forgotten that Matthew's account is not merely vague and concise (Bleek), but that it, in fact, ignores the appearances
in Judaea altogether, entirely excludes them as being unsuited to the connection; comp. Schleiermacher, L. J. p. 465 f. Now, as this is inconceivable in the case of Matthew the apostle, we are bound to infer from our narrative that this is another of those passages in our Gospel which show traces of other than apostolic authorship. See Introd. § 2.

Remark.—It is evident from 1 Cor. xv. 5 ff. that, even taking the narratives of all the evangelists together, we would have but an imperfect enumeration of the appearances of Jesus subsequent to His resurrection, Matthew’s account being the most deficient of any. With regard to the appearances themselves, modern criticism, discarding the idea that the death was only apparent (see on xxvii. 50), has treated them partly as subjective creations, either of the intellect (Strauss, Scholten), in its efforts to reconcile the Messianic prophecies and the belief in the Messiah with the fact of His death, or of ecstatic vision (Baur, Strauss, 1864; Holsten, Ewald), and therefore as mere mental phenomena which came to be embodied in certain objective incidents. There are those again who, attributing the appearances in question to some objective influence emanating from Christ Himself, have felt constrained to regard them as real manifestations of His person in the glorified form (Schenkel) in which it emerged from out of death (not from the grave),—a view in which Weisse, Keim, Schweizer substantially concur, inasmuch as Keim, in particular, lays stress on the necessity of "such a telegram from heaven" after the extinction of Christ’s earthly nature, though he considers the question as to whether our Lord also communicated the form of the vision directly or only indirectly, as of but secondary consequence. But all these attempts to treat what has been recorded as an actual fact as

1 Rad. Hofmann (de Berg Galilæa, 1856), following certain early expositors, has attempted to explain the discrepancies between the various narratives by maintaining that Ἄραρ Taurus, Matt. xxviii., is not the country, but a mountain of this name, namely, the northmost of the three peaks of the Mount of Olives. But nowhere in the New Testament do we find such a designation applied to any locality but the well-known province of that name; nor, if we interpret fairly the passages quoted by Hofmann from Tertullian (Apol. 21), Lactantius (iv. 19), and Chrysostom, are we able to find in them any allusion to a mountain called Galilee; and surely it is not to be presumed that anything of a trustworthy nature can be learnt as to the existence of such a mountain from the confusions of a certain corrupt part of the text in the Evang. Nicod. 14; see already, Thilo, ad Cod. Apocr. I. p. 620 f.
though it were based merely on mental phenomena are in opposition in general to the explicit and unhesitating view of all the evangelists and apostles as well as in particular to the uniform reference to the empty grave, and no less uniform use of the expression third day, all classical testimonies which can never be silenced. If, in addition to all this, it be borne in mind that the apostles found in the resurrection of their Lord a living and un-failing source of courage and hope, and of that cheerfulness with which they bore suffering and death,—that the apostolic church generally saw in it the foundation on which its own existence was based,—that Paul, in particular, insists upon it as incontrovertible evidence for, and as an ἀσαφξύ of the resurrection of the body (1 Cor. xv. 23; Rom viii. 11), and as constituting an essential factor in man's justification (Rom. iv. 25; Phil. iii. 10), though he is fond of speaking of being buried and raised up with Christ as descriptive of what is essential to the moral standing of the Christian (Rom. vi. 4; Col. ii. 12), and can only conceive of the glorified body of the Lord, to which those of believers will one day be conformed (Phil. iii. 21), as no other than that which came forth from the grave and was taken up to heaven,—if, we say, this be borne in mind, not the shadow of an exegetical pretext will be left for construing the resurrection from the grave of one whose body was exempted from corruption (Acts ii. 31, x. 41) into something or other which might be more appropriately described as a resurrection from the cross, and which would therefore require us to suppose that all the apostles and the whole church from the very beginning had been the victims of a delusion. See, in answer to Keim, Schmidt in the Jahrb. f. D. Theol. 1872, p. 413 ff. If this view of the resurrection were adopted, then, in opposition once more to New Testament authority, we should have to identify it with the ascension (comp. on Luke xxiv. 51, Remark); while, on the other hand, it would be necessary to give up the Descensus Christi ad inferos as a second error arising out of that which has just been referred to.

Ver. 11. Πορευομ. δὲ αὐτ. but while they were going away, to convey the intelligence to the disciples, ver. 10. While, therefore, the women are still on their way, the soldiers in question repair to the city and report to the high priests what had happened.

together, as in xii. 14, xxii. 15, xxvii. 1, 7. The conjunctive
particle τε has the same force as in xxvii. 48, and occurs no-
where else in Matthew; found so much the more frequently
xxvi. 15, xxvii. 3, 5, 9. Silver pieces, a sufficient number of
shekels. — εἰπάτε, κ.τ.λ.] an infelix astitia (Augustine), seeing
that they could not possibly know what had taken place while
they were sleeping. — Ver. 14. ἐπὶ τοῦ ἡγεμόνος] coram
procuratore. ἀκούειν is not to be understood, with the majority
of expositors, merely in the sense of: to come to the ears of,
which is inadmissible on account of ἐπὶ (for in that case
Matthew would have simply written: καὶ ἐὰν ἄκουση τοῦτο ὁ
ἡγ., or used the passive with the dative), but in the judicial
sense (John vii. 51; Xen. Cyrop. i. 2. 14, and frequently): if
this comes to be inquired into, if an investigation into this matter
should take place before the procurator. Erasmus: "si res apud
illum judicem agatur." Comp. Vatablus and Bleek.— ἡμεῖς] with a self-important emphasis. Comp. ἐν ταύτῃ in the next clause.
— πείσομεν αὐτόν] we will persuade him, i.e. satisfy, appease
him (see on Gal. i. 10), in order, that is, that he may not
punish you; see what follows. — ἀμερίμνους] free from
all concern (1 Cor. vii. 32), and, in the present instance, in
the objective sense: free from danger and all unpleasant con-
sequences (Herodian, ii. 4. 3). — Ver. 15. ὁς ἐδιδάξατο,] as
they had been instructed, Herod. iii. 134. — ὁ λόγος ὁθος] not:
"the whole narrative" (Paulus), but, as the context
requires (ver. 13), this story of the alleged stealing of the body.
The industrious circulation of this falsehood is also mentioned
by Justin, c. Tr. xvii. 108. For an abominable expansion
of it, as quoted from the Toledoth Jeschu, see Eisenmenger's
entdeckt. Judenth. I. p. 190 ff. For ἡ σήμερον ἡμέρα, see
Lobeck, Paral. p. 534.

Ver. 16. The eleven disciples, in accordance with the
directions given them, ver. 10, proceeded to Galilee, to the
mountain, etc. — οὗ ἐτάξατο, κ.τ.λ.] an additional particular
as to the locality in question, which the women received, ver.
10, and had subsequently communicated to the disciples.
The οὗ, ὅπι, is to be regarded as also including the preceding
whither (to go and abide there), Luke x. 1, xxii. 10, xxiv. 28; Winer, p. 439 f. [E. T. 592]; Kühner, II. 1, p. 473.

Ver. 17. Ἰδόντες, κ.τ.λ.] According to the account now before us, evidently the first occasion of meeting again since the resurrection, and the first impression produced by it—corresponding to the ὄψεθε of vv. 7, 10. See, besides, on ver. 10.—οἱ δὲ ἐδίστασαν] It was previously said in a general way that the eleven fell prostrate before Him, though all did not do so: some doubted whether He, whom they saw before them, could really be Jesus. This particular is added by means of οἱ δὲ, which, however, is not preceded by a corresponding οἱ μὲν before προσεκύνησαν, because this latter applied to the majority, whereas the doubters, who did not prostrate themselves, were only the exception. Had Matthew's words been: οἱ μὲν προσεκύνησαν, οἱ δὲ ἐδίστασαν, he would thus have represented the eleven as divided into two coordinate parts, into as nearly as possible two halves, and so have stated something different from what was intended. This is a case precisely similar to that of the οἱ δὲ ἐφράσσαν of xxvi. 67, where, in like manner, the preceding ἐκολάφσαν αὐτῶν (without οἱ μὲν) represents what was done by the majority. "Quibus in locis primum universa res ponitur, deinde partitione, quae ostendit, priora quoque verba non de universa causa jam accipi posse," Klotz, ad Devar. p. 358. Comp. Xen. Hell. i. 2. 14: ἱχνοντο ἐς Δεκέλειαν, οἱ δ' ἐς Μέγαρα; Cyrop. iv. 5. 46: ὄρατε ἵππους, ὑστὶ ἡμῶν πάρειαν, οἱ δὲ προσώγοντες, and the passages in Pflugk, ad Eur. Hec. 1160; Kühner, II. 2, p. 808. According to Fritzsche, a preceding οἱ μὲν οὐκ ἐδίστασαν should be understood. This, however, is purely arbitrary, for the ἐδίστασαν has its appropriate correlative already in the preceding προσεκύνησαν. Again, as matter of course, we must not think of predicating the προσεκύνησαν of the doubters as well, which would be psychologically absurd (only after his doubts were overcome did Thomas exclaim: ὁ κυρίος μου κ. ὁ θεός μου!). Fritzsche (comp. Theophylact, Grotius, and Markland in Eur. Suppl. p. 326) attempts to obviate this objection by understanding ἐδίστασαν in a pluperfect sense (they had doubted before they
saw Jesus); an expedient, however, of the same arbitrary nature as before (comp. on John xviii. 24), and such as no reader of our passage (with προσεκύνησαν before him) would have suspected to be at all necessary. Others, in spite of the plain and explicit statements of Matthew, and in order to free the eleven from the imputation of doubt, have here turned to account the five hundred brethren, 1 Cor. xv. 6 (Calovius, Michaelis, Ebrard, Lange), or the seventy disciples (Kuinoel), and attributed the ἐξηκτάσαν to certain of these! Others, again, have resorted to conjecture; Beza, for example, thinks that for οἱ δὲ we might read οὐδὲ; Bornemann, in the Stud. u. Krit. 1843, p. 126 (comp. Schleusner), suggests: οἱ δὲ ἐξηκτάσαν (some fell prostrate, the others started back from each other with astonishment). The doubting itself on the part of the disciples (comp. Luke xxiv. 31, 37, 41; John xx. 19, 26) is not to be explained by the supposition of an already glorified state of the body (following the Fathers, Olshausen, Glöckler, Krabbe, Kühn, wie ging Chr. durch d. Grabes Thür? 1838; comp. Kinkel's unscriptural idea of a repeated ascension to heaven, in the Stud. u. Krit. 1841, p. 597 ff.), for after His resurrection Christ still retained His material bodily organism, as the evangelists are at some pains to remind us (Luke xxiv. 39–43; John xx. 20, 27, xxi. 5; comp. also Acts i. 21 f., x. 41). At the same time, it is not enough to appeal to the fact that "nothing that was subject to death any longer adhered to the living One" (Hase), but, in accordance with the evangelic accounts of the appearing and sudden vanishing of the risen Lord, and of the whole relation in which He stood to His disciples and His disciples to Him, we must assume some change in the bodily organism and outward aspect of Jesus, a mysterious transformation of His whole person, an intermediate phase of existence between the bodily nature as formerly existing and the glorified state into which He passed at the moment of the ascension,—a phase of existence, however, of which it is impossible for us to form any distinct conception, for this is a case where analogy and experience alike fail us. His body did not retain, as did those of Jairus' daughter, the young man of Nain, and Lazarus,
exactly the same essential nature as belonged to it before death, but still it was not as yet the σώμα τῆς δίνης αὐτοῦ (Phil. iii. 21), though it was certainly immortal, a fact which of itself would necessarily involve the very essential change which came over it; comp. also Bleek.

Ver. 18. [Προσελθὼν] From feelings of modesty and reverence, the eleven had not ventured to go quite close to Him. — ἐδόθη with all the emphasis of the conviction that He was triumphant at last: was given to me, etc., was practically given, that is, when the Father awoke me out of death. Thereby His state of humiliation came to an end, and the resurrection was the turning-point at which Christ entered into the heavenly glory, in which He is to reign as κύριος πάντων till the time of the final surrender of His sway into the hands of the Father (1 Cor. xv. 28). It is true, no doubt, that when first sent forth by God He was invested with the ἐξουσία over all things (xi. 27; John xiii. 3); but in His state of κένωσις it would, of necessity, come to be limited by the conditions of that human life into which He had descended. With His resurrection, however, this limitation was removed, and His ἐξουσία fully and absolutely restored, so that He once more came into complete possession of His premundane δόξα (John xvii. 5; Luke xxiv. 26; Phil. ii. 9 f.; Rom. xiv. 9 f.; Eph. i. 20 ff., iv. 10; 1 Cor. xv. 25 ff.), the δόξα in which He had existed as the λόγος ἀδιάκοπος, and to which He was again exalted as the glorified Son of man. Comp. on John i. 14. — ἡ ἑνσώμα ἐξουσία all authority, nothing being excepted either in heaven or earth which can be referred to the category of ἐξουσία. Some, unwarrantably interpreting in a rationalistic sense, have understood this to mean the "potestas animis hominum per doctrinam imperandi" (Kuinoel), — or, as Keim expresses it, the handing over to Him of all spirits to be His instruments in carrying out His purposes in the world, — or absolute power to make all necessary arrangements for the establishment of the Messianic theocracy (Paulus), or power over the whole world of humanity with a view to its redemption (Volkmar), and such like. What is really meant, however, is the

1 Comp. for ver. 18 ff., Theod. Schott in the Luther. Zeitschr. 1871, p. 1 ff.
munus regium of Christ, free from all limitation, without, however, compromising in any way the absolute supremacy of the Father; John xiv. 28; 1 Cor. xv. 27, xi. 3.

Ver. 19. The oiv of the Received text (see the critical remarks) is a gloss correctly representing the connection of the thoughts. The fact stated in ver. 18 is itself the reason why all nations should be brought under His government, and made subject to His sway by means of the μαθητεύειν, etc. — μαθητεύσατε make them my μαθητάς (John iv. 1); comp. xiii. 52; Acts xiv. 21. This transitive use of the verb is not met with in classical Greek. Observe how here every one who becomes a believer is conceived of as standing to Christ in the personal relation of a μαθητής, in accordance with which view the term came to be applied to Christians generally. — πάντα τὰ ἔθνη] all nations without exception, xxv. 32, xxiv. 14, xxvi. 13. With these words—and this is the new feature in the present instructions—the previous prohibition, x. 5, was cancelled, and the apostolic mission declared to be a mission to the whole world. On this occasion Jesus makes no mention of any particular condition on which Gentiles were to be admitted into the church, says nothing about whether it was or was not necessary that they should in the first instance become Jewish proselytes (Acts xv. 1; Gal. ii. 1), though He certainly meant that it was not necessary; and hence, because of this omission, the difficulty which the apostles had at first about directly and unconditionally admitting the Gentiles. If this latter circumstance had been borne in mind, it could hardly have been asserted, as it has been, that the special revelation from heaven, for the purpose of removing the scruples in question, Acts x., tells against the authenticity of the commission recorded in our passage (in answer to Credner, Einleit. I. p. 203; Strauss, Keim). — βαπτίζοντες, κ.τ.λ. in which the μαθητεύειν is to be consummated, not something that must be done after the μαθητεύσατε (Hofmann, Schriftbew. II. 2, p. 164; comp. also, on the other hand, Theod. Schott, p. 18), as though our passage ran thus, μαθητεύσατε . . . βαπτίζετε. Besides, that the phrase βαπτίζοντες κ.τ.λ. did not require in every case the performance
of the ceremony by the apostles themselves, was distinctly manifest to them in the discharge of their functions even from the first (Acts ii. 41). Comp. also 1 Cor. i. 17.—βαπτίζειν εἰς means to baptize with reference to. The particular object to which the baptism has reference is to be gathered from the context. See on Rom. vi. 3, and thereon Fritzsche, I. p. 359; comp. also on 1 Cor. x. 2. Here, where the βαπτίζειν εἰς τὸ δύναμις is regarded as that through which the μαθητεύειν is operated, and through which, accordingly, the introduction into spiritual fellowship with, and ethical dependence upon Christ is brought about, it must be understood as denoting that by baptism the believer passes into that new phase of life in which he accepts the name of the Father (of Christ) and of the Son and of the Holy Spirit as the sum of his creed and confession. τὸ δύναμις, because it is precisely the name of him who is confessed that expresses his whole specific relation considered by itself, and with reference to him who confesses, and accordingly the three names, “Father, Son, and Spirit,” are to be understood as expressing the sum-total of the distinctive confession which the individual to be baptized is to accept as his both now and for all time coming. Consequently the Corinthians were not baptized εἰς τὸ δύναμις Παύλου (1 Cor. i. 13), because it was not the name “Paul” but the name “Christ,” that was to constitute the sum of their creed and their confession. For a similar reason, when the Samaritans circumcised, they did so ζυγὸν καὶ δύναμιν (see Schöttgen on the passage), because the

1 Had Jesus used the words τὰ ἱματα instead of τὸ δύναμις, then, however much He may have intended the names of three distinct persons to be understood, He would still have been liable to be misapprehended, for it might have been supposed that the plural was meant to refer to the various names of each separate person. The singular points to the specific name assigned in the text to each of the three respectively, so that εἰς τὸ δύναμις is, of course, to be understood both before τῷ ἀδελφῷ and τῷ ἀδελφῷ τῷ ἀδελφῷ; comp. Rev. xiv. 1: τῷ ἄνθρωπῳ καὶ τῷ ἐν τῇ πατρίς αὐτοῦ. We must beware of making any such dogmatic use of the singular as to employ it as an argument either for (Basilides, Jerome, Theophylact) or against (the Sabellians) the orthodox doctrine of the Trinity. We should be equally on our guard against the view of Gess, who holds that Christ abstained from using the words “of God the Father,” etc., because he considers the designation God to belong to the Son and the Holy Spirit as well. Such a dogmatic idea was not at all likely to be present to His
name “Gerizim” represented the specific point in their distinctive creed and confession (their shibboleth). The dedication of the believer to the Father, etc., is of course to be regarded as practically taking place in the course of the βαπτίζειν εἰς τὸ δόμομα κ.τ.λ.; for though this is not directly intimated by the words themselves (in opposition to Hofmann, Schriftbew. II. 2, p. 163; Thomasius, Chr. Pers. u. Werk, III. 2; p. 12), it is implied in the act of baptism, and could have been expressed by the simple use of εἰς (without τὸ δόμομα), as in 1 Cor. x. 2; Rom. vi. 3; Gal. iii. 27. Further, εἰς τὸ δόμομα is not to be taken as equivalent to εἰς τὸ δόμομα άγιον (Francke in the Sachs. Stud. 1846, p. 11 ff.), as though the meaning of the baptism consisted merely in calling God the Father, Christ the Son, and the Spirit the Holy Spirit. Such a view certainly could not apply in the last-mentioned case, for, like Father and Son, τὸ πνεῦμα άγιον must be understood to be a specifically Christian designation of the Spirit. τὸ δόμομα is rather intended to indicate the essential nature of the Persons or Beings to whom the baptism has reference, that nature being revealed in the gospel, then expressed in the name of each Person respectively, and finally made the subject of the Christian's confession and creed. Finally, in opposition to the utterly erroneous view of Bindseil (in the Stud. u. Krit. 1832, p. 410 ff.), that βαπτίζειν εἰς τὸ δόμομα means: to lead to the adoption of the name through baptism, i.e. to get the person who is to be baptized to call himself after the

mind upon an occasion of leave-taking like the present, any more than was the thing itself on which the idea is supposed to be based, for He was never known to claim the name εἰς either for Himself or for the Holy Spirit. Still the New Testament, i.e. the Subordinatian, view of the Trinity as constituting the summary of the Christian creed and confession lies at the root of this whole phraseology.—Observe, further, that the baptismal formula: “in nomine,” and: “in the name,” rests entirely on a mistranslation on the part of the Itala and Vulgate, so that there is accordingly no ground for the idea, adopted from the older expositors, that the person who baptizes acts as Christ's representative (Sengelmann in the Zeitschr. f. Protestantism. 1856, p. 341 ff.), neither is this view countenanced by Acts x. 48. Tertullian (de bapt. 18) gives the correct rendering in nomen, though as early as the time of Cyprian (Ep. Ixxiii. 5) in nomine is met with. The practice of dipping three times dates very far back (being vouched for even by Tertullian), but cannot be traced to the apostolic age.
particular name or names in question, see Fritzsche as above. But as for the view of Weisse (Evangelienfr. p. 186 f.) and of Volkmar, p. 629, as well, that Christ's commission to baptize is entirely unhistorical, it is only of a piece with their denial of the actual bodily resurrection of Jesus. Ewald, too (Gesch. d. Apost. Zeit. p. 180), is disposed to trace the origin of the commission to the inner world of a later apostolic consciousness.—It is a mistake to speak of our passage as the formula of baptism;¹ for Jesus is not to be understood as merely repeating the words that were to be employed on baptismal occasions (and accordingly no trace of any such use of the words is found in the apostolic age; comp. on the contrary, the simple expression: \( \text{baptίζεται εἰς Χριστόν} \), Rom. vi. 3; Gal. iii. 27; \( \text{baptίζεται εἰς τό ὄνομα Χ.} \), Acts viii. 16, and \( \text{ἐπί τῷ ὄνομα Χ.} \), Acts ii. 38), but as indicating the particular aim and meaning of the act of baptism. See Reiche, de baptism. orig., etc., 1816, p. 141 ff. The formula of baptism (for it was so styled as early as the time of Tertullian, de bapt. 13), which in its strictly literal sense has no bearing whatever upon the essence of the sacrament (Höfing, I. p. 40 ff.), was constructed out of the words of the text at a subsequent period (see already Justin, Ap. i. 61), as was also the case, at a still later period, with regard to the baptismal confession of

¹ It is no less erroneous to suppose that our passage represents the first institution of baptism. For long before this the disciples had been baptizing in obedience to the instructions of Jesus, as may be seen from John iv. 1 f., where baptism by the disciples is spoken of as tantamount to baptism by Jesus Himself, and where again there is as little reason to suppose the mere continuation of the baptism of John to be meant as there is in the case of our present passage (John iii. 5). In the passage before us we have the same commission as that just referred to, only with this difference, that it is now extended so as to apply to all nations. This at once disposes of the question as to whether baptism should not occupy merely a secondary place as a sacrament (Laufs in the Stud. u. Krit. 1858, p. 215 ff.). Comp. also, on the other hand, 1 Cor. x. 1–3, where there is an unmistakable reference to baptism and the Lord's Supper as the two great and equally important sacraments of the Christian church. Of these two, however, it is clearly not the Lord's Supper, but baptism, on which the greatest stress is laid as forming the divine constituent factor in the work of redemption, and that above all in the Epistles of Paul, in which the only instance of anything like a full treatment of the subject of the Lord's Supper is that of First Corinthians, and even then it is of a somewhat incidental character.
the three articles (see Köllner, *Symbol. d. Luth. K.* p. 14 ff.). There is therefore nothing here to justify those who question the genuineness of our passage (Teller, *Exc. 2, ad Burnet de fide et officiis Christianorum*, 1786, p. 262; see, on the other hand, Beckhaus, *Aechth. d. s. g. Taufformel*, 1794), or those who of late have doubted its originality, at least in the form in which it has come down to us (Strauss, Bruno Bauer, de Wette, Wittichen in the *Jahrb. f. D. Theol.* 1862, p. 336; Hilgenfeld, Volkmann, Scholten, Keim), and that because, forsooth, they have professed to see in it a ὑστερον πρῶτερον. Exception has been taken, again, partly to the πάντα τὰ ἔθνη, though it is just in these words that we find the broader and more comprehensive spirit that characterized, as might be expected, our Lord's farewell commission, and partly to the "studied summary" (de Wette) of the New Testament doctrine of the Trinity. But surely if there was one time more than another when careful reflection was called for, it was now, when, in the course of this calm and solemn address, the risen Redeemer was endeavouring to seize the whole essence of the Christian faith in its three great leading elements as represented by the three substantially co-equal persons of the Godhead with a view to its being adopted as a constant σμεῖον to be used by the disciples when they went forth to proclaim the gospel (Chrysostom: πᾶσαν σύντομον διδασκαλίαν ἐγχείρησας τὴν διὰ τοῦ βαπτισμοῦ). The conjecture put forward by Keim, III. p. 286 f., that Jesus instituted baptism—though without any specific reference to all nations—*on the night of the last supper*, to serve the purpose of a second visible sign of His continued fellowship with the church after His departure from the world, is inadmissible, because there is no trace of this in the text, and because, had such a contemporaneous institution of the two sacraments taken place, it would have made so deep an impression that it could never have been forgotten, to say nothing of the impossibility of reconciling such a view with John iv. 1 f.

Ver. 20. Διδάσκοντες αὐτοὺς, κ.τ.λ.] without being conjoined by καί, therefore not co-ordinate with, but subordinate to the βαπτίζοντες, intimating that a certain ethical teaching
must necessarily accompany in every case the administration of baptism: while ye teach them to observe everything, etc. This moral instruction must not be omitted \(^1\) when you baptize, but it must be regarded as an essential part of the ordinance. That being the case, infant baptism cannot possibly have been contemplated in \(\text{βαπτιζω}\), nor, of course, in \(\text{παντα τ. ἔφη}\) either. — \(\text{kai ἵδος, κ.τ.λ.}\) Encouragement to execute the commission entrusted to them, ver. 19. — \(\text{ἐγείρομεν}\) with strong emphasis: I who am invested with that high \(\text{ἐξουσία}\) to which I have just referred. — \(\text{μηθ᾽ ὑμῶν εἰμι}\) namely, through the working of that power which has been committed to me, ver. 18, and with which I will continue to protect, support, strengthen you, etc. Comp. Acts xviii. 10; 2 Cor. xii. 9, 10. The \(\text{ὑμεῖς}\) are the \(\text{δισκεύα}\) to whom the Lord is speaking, not the church; the \(\text{παλαιότερον}\) (not \(\text{ἐρωματικόν}\)) points to the fact of His having now entered, and that permanently, into His estate of exaltation. The promised help itself, however, is that vouchsafed by the glorified Redeemer in order to the carrying out of His own work (Phil. iii. 21, iv. 13; Col. i. 29; 2 Cor. xii. 9), imparted through the medium of the Spirit (John xiv.—xvi.), which is regarded as the Spirit of Christ (see on Rom. viii. 9), and sometimes manifesting itself also in signs and wonders (Mark xvi. 20; Rom. xv. 19; 2 Cor. xii. 12; Heb. ii. 14), in visions and revelations (2 Cor. xii. 1; Acts xxii. 17). But in connection with this matter (comp. on xviii. 20) we must discard entirely the unscript-

\(^1\) \(\text{ὤν ἀρχή γὰρ καὶ βάπτισμα καὶ καὶ ἔφημα πρὸς ἑωράσαι, εἰ μὴ καὶ τελείωσις προφητείας.\) Euthymius Zigabenus, who thus admirably points out that what is meant by \(\text{διάκοσμος, κ.τ.λ.}\), is not the teaching of the gospel with a view to conversion. The \(\text{ἀπὸ παραθέμας} (\text{Gal. iii. 2})\) and the \(\text{πορεία ἐν ἑωράσις (Rom. x. 17)}\) are understood, as a matter of course, to have preceded the baptism. Comp. Theodor Schott, who, however, without being justified by anything in the text, is disposed to restrict the \(\text{ἐν ἑωράσις} \text{ὑμῖν},\) on the one hand, to the instructions contained in the farewell addresses (from the night before the crucifixion on to the ascension), and \(\text{τηρεῖσθαι,} \) on the other, to a faithful observance on the part of the convert of what he already knew. Comp., on the contrary, xix. 17; John xiv. 16, 21, xv. 10; 1 Tim. vi. 14; 1 John ii. 3 f., iii. 22 f., v. 2 f.; Rev. xii. 17, xiv. 12; Ecclus. xxix. 1, in all which passages \(\text{τηρεῖσθαι} \text{ἐν ἑωράσις means observe, i.e. to obey, the commandments.}\) Admireble, however, is the comment of Bengel: "\(\text{Ut baptizatis convenit, fidei virtute.}\)"
tural idea of a substantial ubiquity (in opposition to Luther, Calovius, Philippi). Beza well observes: "Ut qui corpore est absens, virtute tamen sit totus praesentissimus." — πάσας τ. ἡμέρας τΩν αἰώνων, i.e. until the close of the current age (see on xxiv. 3), which would be coincident with the second advent, and after the gospel had been proclaimed throughout the whole world (xxiv. 14); "continua praesentia," Bengel.

Remark 1.—According to John xxi. 14, the Lord's appearance at the sea of Tiberias, John xxi., which Matthew not only omits, but which he does not seem to have been aware of (see on ver. 10), must have preceded that referred to in our passage.

Remark 2.—Matthew makes no mention of the return of Jesus and His disciples to Judaea, or of the ascension from the Mount of Olives; he follows a tradition in which those two facts had not yet found a place, just as they appear to have been likewise omitted in the lost conclusion of Mark; then it so happened that the apostolic λέγεται terminated with our Lord's parting address, ver. 19 f. We must beware of imputing to the evangelist any subjective motive for making no mention of any other appearance but that which took place on the mountain in Galilee; for had he omitted and recorded events in this arbitrary fashion, and merely as he thought fit, and that, too, when dealing with the sublimest and most marvellous portion of the gospel narrative, he would have been acting a most unjustifiable part, and only ruining his own credit for historical fidelity. By the apostles the ascension, the actual bodily mounting up into heaven, was regarded as a fact about which there could not be any possible doubt, and without which they would have felt the second advent to be simply inconceivable (Phil. ii. 9, iii. 20; Eph. iv. 10; 1 Pet. iii. 22; John xx. 17), and accordingly it is presupposed in the concluding words of our Gospel; but the embodying of it in an outward incident, supposed to have occurred in presence of the apostles, is to be attributed to a tradition which Luke, it is true, has adopted (as regards the author of the appendix to Mark, see on Mark xvi. 19 f.), but which has been rejected by our evangelist and John, notwithstanding that in any case this latter would have been an eye-witness. But yet the fact itself that the Lord, shortly after His resurrection, ascended into heaven, and that not merely in spirit (which, and that in entire opposition to Scripture, would either exclude the resurrection of the actual body, or presuppose a
second death), but in the body as perfectly transformed and glorified at the moment of the ascension, is one of the truths of which we are also fully convinced, confirmed as it is by the whole New Testament, and furnishing, as it does, an indispensable basis for anything like certainty in regard to Christian eschatology. On the ascension, see Luke xxiv. 51, Rem.
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