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THE

PICTORIAL BIBLE

BEING THE

Old and New Testaments

ACCORDING TO THE AUTHORISED VERSION

ILLUSTRATED WITH

STEEL ENGRAVINGS AND MANY HUNDRED WOOD-CUTS

REPRESENTING LANDSCAPE SCENES, AND SUBJECTS OF NATURAL HISTORY, COSTUME AND ANTIQUITIES

WITH

ORIGINAL NOTES

EXPLANATORY OF PASSAGES CONNECTED WITH THE HISTORY, GEOGRAPHY, NATURAL HISTORY, LITERATURE AND ANTIQUITIES OF THE SACRED SCRIPTURES

By JOHN KITTO D.D. F.S.A.

A New Edition

WITH ADDITIONAL NOTES, BASED ON THE DISCOVERIES OF RECENT TRAVELLERS

IN FOUR VOLUMES

VOL. IV

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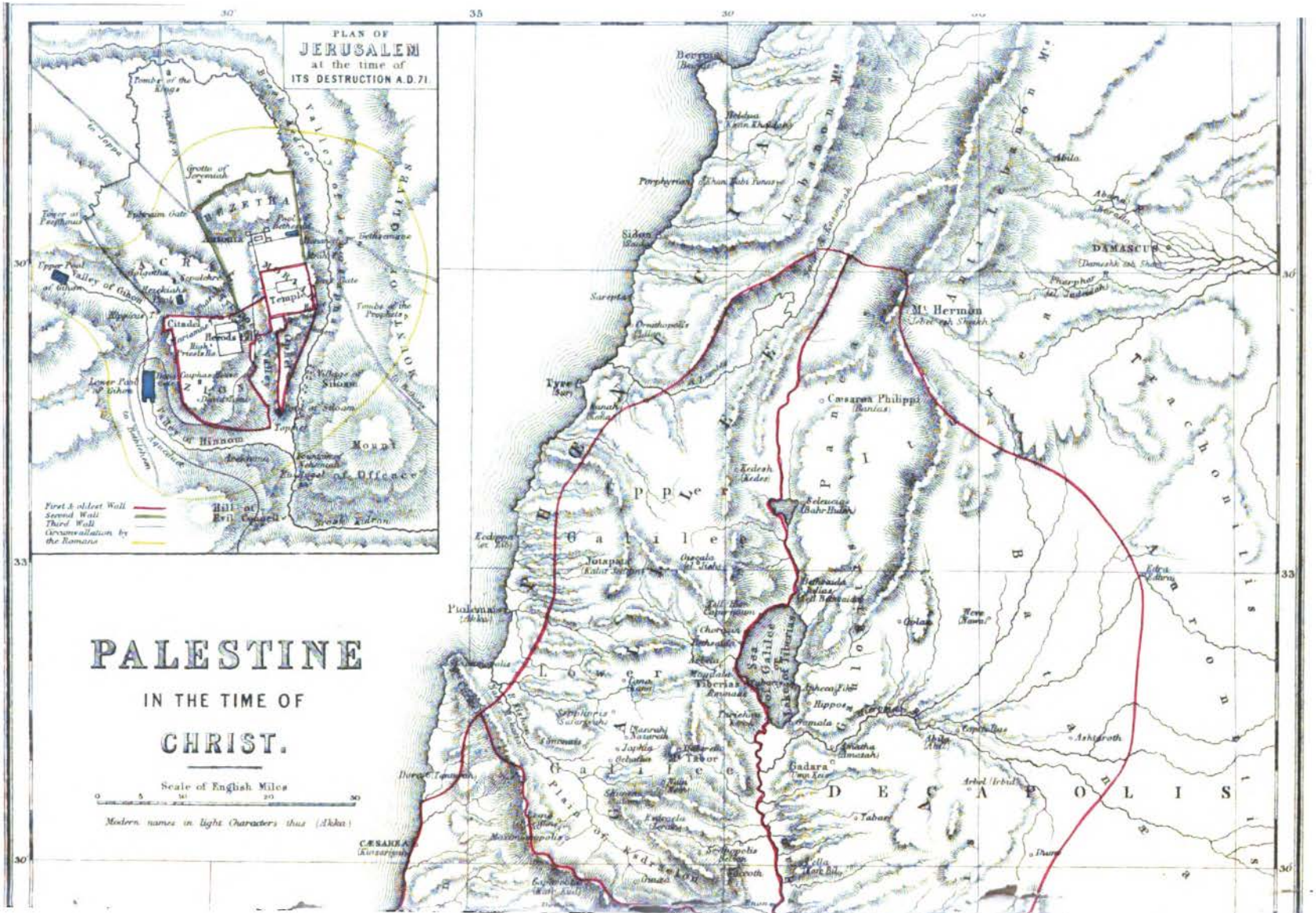
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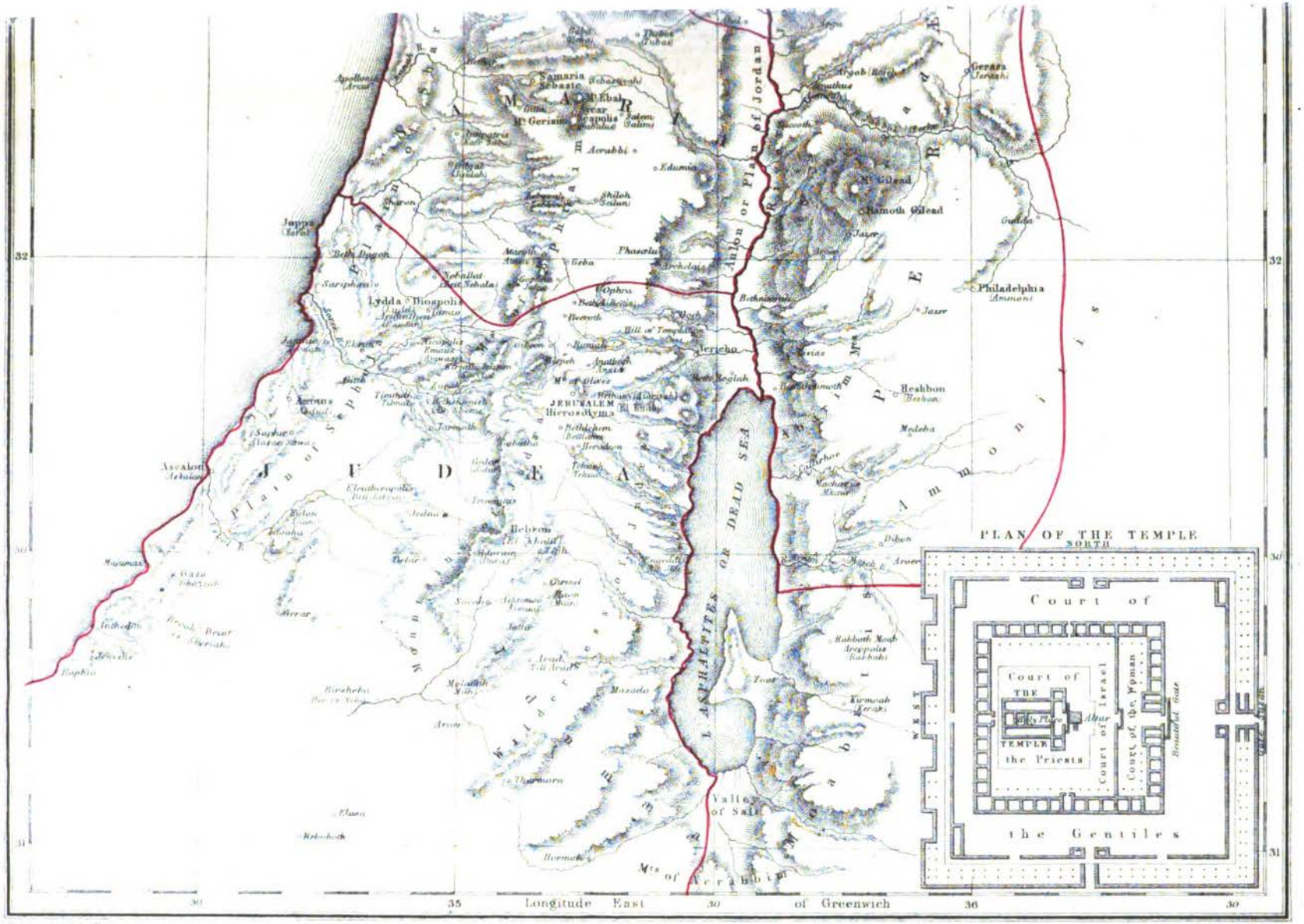
VOLUME IV

ST MATTHEW—REVELATIONS

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WOOD-CUT ILLUSTRATIONS

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THE GOSPEL

ACCORDING TO

S. MATTHEW.

THE only certain information which we possess concerning Matthew is contained in the Gospels, as his name occurs but once in the Acts of the Apostles, and never in the Epistles. He is one of the five apostles whose call to follow Christ is particularly mentioned: the others were Andrew, Peter, and the two sons of Zebedee. Although a Jew, he was in the employment of the Romans as a publican, or tax-gatherer: and persons thus employed were odious to their countrymen, even to a proverb. The office was, however, one of some trust, and the means of worldly comfort which it offered were in proportion to its responsibilities; and this the more enhances the devoted self-denial of Matthew, in so readily leaving all to follow ONE who had 'not where to lay his head.' That on this occasion he made an entertainment to which he invited his acquaintance—probably to enable them to hear the instructions of Christ—is the only other fact concerning Matthew which the Scripture records, except that, in the Gospel history, we are apprised of his presence and conduct on various occasions, as involved in that of 'the twelve,' when they are collectively mentioned. When a list of the apostles is given, the name of Matthew occurs either as the seventh or the eighth.

Traditions are not wanting to supply the information, which the Scriptures do not contain, as to the proceedings of Matthew after the death of his Lord. This applies also to the other apostles and eminent disciples. And concerning such traditions (which we shall sometimes notice) we may observe generally, that although many of them are contradictory, and none are entitled to implicit belief, they deserve more attention than those which concern the prophets, inasmuch as some of them can be traced up to times very near to those in which the persons to whom they refer lived. Concerning Matthew in particular, all reports concur in stating that he went abroad preaching the Gospel of Christ; but they do not agree as to the countries in which he laboured. In early times the more general opinion, as testified by Ambrose, Paulinus, Jerome, and others, was that he preached and died in Persia and among the Parthians; but the ecclesiastical historians Rufinus and Socrates fix the scene of his labours in Ethiopia. But, as Calmet observes (*Préface sur St. Matthieu*), the name of Ethiopia was so extensively and vaguely applied by ancient writers, that under it a province of the Parthian empire may possibly be intended in the present instance, in which case the two accounts may be easily reconciled. The common opinion has been, that the Evangelist suffered martyrdom by fire; and Socrates is even so definite as to say that the event took place at a town called Naddabar, or Naddaver, in Ethiopia. But Clement of Alexandria quotes Heracleon as naming Matthew among the apostles who did *not* die by martyrdom: and as Heracleon, living in the second century, is the earliest authority on the subject—three centuries earlier than Socrates—his statement is perhaps entitled to the most credit: but the whole matter seems very uncertain.

There has been much discussion with respect to the *language* and to the *time* in which Matthew's Gospel was written.

In regard to the *language*.—It is the testimony of Papias, bishop of Heropolis, early in the second century, and indeed of the ancients generally, that St. Matthew wrote his Gospel in Hebrew, or rather in the Palestine dialect of the time, which was a compound of ancient Hebrew, Chaldee, and Syriac. The leading writers in modern times who have upheld this opinion are Simon, Mill, Michaelis, Weber, Elsner, Bolton, Adler, Corrodi, Storr, Haenlein, Eichhorn, Bertholdt, Schmidt, Olshausen, Cave, Harwood, Owen, Campbell, and A. Clarke. It is urged that not only is ancient testimony in favour of this conclusion, and that there is mention in ancient accounts of a 'Gospel according to the Hebrews,' which can only be referred to the Hebrew original of Matthew's Gospel, but that the Gospel bears intrinsic marks of having been, as is usually alleged, written in Palestine, and primarily for the use of the Hebrew converts, whence it is argued that it must have been originally composed in the language which was vernacular among them. On the other hand, many of equal name, and of larger number, contend that the Gospel which we possess in Greek was the original as written by Matthew. The principal writers on this side the question are, Erasmus, Pareus, Calvin, Le Clerc,

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Fabricius, Pfeiffer, Lightfoot, Beausobre, Basnagé, Wetstein, Rumpæus, Hoffman, Leusden, Masch, Vogel, C. F. Schmid, Gabler, Paulus, Jones, Jortin, Lardner, Hey, Hales, Hug, Schott, De Wette, and Moses Stuart. By these the whole burden of the ancient opinion as to the Hebrew original is traced to Papias, and his information is not deemed to be conclusive, seeing that Eusebius himself, who produces his testimony, describes him as a man *πάνυ σμικρὸν τὸν νοῦν, i. e.* of weak understanding, a kind of simpleton, which, from what he says elsewhere, we may collect to mean that he was but too ready to adopt, without critical discrimination, whatever report he heard. Still his testimony as to a matter of fact might be good; but as it does not appear that he knew anything of Hebrew himself, it would only prove either that he had heard what he states, or that an account of our Lord's acts and sayings was known to exist in Hebrew under the name of Matthew, and was supposed to be the original of the Gospel which we have in Greek. In favour of the Greek original of the Gospel it is urged that—1. No trace of any such Hebrew Gospel has ever been discovered, nor a single quotation made from it by any ancient writer. 2. The whole structure and complexion of the Greek Gospel shews it to be an original, and not a translation. 3. In Palestine, at the time when Matthew wrote, Greek was altogether the language of business, of books, and to a great extent, especially in the cities, of common conversation; and in Jerusalem itself there were whole congregations of Jews who spoke Greek. This has been abundantly proved by Hug, in his *Introduction*, and by Diodati in an excellent Latin dissertation, of which a translation by Dr. O. T. Dobbin, of Hull, appeared in the *American Biblical Repository* for 1845. As the results of the investigation it appears that St. Matthew must have had the following inducements to write his Gospel in Greek:—1. If he wrote in Greek the mass of the people would understand him; and the inhabitants of most of the cities of Palestine, the Greek congregations in Jerusalem, and the Hellenistic Jews in the Christian church, who were very numerous (Acts vi. 1), could not have understood him if he had written in any other language. 2. If he regarded the eastern territories and the region of Decapolis, with which his former occupations had brought him into immediate connection, he had a preponderating motive for the employment of the Greek language. 3. At the same time, if he had the adjacent western regions in view,—if he looked on Antioch, the capital of Syria, where the believers were first called Christians, or on the neighbouring Syrian churches,—if he thought of Tyre, where a Christian school already flourished, or of Sidon and other cities on the Phœnician coast (Acts xi. 26; xv. 23, 41; xxi. 3, 4; xxvii. 3), he must, if he wished to be understood, have written in the Greek language. 4. If his whole thoughts were fixed on those later times of his people in which he wrote his book, believing those predictions of the Lord, which must have led him to expect an approaching dissolution of the Jewish state, of the prelude to which he was already himself an eye-witness; and if he wished to produce an effect even when this should be completed—if he wanted to be still understood when the remnant of the Jews, without a temple and without public worship, wandering about, destitute of dwellings in their native land, should have yielded up their possessions to others; if he were desirous of writing not merely for a few years or a few months—then he would never have written in the language of this people, who in a short time would cease to exist as a nation. 5. It may also be considered that the business in which Matthew had been engaged previous to his call to the apostleship renders it certain that he was well acquainted with the Greek language, even if we leave entirely out of view the fact that the apostles were supernaturally endowed with the gift of tongues on the day of Pentecost. See Hug's *Introduction to the New Testament*, by Fosdick; Olshausen's *Biblische Commentar* (of which there is a recent translation by Dr. Loewe), and Dr. Stow's *Introduction to the Criticism and Interpretation of the Bible*, Cincinnati, 1835. Others do not see their way clearly through the difficulties of the question, and therefore endeavour to reconcile both hypotheses by assuming that Matthew wrote two originals, one in Hebrew, and the other in Greek. Bengel long ago started this opinion, which has been advocated by Guericke of Halle, by our Dr. Townson, by Glaire, and some others, and which now seems to be gaining ground. The circumstances which required two editions certainly admit of easy and probable explanation, and may be supported and illustrated by the fact that Josephus set forth his history of the Jewish war in both the Hebrew and Greek tongues. In that case it may be assumed that the Hebrew copy was set forth the earliest, before Matthew had quitted Palestine to labour in other regions, to which the language in which it is written did not extend, and when therefore a Greek copy of it became necessary. Or it may be rather, that the Hebrew was written while the Hebrews were still a people, and the Greek, when their polity was broken up, and they had ceased to be a nation, or in the immediate prospect of that event. This, while it reconciles conflicting authorities on this point, also adjusts the difficulty which has been felt respecting the date. For those considerations which seem to assign an early date to the Gospel, will then cease to be at variance with those which seem to require for it a later publication.

On this question of date the common opinion always has been that Matthew wrote his Gospel before any of the others were written. Its place in the front of the New Testament bears witness to the prevalence of this opinion. The date usually assigned to it is A.D. 41, about eight years after the ascension of our Lord. In fact this is the date which it bears in several Greek manuscripts, and that

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which is assigned to it by Theophylact, Euthymius, and other more modern writers. But, on the other hand, much stress is laid on the statement of Irenæus, who affirms that the Gospel was composed during the time that Peter and Paul preached at Rome, which it is assumed was about the year 61 A.D. It is natural that Hug and other Roman Catholic writers should lay great weight on this, as it is one of the testimonials respecting the joint operations of Peter and Paul at Rome, which they so carefully cherish; but Glaire, himself a Catholic, well remarks that, nevertheless, all ancient testimony vouches that the Gospel of Matthew was composed in Judæa, before the apostles had separated themselves among the nations, and there is very little probability that Matthew, who is also affirmed to have discharged the apostolic office among several nations, should have remained thirty years in Judæa, and that the other apostles should have remained so long together without separating. Besides, all the manuscripts, all the versions, and all the Fathers, unanimously attest that the Gospel of Matthew was composed before that of the other Evangelists; and if we compare the testimonies of the ancient ecclesiastical writers respecting the dates of the other Gospels, it is difficult to understand how this could be the case if that Gospel was not composed before 61. He therefore sees that the idea of two originals, one in Hebrew, written about eight years after the ascension, and another in Greek, written about 61 A.D., reconciles all traditions and reasonings, and solves all the difficulties of the question. Hug, however, who throws aside all notion of a Hebrew original, and adheres to the present Greek as the *sole* Gospel of Matthew, supports also the authority of Irenæus as to the comparatively late date of this sole Gospel; he thinks that the exciting motive for its production was the obvious approach of the calamities which, in ch. xxiv., Christ had foretold, and produces many arguments from internal evidence in favour of his opinion. Some of them will not, however, bear examination, and the strongest of them will prove no more than that some interval, but not necessarily so long an interval, must have elapsed between the writing of the Gospel and the events recorded. It is certainly natural that when Matthew says (xxvii. 8), 'Wherefore the field is called the field of blood *unto this day*;' and (xxviii. 15) 'This saying is commonly reported among the Jews *unto this day*,' some considerable interval of time had elapsed, although fifteen or twenty years would seem sufficient to account for this. To account for the mention made by Matthew of the circumstance of the governor's releasing a prisoner on the feast day of the Jews, not a longer interval is necessary, if it were, as Hug himself supposes, a temporary and almost forgotten custom. But it is doubtful whether it be a note of time at all, and whether it may not rather seem a custom common to all the Roman governors of the Jews, which Matthew notices, on the presumption that all his readers might not be acquainted with the peculiar usages of the Jewish government. This may be taken also as an argument that, at least in the Greek, this Gospel was not so exclusively intended for the Jewish Christians, as some have supposed, in whatever language written. In proof of that intention, it is further urged that in Matthew there are none of those explanations of Jewish words and customs, for the information of Gentile readers, which are common in the other Evangelists. But this is so far from being correct, that perhaps none of the Evangelists, but John, oftener resort to explanations. Thus he gives the meaning of the Hebrew words Emmanuel (i. 23) and Golgotha (xxvii. 33); he gives not the name but the meaning of the name Aceldama (xxvii. 8); he explains the words used by Jesus on the cross (xxvii. 46); and the phrase in xxviii. 15 ('this saying is commonly reported among the Jews until this day') may be pointed out as supplying information which a Jew could scarcely have needed.

The result of the whole seems to us to be, that if Matthew wrote but in one language, he must have written the Gospel which we possess in Greek, and not any lost Hebrew Gospel, of which this is a translation; and that there is nothing to shew that this need have been written *later* than between the years 45 and 55 A.D., which is early enough to meet the priority of time assigned to the Evangelist. If, however, we assume, with some, that St. Matthew wrote his Gospel at first in Hebrew, and afterwards in Greek, we may be then enabled to assign an earlier date than the above to the Hebrew, and a later to the Greek, thus producing a more exact conformity of all the apparent facts and traditions that bear upon the subject.

Matthew may be styled a plain matter of fact writer; and the habits of his mind are evidently those rather of a man of business than of study. He exhibits Christ mostly in his earthly character and relations, as a lawgiver, promulgating the new dispensation from the mount, as Moses did of old from Sinai; as a worker of miracles, and as a teacher. Because he thus treated of Christ so prominently in his earthly employments and human character, his Gospel was by the ancient Fathers called σωματικόν, or the *bodily* Gospel. He is brief in narrative, disregarding almost entirely the order of time, but is particular in his report of the discourses and parables of our Lord, and generally he gives only enough of the narrative to introduce the discourse.

The following are the principal Commentaries on the historical books of the New Testament, collectively taken:—Gorrani *Commentaria in quatuor Evangelia*, Colon., 1472; Fabri *Comm. in quat. Evang.*, Meldis, 1522; Arborei *Comm. in quat. Evang.*, Paris, 1529; Buceri *Enarratione in Sacra quatuor Evangelia*, Argent., 1527; Cajetani *Comm. in quat. Evang. et in Acta Apost.*, Venet., 1530; Sarceri *In Matthæi Evangelium justa Scholia*, Francof., 1538; Ejusd.,

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Marcus, 1539; *Lucas*, 1539; *Joann.*, 1540; Broeckwey, *Enarrationes in quat. Evang.*, Paris, 1543; Herborni *Enarrat. in quat. Evang.*, Colon., 1546; Brunsfeldii *Adnotationes in quatuor Evang. et Acta Apost.*, Argent., 1553; Bullingeri *Comment. in quat. Evang.*, Tiguri, 1561; Lossii *Adnott. in quat. Evang.*, Francof., 1559; Aretii *Comm. in quat. Evang.*, Lausanæ, 1577; Birrieti *Comm. in quat. Evang.*, Paris, 1581; Raudius, *Beschreibung, Erklärung und Auslegung der vier Evangelisten*, Francof., 1589; Emmanuelis Sa *Scholia in quat. Evang. e selectis doctorum sacrorum collecta*, Antverpiæ, 1596; Maldonati *Comm. in quat. Evang.*, Mussiponti, 1596, and *numerous* subsequent editions; Lucæ *Comm. in quat. Evang.*, Antverpiæ, 1606; Droschei *in quat. Evang. Commentarius*, Francof., 1706; Pavoni *Comm. in quat. Evang.*, Neapoli, 1635; Contzenii *Comm. in quat. Evang.*, Colon., 1626; Jansenii *Tetrateuchus; seu Comm. in quat. Evang.*, Louanii, 1639, and many subsequent editions; Sylveira, *Comm. in textum Evang.*, Ulyssipone, 1642, many editions; Ferreri *Pharus Evangelica; sive Comm. in quat. Evangelia*, Lugd., 1661; Trapp, *Commentary upon the Four Evangelists and the Acts of the Apostles*, Lond., 1647; Walæi *Novi Testamenti Libri Historici, Græci et Latine perpetuo Comm. ex antiquitate, historiis, philologia illustrati*, Lugd. Bat., 1653; Boisii *Veteris interpretis cum Beza aliisque recentioribus collatio in quat. Evang. et Apost. Actis*, Lond., 1655; Lightfootii *Horæ Ebraicæ et Talmudicæ in quat. Evang.*, Amstelod., 1689; Clarke, *Paraphrase of the Four Evangelists*, Lond., 1701, 1702; Natalis Alexandri *Expositio litteralis et moralis sancti Evang. Jesu Christi, secundum quat. Evang.*, Parisiis, 1703; Pearce (Bp.), *A Commentary, with Notes, on the Four Evangelists, and the Acts of the Apostles*, etc., Lond., 1777; Mann (Bp.), *The Four Gospels and the Acts of the Apostles, with Notes, explanatory and practical*, Dublin, 1780; Campbell, *The Four Gospels, translated from the Greek, with preliminary Dissertations, and Notes, practical and explanatory*, London, 1790; Elsley, *Annotations on the Four Gospels and Acts of the Apostles*, 1799; Paulus, *Exegetische Handbuch über die drei ersten Evangelien*, Lubeck, 1804; Kuinœl, *Comm. in Libros N. Testamenti historicos*, Lips., 1808-1818; Lond., 1834; Gilly, *The Spirit of the Gospels; or, The Four Evangelists illustrated by explanatory observations, historical references, and miscellaneous illustrations*, Lond., 1818; Kistemaker, *Die Evangelien übersetz und erklärt*, Munster, 1818; Müller, *Neue Ansichten schwieriger Stellen aus den vier Evangelien*, Gotha, 1819; Fritsche, *Quatuor N. Test. Evangelia recens. et cum Commentariis perpetuis*, 1825-1830; Glöckler, *Die Evangelien der Matthäus, Markus, und Lukas, in Uebereinstimmung gebracht und erklärt*, Francof., 1834; Bland, *Annotations on the Historical Books of the New Testament*, vols. i. and ii., comprising Matthew and Mark, Cambridge, 1828-1829; Watson, *An Exposition of the Gospels of St. Matthew and St. Mark*, etc., Lond., 1833; Page, *Notes on the more prominent Difficulties of the Four Gospels*, Lond., 1834; Barnes, *Notes Explanatory and Practical on the Gospels*, New York, 1838; Riddle, *The British Commentary on the Gospels, compiled chiefly from the Writings of ancient British Divines*, Lond., 1843.

The separate Commentaries upon the Gospel of St. Matthew are:—Melancthonis *Breves Comm. in Matthæum*, Argent., 1523; Œcolampadii *Enarrationes in Evang. Matt.*, Basileæ, 1536; Bullingeri *Comm. in Matt. et Joann.*, Tiguri, 1542; Chytræi *Comm. in Evang. Matt.*, Vitemb., 1555; Musculi *Comm. in Matt.*, Basilæ, 1548—many subsequent editions; Titelmanni *Comm. in Matt.*, Antverpiæ, 1545—several subsequent editions; Feri *Enarrationes in Matt.*, Mogunt., 1549—numerous subsequent editions; Hesselii *Comm. in Matt.*, Louanii, 1568; Aretii *Comm. in Matt.*, Morgiis, 1580; De Avendana, *Comm. in Matt.*, Madriti, 1592; Danæi *Comm. in Matt.*, Genevæ, 1593; Kirstenii *Notæ in Evang. Matt., ex collatione textum Arabicorum, Egyptiacorum, Ebraicorum, Syriacorum, Græcorum, Latinorum, quæ non modo studiosi linguarum; sed et cuilibet vero Christiano erunt utilissimæ*, Vratislauæ, 1611; Novarini *Matthæus expensus; sive Notæ in Evang. Matt. et lectionem varietatem*, Venet., 1629; Marcellini de Pise *Comm. litteraria et moralia in Evang. Matt.*, Lugd., 1556; Gomari *Illustrium ac selectorum ex Evang. Matt. locorum explicatio*, Grœningæ, 1631; Wandalini *Paraphrasis in Evang. Matt.*, Slesuici, 1654; Winstrupii *Pandectæ Sacræ; sive Comm. locupletissimi in hist. Evang. Matt.*, Lund. Scanorum, 1640; Laurent. de Aponte, *Comm. litteralis et moralis in Matt.*, Lugd., 1641; Gerhardi *Adnott. posthumæ in Evang. Matt.*, Jenæ, 1663; Sauberti *Variæ lectiones textus Græci Evang. Matt.*, etc., Helmstadii, 1672; De Veil, *Explicatio litteralis Evang. secundum Mattheum et Marcum, ex ipsis Scripturarum fontibus, Ebræorum ritibus et idiomatis, veterum et recentiorum monimentis eruta*, Lond., 1688; Van Til, *Evang. sancti Apost. Matt.*, etc., Amstel., 1683; Heideggeri *Labores Exegetici in Matthæum*, Tiguri, 1700; Olearii *Observationes Sacræ ad Evang. Matt.*, Lip., 1713; Scott, *A New Version of St. Matthew's Gospel, with select Notes*, Lond., 1741; Pfaffii *Notæ exegeticæ in Evang. Matt.*, Tubingæ, 1721; Elsneri *Comm. in Evang. Matthæi et Marci*, Zwollæ, 1767; Göz, *Erklärung des Matthäus aus den Heb. und Hebräischen-Griechischen*, Stuttg., 1785; Walchii *Observationes in Matthæum ex Græcis Inscriptionibus*, Jenæ, 1779; Wizenmann, *Die Geschichte Jesu nach dem Matthäus*, Lipz., 1789; Heddäus, *Das Evangelium des heilige Matthäus aus der Griech. übersetz, zergliedert und mit Anmerkungen erläutert*, Stuttg., 1792; Meyer, *Beitrage zur Erklärung des Evang. Matthäi für Sprachkundige*, Wien, 1818; Gratz, *Histor. krit. Commentar über das Evang.*

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Matthäi, Tubing., 1821; Pores, *Comm. in S. Jesu Christi Evang. secundum Matthæum, etiam collatum cum Evang. Marci, Luci, Joannis*, etc., Mechliniæ, 1823; M'Cartney, *Select Notes on the Gospel of St. Matthew*, Lond. 1840. [Several commentaries on the entire New Testament have recently appeared, as *der krit. exeget. Commentar*, von Meyer; De Wette, *kurtz. exeget. Handbuch;* most important is the *Biblischer Commentar*, by Olshausen, 4th Auf., 1853. This work has been translated by Clarke.]

In proceeding to execute the duty which now lies before us, it may be desirable to remind the reader that the three first Gospels run to a considerable extent parallel to each other, containing narratives of the same circumstances. While, therefore, we shall be careful to give due attention to that which is *peculiar* to each Gospel, we shall endeavour to prevent our notes from being unduly crowded in the earlier portions, by sometimes using the discretion of postponing the illustration of particular parts to the parallel passages in the later narratives. But as it is highly desirable that our readers should be furnished with the means of comparing the several accounts which the Evangelists give of the same transactions, and of tracing the proper connection and sequence of the events which they relate, we have at the end of this Introduction inserted a tabular Harmony of the Four Gospels. There are several statements of this kind, differing considerably in their arrangements. The one which, after much deliberation and comparison, we have chosen as the best, is that of Dr. Robinson, and the table which we insert forms the table of contents, or synopsis, of his admirable '*Harmony of the Four Gospels in Greek*,' to which a valuable apparatus of explanatory notes (in English) is appended.

TABULAR HARMONY OF THE FOUR GOSPELS.

	Matthew.	Mark.	Luke.	John.
PART I.				
Events connected with the Birth and Childhood of our Lord.				
Time: *About Thirteen and a half Years.*				
1. Preface to Luke's Gospel	. .	. .	i. 1-4	
2. An Angel appears to Zacharias.—*Jerusalem*	. .	. .	i. 5-25	
3. An Angel appears to Mary.—*Nazareth*	. .	. .	i. 26-38	
4. Mary visits Elizabeth.—*Jutta*	. .	. .	i. 39-56	
5. Birth of John the Baptist.—*Jutta*	. .	. .	i. 57-80	
6. An Angel appears to Joseph.—*Nazareth*	i. 18-25			
7. The Birth of Jesus.—*Bethlehem*	. .	. .	ii. 1-7	
8. An Angel appears to the Shepherds.—*Near Bethlehem*	. .	. .	ii. 8-20	
9. The Circumcision of Jesus, and his presentation in the Temple.—*Bethlehem. Jerusalem*	. .	. .	ii. 21-38	
10. The Magi.—*Jerusalem. Bethlehem*	ii. 1-12			
11. The Flight into Egypt. Herod's cruelty. The Return.—*Bethlehem. Nazareth*	ii. 13-23	. .	ii. 39, 40	
12. At twelve years of age Jesus goes to the Passover.—*Jerusalem*	. .	. .	ii. 41-52	
13. The Genealogies	i. 1-17	. .	iii. 28-38	
PART II.				
Announcement and Introduction of our Lord's Ministry.				
Time: *About One Year.*				
14. The Ministry of John the Baptist.—*The Desert. The Jordan*	iii. 1-12	i. 1-8	iii. 1-18	
15. The Baptism of Jesus.—*The Jordan*	iii. 13-17	i. 9-11	iii. 21-23	
16. The Temptation.—*Desert of Judea*	iv. 1-11	i. 12-13	iv. 1-13	
17. Preface to John's Gospel	. .	. .	. .	i. 1-18
18. Testimony of John the Baptist to Jesus.—*Bethany, beyond Jordan*	. .	. .	. .	i. 19-34
19. Jesus gains Disciples.—*The Jordan. Galilee?*	. .	. .	. .	i. 35-52
20. The Marriage at Cana of Galilee	. .	. .	. .	ii. 1-12
PART III.				
Our Lord's First Passover, and the subsequent transactions until the second.				
Time: *One Year.*				
21. At the Passover Jesus drives the Traders out of the Temple.—*Jerusalem*	. .	. .	. .	ii. 13-25
22. Our Lord's discourse with Nicodemus.—*Jerusalem*	. .	. .	. .	iii. 1-21

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	Matthew.	Mark.	Luke.	John.
23. Jesus remains in Judea, and baptizes. Further testimony of John the Baptist	. .	. .	. .	iii. 22-36
24. Jesus departs into Galilee after John's imprisonment	iv. 12; xiv. 3-5	i. 14; vi. 17-20	iv. 14; iii. 19, 20	iv. 1-3
25. Our Lord's Discourse with the Samaritan woman. Many of the Samaritans believe on him.—*Shechem or Neapolis*	. .	. .	. .	iv. 4-42
26. Jesus teaches publicly in Galilee	iv. 17	i. 14, 15	iv. 14, 15	iv. 43-45
27. Jesus again at Cana, where he heals the son of a nobleman lying ill at Capernaum.—*Cana of Galilee*	. .	. .	. .	iv. 46-54
28. Jesus at Nazareth: he is there rejected, and fixes his abode at Capernaum	iv. 13-16	. .	iv. 16-31	
29. The call of Simon Peter and Andrew, and of James and John, with the Miraculous Draught of Fishes.—*Near Capernaum*	iv. 18-22	i. 16-20	v. 1-11	
30. The healing of a Demoniac in the Synagogue.—*Capernaum*	. .	i. 21-28	iv. 31-37	
31. The healing of Peter's wife's mother, and many others.—*Capernaum*	viii. 14-17	i. 29-34	iv. 38-41	
32. Jesus with his Disciples goes from Capernaum throughout Galilee	iv. 23-25	i. 35-39	iv. 42-44	
33. The healing of the Leper.—*Galilee*	viii. 2-4	i. 40-45	v. 12-16	
34. The healing of a Paralytic.—*Capernaum*	ix. 2-8	ii. 1-12	v. 17-26	
35. The call of Matthew.—*Capernaum*	ix. 9	ii. 13, 14	v. 27, 28	
PART IV.				
Our Lord's Second Passover, and the subsequent transactions until the third.				
Time: *One Year.*				
36. The Pool of Bethesda; the healing of the infirm man; and our Lord's subsequent Discourse.—*Jerusalem*	. .	. .	. .	v. 1-47
37. The Disciples pluck ears of grain on the Sabbath.—*On the way to Galilee*	xii. 1-8	ii. 23-28	vi. 1-5	
38. The healing of the withered hand on the Sabbath.—*Galilee*	xii. 9-14	iii. 1-6	vi. 6-11	
39. Jesus arrives at the sea of Tiberias, and is followed by multitudes.—*Lake of Galilee*	xii. 15-21	iii. 7-12		
40. Jesus withdraws to the mountain and chooses the Twelve; the multitudes follow him.—*Near Capernaum*	x. 2-4	iii. 13-19	vi. 12-19	
41. The Sermon on the Mount.—*Near Capernaum*	v. 1-8	. .	vi. 20-49	
42. The healing of the Centurion's Servant.—*Capernaum*	viii. 5-13	. .	vii. 1-10	
43. The raising of the Widow's Son.—*Nain*	. .	. .	vii. 11-17	
44. John the Baptist in prison; sends Disciples to Jesus.—*Galilee. Capernaum*	xi. 2-19	. .	vii. 18-35	
45. Reflections of Jesus on appealing to his mighty works.—*Capernaum*	xi. 20-30			
46. While sitting at meat with a Pharisee, Jesus is anointed by a woman who had been a sinner.—*Capernaum*	. .	. .	vii. 36-50	
47. Jesus, with the Twelve, makes a second circuit in Galilee	. .	. .	viii. 1-3	
48. The healing of a Demoniac. The Scribes and Pharisees blaspheme.—*Galilee*	xii. 22-37	iii. 19-30	xi. 14, 15, 17-23	
49. The Scribes and Pharisees seek a sign. Our Lord's reflections.—*Galilee*	xii. 38-45	. .	xi. 16, 24-36	
50. The true Disciples of Christ his nearest relatives.—*Galilee*	xii. 46-50	iii. 31-35	viii. 19-21	
51. At a Pharisee's table Jesus denounces woes against the Pharisees and others.—*Galilee*	. .	. .	xi. 37-54	
52. Jesus discourses to his Disciples and the multitude.—*Galilee*	. .	. .	xii. 1-59	
53. The slaughter of certain Galileans. Parable of the Barren Fig-tree.—*Galilee*	. .	. .	xiii. 1-9	
54. Parable of the Sower.—*Lake of Galilee. Near Capernaum*	xiii. 1-23	iv. 1-23		
55. Parable of the Tares. Other parables.—*Near Capernaum*	xiii. 24-53	iv. 26-34		
56. Jesus directs to cross the Lake. Incidents. The tempest stilled.—*Lake of Galilee*	viii. 18-27	iv. 35-41	viii. 22-25; ix. 57-62	
57. The two Demoniacs of Gadara.—*S.E. coast of the Lake of Galilee*	viii. 28-34; ix. 1	v. 1-21	viii. 26-40	
58. Levi's Feast.—*Capernaum*	ix. 10-17	ii. 15-22	v. 29, 39	
59. The raising of Jairus' daughter. The woman with a bloody flux.—*Capernaum*	ix. 18-26	v. 22-43	viii. 41-56	

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	Matthew.	Mark.	Luke.	John.
60. Two blind men healed, and a dumb spirit cast out.—*Capernaum*	ix. 27-34			
61. Jesus again at Nazareth, and again rejected	xiii. 54-58	vi. 1-6		
62. A third circuit in Galilee. The Twelve instructed, and sent forth.—*Galilee*	ix. 35-38; x. 1, 5-42 xi. 1	vi. 6-13	ix. 1-6	
63. Herod holds Jesus to be John the Baptist, whom he had beheaded.—*Galilee. Perea*	xiv. 1, 2, 6-12	vi. 14-16, 21-29	ix. 7-9	
64. The Twelve return, and Jesus retires with them across the Lake. Five thousand are fed.—*Capernaum. N.E. coast of the Lake of Galilee*	xiv. 13-21	vi. 30-44	ix. 10-17	vi. 1-14
65. Jesus walks upon the water.—*Lake of Galilee*	xiv. 22-36	vi. 45-56	. .	vi. 15-21
66. Our Lord's Discourse to the multitude in the Synagogue at Capernaum. Many disciples turn back. Peter's profession of faith.—*Capernaum*	. .	. .	. .	vi. 22-71; vii. 1
PART V.				
From our Lord's Third Passover until his final departure from Galilee at the Festival of Tabernacles.				
Time: *Six Months.*				
67. Our Lord justifies his Disciples for eating with unwashen hands. Pharisaic traditions.—*Capernaum*	xv. 1-20	vii. 1-23		
68. The daughter of a Syro-Phœnician woman is healed.—*Region of Tyre and Sidon*	xv. 21-28	vii. 24-30		
69. A deaf and dumb man healed; also many others. Four thousand are fed.—*The Decapolis*	xv. 29-38	vii. 31-37; viii. 1-9		
70. The Pharisees and Sadducees again require a sign.—*Near Magdala*	xv. 39; xvi. 1-4	viii. 10-12		
71. The Disciples cautioned against the leaven of the Pharisees, etc.—*N.E. coast of the Lake of Galilee*	xvi. 4-12	viii. 13-21		
72. A blind man healed.—*Bethsaida (Julias)*	. .	viii. 22-26		
73. Peter and the rest again profess their faith in Christ.—*Region of Cesarea Philippi*	xvi. 13-20	viii. 27-30	ix. 18-21	
74. Our Lord foretells his own death and resurrection, and the trials of his followers.—*Regions of Cesarea Philippi*	xvi. 21-28	viii. 31-38; ix. 1	ix. 22-27	
75. The Transfiguration. Our Lord's subsequent Discourse with the three Disciples.—*Region of Cesarea Philippi*	xvii. 1-13	ix. 2-13	ix. 28-36	
76. The healing of a Demoniac, whom the Disciples could not heal.—*Region of Cesarea Philippi*	xvii. 14-21	ix. 14-29	ix. 37-43	
77. Jesus again foretells his own death and resurrection.—*Galilee*	xvii. 22, 23	ix. 30-32	ix. 43-45	
78. The tribute-money miraculously provided.—*Capernaum*	xvii. 24-27	ix. 33		
79. The Disciples contend who should be greatest. Jesus exhorts to humility, forbearance, and brotherly love.—*Capernaum*	xviii. 1-35	ix. 35-50	ix. 46-50	
80. The Seventy instructed and sent out.—*Capernaum*	. .	. .	x. 1-16	
81. Jesus goes up to the Festival of Tabernacles. His final departure from Galilee. Incidents in Samaria	. .	. .	ix. 51-56	vii. 2-10
82. Ten Lepers cleansed.—*Samaria*	. .	. .	xvii. 11-19	
PART VI.				
The Festival of Tabernacles, and the subsequent transactions, until our Lord's arrival at Bethlehem, six days before the Fourth Passover.				
Time: *Six Months, less one week.*				
83. Jesus at the Festival of Tabernacles. His public teaching.—*Jerusalem*	. .	. .	. .	vii. 11-53; viii. 1
84. The woman taken in adultery.—*Jerusalem*	. .	. .	. .	viii. 2-11
85. Further public teaching of our Lord. He reproves the unbelieving Jews, and escapes from their hands.—*Jerusalem*	. .	. .	. .	viii. 12-59
86. A lawyer instructed. Love to our neighbour defined. Parable of the good Samaritan.—*Near Jerusalem*	. .	. .	x. 25-37	
87. Jesus in the house of Martha and Mary.—*Bethany*	. .	. .	x. 38-42	
88. The Disciples again taught how to pray.—*Near Jerusalem*	. .	. .	xi. 1-13	
89. The Seventy return.—*Jerusalem*	. .	. .	x. 17-24	

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	Matthew.	Mark.	Luke.	John.
90. A man born blind is healed on the Sabbath. Our Lord's subsequent Discourses.—*Jerusalem*	. .	. .	. .	ix. 1-41; x. 1-21
91. Jesus in Jerusalem at the Festival of Dedication. He retires beyond Jordan.—*Jerusalem. Bethany beyond Jordan*	. .	. .	. .	x. 22-42
92. The raising of Lazarus.—*Bethany*	. .	. .	. .	xi. 1-46
93. The Counsel of Caiaphas against Jesus. He retires from Jerusalem.—*Jerusalem. Ephraim*	. .	. .	. .	xi. 47-54
94. Jesus beyond Jordan is followed by multitudes. The healing of the infirm woman on the Sabbath.—*Valley of Jordan. Perea*	xix. 1-2	x. 1	xiii. 10-21	
95. Our Lord goes teaching and journeying towards Jerusalem. He is warned against Herod.—*Perea*	. .	. .	xiii. 22-35	
96. Our Lord dines with a chief Pharisee on the Sabbath. Incidents.—*Perea*	. .	. .	xiv. 1-24	
97. What is required of true Disciples.—*Perea*	. .	. .	xiv. 25-35	
98. Parable of the Lost Sheep, etc. Parable of the Prodigal Son.—*Perea*	. .	. .	xv. 1-32	
99. Parable of the Unjust Steward.—*Perea*	. .	. .	xvi. 1-13	
100. The Pharisees reproved. Parable of the Rich Man and Lazarus.—*Perea*	. .	. .	xvi. 14-31	
101. Jesus inculcates forbearance, faith, humility.—*Perea*	. .	. .	xvii. 1-10	
102. Christ's coming will be sudden.—*Perea*	. .	. .	xvii. 20-37	
103. Parables: The Importunate Widow. The Pharisee and Publican.—*Perea*	. .	. .	xviii. 1-14	
104. Precepts respecting divorce.—*Perea*	xix. 3-12	x. 2-12		
105. Jesus receives and blesses little children.—*Perea*	xix. 13-15	x. 13-16	xviii. 15-17	
106. The rich young man. Parable of the Labourer in the Vineyard.—*Perea*	xix. 16-30; xx. 1-16	x. 17-31	xviii. 18-30	
107. Jesus a third time foretells his death and resurrection	xx. 17-19	x. 32-34	xviii. 31-34	
108. James and John prefer their ambitious request.—*Perea*	xx. 20-28	x. 35-45		
109. The healing of two blind men near Jericho	xx. 29-34	x. 46-52	xviii. 35-43; xix. 1	
110. The visit to Zaccheus. Parable of the Ten Minæ.—*Jericho*	. .	. .	xix. 2-28	
111. Jesus arrives at Bethany six days before the Passover.—*Bethany*	. .	. .	. .	xi. 55-57; xii. 1, 9-11

PART VII.

Our Lord's public entry into Jerusalem, and the subsequent transactions before the Fourth Passover.

Time: *Five Days.*

112. Our Lord's public entry into Jerusalem	xxi. 1-11, 14-17	xi. 1-11	xix. 29-44	xii. 12-19
113. The Barren Fig-tree. The Cleansing of the Temple.—*Bethany. Jerusalem*	xxi. 12, 13, 18, 19	xi. 12-19	xix. 45-48; xxi. 37, 38	
114. The barren fig-tree withers away.—*Between Bethany and Jerusalem*	xxi. 20-22	xi. 20-26		
115. Christ's authority questioned. Parable of the Two Sons.—*Jerusalem*	xxi. 23-32	xi. 27-33	xx. 1-8	
116. Parable of the Wicked Husbandman.—*Jerusalem*	xxi. 33-46	xii. 1-12	xx. 9-19	
117. Parable of the Marriage of the King's Son	xxii. 1-14			
118. Insidious question of the Pharisees: Tribute to Cæsar.—*Jerusalem*	xxii. 15-22	xii. 13-17	xx. 20-26	
119. Insidious question of the Sadducees: The Resurrection.—*Jerusalem*	xxii. 23-33	xii. 18-27	xx. 27-40	
120. A lawyer questions Jesus. The two great commandments.—*Jerusalem*	xxii. 34-40	xii. 28-34	. .	
121. How is Christ the Son of David?—*Jerusalem*	xxii. 41-46	xii. 35-37	xx. 41-44	
122. Warnings against the evil example of the Scribes and Pharisees.—*Jerusalem*	xxiii. 1-12	xii. 38, 39	xx. 45, 46	
123. Woes against the Scribes and Pharisees. Lamentations over Jerusalem.—*Jerusalem*	xxiii. 13-39	xii. 40	xx. 47	
124. The widow's mite.—*Jerusalem*	. .	xii. 41-44	xxi. 1-4	
125. Certain Greeks desire to see Jesus.—*Jerusalem*	. .	. .	. .	xii. 20-36
126. Reflections upon the unbelief of the Jews.—*Jerusalem*	. .	. .	. .	xii. 37-50
127. Jesus, on taking leave of the Temple, foretells its destruction and the persecution of his Disciples.—*Jerusalem. Mount of Olives*	xxiv. 1-14	xiii. 1-13	xxi. 5-19	
128. The signs of Christ's coming to destroy Jerusalem, and put an end to the Jewish state and dispensation.—*Mount of Olives*	xxiv. 15-42	xiii. 14-37	xxi. 20-36	

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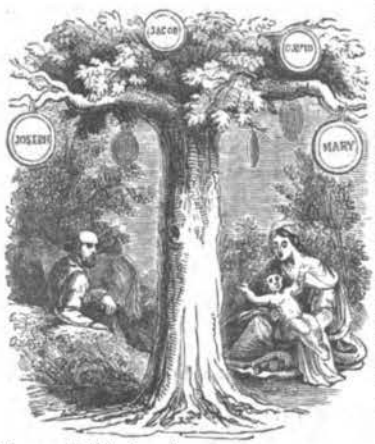
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	MATTHEW.	MARK.	LUKE.	JOHN.
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167. Jesus appears in the midst of the Apostles; Thomas being absent	xv. 5	xvi. 14-18	xxiv. 36-49	xx. 19-23
168. Jesus appears in the midst of the Apostles; Thomas being present	. .	. .	. .	xx. 24-29
169. The Apostles go away into Galilee. Jesus shows himself to seven of them at the sea of Tiberias.—*Galilee*	Matt. xxviii. 16	. .	. .	xxi. 1-24
170. Jesus meets the Apostles and above five hundred brethren on the mountain in Galilee	xxviii. 16-20	. .	. .	1 Cor. xv. 6
171. Our Lord is seen of James, then of all the Apostles.—*Jerusalem*	Acts i. 3-8	. .	. .	v. 17
172. The Ascension.—*Bethany*	i. 9-12	xvi. 19, 20	xxiv. 50-53	
173. Conclusion of John's Gospel	. .	. .	. .	John. {xx. 30, 31; xxi. 25

CHAPTER I.

1 *The genealogy of Christ from Abraham to Joseph.* 18 *He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph.* 19 *The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the name of Christ.*



THE book of the [1]generation of Jesus Christ, the Son of David, the son of Abraham.

2 [2]Abraham begat Isaac; and [3]Isaac begat Jacob; and [4]Jacob begat Judas and his brethren;

3 And [5]Judas begat Phares and Zara of Thamar; and [6]Phares begat Esrom; and Esrom begat Aram;

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

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

6 And [7]Jesse begat David the king; and [8]David the king begat Solomon of her *that had been the wife* of Urias;

7 And [9]Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

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

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

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

11 And [11]Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

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

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

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

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

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

[1] Luke 3. 23. [2] Gen. 21. 3. [3] Gen. 25. 26. [4] Gen. 29. 35. [5] Gen. 38. 27. [6] Ruth 4. 18. 1 Chron. 2. 5. [7] 1 Sam. 1. 16, and 17. 12. [8] 2 Sam. 12. 24. [9] 1 Chron. 3. 10. [10] 2 Kings 20. 21. 1 Chron. 3. 13. [11] Some read, *Josias begat Jakim, and Jakim begat Jechonias.* [12] 1 Chron. 3. 16, 17.

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

18 ¶ Now the † [13]birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

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

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

21 [14]And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

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

23 [15]Behold, a virgin shall be with child, and shall bring forth a son, and [16]they shall call his name Emmanuel, which being interpreted is, God with us.

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

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

[13] Luke 1. 27. [14] Luke 1. 31. [15] Isa. 7. 14. [16] Or, *his name shall be called.*

† The Fifth Year before the common account called Anno Domini.

Verse 1. '*The generation of Jesus Christ.*'—The possibility of constructing a genealogical table such as follows, progressing always in an uninterrupted line from father to son, of a family that dwelt for a long time in the utmost retirement, and comprising a period of thousands of years, would be inexplicable (for even those renowned families in modern times, of whose genealogies millions of human beings boast, are unable to trace their pedigree through a period of a thousand years, and none, indeed, progresses in such an uninterrupted line), had not the members of this ancestral line been endowed with a thread, by means of which they were able to extricate themselves from the many families into which every tribe and branch has again subdivided, in order thus to hold fast or to know *the* member that was destined to continue the lineage. This thread was the hope that the Messiah would be born from the race of Abraham and David. The ardent desire to behold him, and to become partakers of his mercy and glory, did not suffer the attention to be exhausted through a period embracing thousands of years. According to the divine dispensation, therefore, the member who was destined to continue the lineage became easily distinguishable, whenever a question concerning him arose; whereby the hope of a final fulfilment was awakened anew, and kept alive until it was consummated.

2. '*Jacob begat Judas and his brethren.*'—Olshausen notes here, that throughout *his* genealogical table Luke appears to report only, but Matthew is also reflective: he divides the lines into certain classes, and adds especial remarks upon them. Of Judas, he observes that he had brothers; this he does probably because the ancestors of Israel, the twelve sons of Jacob, appear to him to require an especial mention. The same observation Matthew makes of Jeconiah (*v.* 11), in which passage, however, the expression, 'brethren,' must be received in a wide sense, of a father's brothers, because Jeconiah had no full brothers (1 Chron. iii. 15, 16).

3, 5, 6. '*Thamar... Rahab... Ruth... Bathsheba.*'—A peculiarity of the genealogical table of Matthew, as distinguished from that of Luke, is that it frequently mentions the names of women. This was, indeed, the case with Jewish genealogies, when anything remarkable lent them an interest. Thamar, Rahab, and Bathsheba, might seem objectionable names for this high place on account of their course of life, and Ruth as being a Gentile (Moabite); that they were, nevertheless, deemed worthy of being among the ancestors of the Messiah, necessarily imparted to them an importance of a peculiar kind. This, indeed, Matthew renders yet more clear by the significant indication of Bathsheba, as 'her that had been the wife of Urias,' in order to hint at the wonderful and gracious dispensation of Providence in the arrangement of the lineage of the Messiah. As sinners or aliens converted to God, a part is assigned to them well becoming the introduction of the New Testament dispensation, and which, apart from this object, would probably have been assigned to the celebrated names of Sarah, Rebekah, and Leah.

16. '*Jacob begat Joseph the husband of Mary.*'—From this we observe that St. Matthew deduces the genealogy of Christ in the line of his mother's husband; whereas St. Luke traces the genealogy in the line of Mary his mother. Although Jesus was not the natural son, he was the adopted son of Joseph; and an adopted son was entitled to all the family privileges, and to have his name inserted in the genealogical rolls. Hence the genealogy is thus given by Matthew; but it is not without reason that the maternal line is given by Luke, since, as both lines pass through David, we are thus supplied with evidence that Jesus was, by a two-fold claim, naturally and adoptively, 'the son of David.' This was a most essential point of evidence to the Jews, and not less so to Christians, since it was foretold by the prophets that the expected Messiah should proceed from the house of David. As the Jews were particularly careful about their genealogical registers, of which it appears, that besides those which were kept by private families, there were copies or originals preserved in public offices or repositories; there is much reason to conclude that the registers of Matthew and Luke were extracted from these sources of information, the authority of which was unquestionable, and which were open to public inspection. Hence the Jews could easily satisfy themselves of the claim of Jesus to be the son of David; and of this it does appear that they were satisfied, for we find him frequently addressed as 'the son of David;' and the public knowledge of this fact affords one reason for the circumstance, that the people would have taken him by force and made him their king. To which may be added, that the Talmud assigns his having been 'nigh to the kingdom,' as a reason for his having been put to death. See further under Luke iii.

17. '*Fourteen generations.*'—The reader will not fail to notice this singular mode of computation. The total number of generations from Abraham to Christ are stated

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in three parts of fourteen each, making in all forty-two. The actual number of generations was greater, as we know from the Old Testament genealogies and histories. The process of construction is, however, clear. The generations from David to Jechoniah, who was carried into captivity, were seventeen; but to equalize the number of generations between distinctly marked periods—in order to assist the memory, or for some other reason—the Evangelist omits three, to reduce them to the same number as the first division of fourteen. It is possible that the last division, from the Captivity to Christ, may also have included more than fourteen generations, reduced in the same manner; but the want of other genealogies for this period renders this uncertain. The omission of three names in the second division occurs in *v.* 8, where it is said that Jerome begat Ozias; whereas, in fact, there were three generations between them. The process is in accordance with the practice among the Jewish writers, of which there are many remarkable instances, of equalizing similar things. And the manner in which the genealogy is here abbreviated for this purpose, is exactly in conformity with the existing usages of those Orientals, the Arabians for instance, who are careful to preserve the knowledge of their line of descent. They abbreviate their genealogy without rendering it doubtful; and a few names suffice to convey the history of their descent. From their later ancestors they select some one eminent person, their descent from whom is undisputed; and who is himself again known to have descended from another great man of a former age; and in this compendious manner they go back to the founder of the family. Under this system, the genealogy of the present chapter might even have been stated in some such way as this:—Joseph, the son of Zorobabel, the son of David, the son of Judah, the son of Abraham. A striking example of an omission of this kind, even without any such apparent object as we trace in the present instance, occurs in Ezra vii. 1-5, compared with 1 Chron. vi. 3-15. This latter passage contains the lineal descent of the high-priests from Aaron to the Captivity; while Ezra, in the place cited, in tracing back his own genealogy through the very same line of descent, omits at least six generations. A similar omission is implied in the genealogy of David, as given in Ruth iv. 20-22; 1 Chron. ii. 10-12; Matt. i. 5, 6. Salmon was contemporary with the capture of Jericho by Joshua, and married Rahab. But from that time until David, an interval of at least 450 years (Acts xiii. 20), there intervened, according to the list, only four generations, averaging, of course, more than 100 years to each. But the highest, in point of fact, is three generations to a century; and if reckoned by the eldest sons, they are usually shorter; or three generations for every seventy-five or eighty years.

18. '*Before they came together.*'—There was commonly an interval of ten or twelve months between the time when the agreement to marry was made, and the celebration of the marriage. From the time of the agreement, until its consummation by marriage, although there was no intercourse between the bride and the bridegroom, not even so much as an interchange of conversation, they were, nevertheless, considered and spoken of as man and wife. If, at the close of this probationary period, the bridegroom should be unwilling to complete his engagements by the marriage of the bride, he was obliged to divorce her, the same as if she had been his actual wife. If the bride was convicted of having had an illicit intercourse with any person between the period of the promise and its consummation, she was condemned to be stoned the same as if she had been fully married. If, therefore, Joseph's first suspicion had been correct, the course which he contemplated—of putting her away without intimating his knowledge of her condition—was the only way in which her life could have been saved.

19. '*To put her away privily.*'—It was not necessary that a divorce should be a public transaction. The man had it in his option to give the woman the bill of divorce in private, delivering it into her hand or her bosom. Two witnesses only were requisite; and they witnessed the act of divorce only, as it was not—nor is it now in the East—needful that any cause should be assigned. This seems to have been the course which Joseph meditated.

CHAPTER II.

1 *The wise men out of the east are directed to Christ by a star.* 11 *They worship him, and offer their presents.* 14 *Joseph fleeth into Egypt, with Jesus and his mother.* 16 *Herod slayeth the children:* 20 *himself dieth.* 23 *Christ is brought back again into Galilee to Nazareth.*

†Now when [1]Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

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

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

4 And when he had gathered all the Chief Priests and Scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 [2]And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall [3]rule my people Israel.

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

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

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

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

[1] Luke 2. 4, 7. [2] Mic. 5. 2. John 7. 42. [3] Or, *feed.*

† The Fourth Year before the common account called Anno Domini.

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11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they [4]presented unto him gifts; gold, and frankincense, and myrrh.

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

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

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

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, [5]Out of Egypt have I called my son.

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

17 Then was fulfilled that which was spoken by [6]Jeremy the prophet, saying,

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

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

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

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

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

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

[4] Or, *offered*. [5] Hos. 11. 1. [6] Jer. 31. 15.

Verse 1. '*Bethlehem*.'—Ephratah appears to have been the more ancient name of the place (see the note on Gen. xxxv. 16), and is here added to the later and more common name, Bethlehem, to distinguish it from another Bethlehem. This is the place where Christ was born—an event to which the prophet not obscurely refers: and it being thus a spot of the greatest interest to Christian travellers, there are few who have visited Jerusalem without making an excursion to Bethlehem. Hence the accounts which we possess are numerous and ample; but they are chiefly occupied with details concerning the place of the nativity, and other spots connected or supposed to be connected with the circumstances which the sacred narrative records.

Bethlehem is about six miles to the south of Jerusalem, and the distance is thickly strewed with spots and objects of alleged sanctity, which are enumerated by most travellers, as pointed out to them by their guides. These are nearly the same now as upwards of two centuries since, when they were mentioned by Sandys. After clearing the immediate vicinity of Jerusalem, that instructive old traveller thus proceeds:—'We passed through a country hilly and stony, yet not utterly forsaken of the vine, though only planted by Christians; in many places producing corn; here shadowed with the fig-tree, and there with the olive. Sundry small turrets are dispersed about, which serve for solace as well as for safeguard. Some two miles from the city, on the left hand, and by the highway side, there groweth a turpentine-tree, yet flourishing, which is said to have afforded a shelter to the Virgin Mary, as she passed between Bethlehem and Jerusalem. This tradition, however absurd, is generally believed by those Christians; and it is a place of high repute in their devotions. Towards the west, about two miles off, on a little hill, stands an ancient tower, which is said to have been the habitation of Simeon. A mile beyond the foresaid tree, in the midst of the way, is a cistern, vast within and square at the mouth, which is called the Cistern of the Star, for that (as they say) the wise men of the East there first again did see that conducting star, which went before them unto the place of our Saviour's nativity. A little on the right hand, there are the small remains of an ancient monastery, built, they affirm, in that place where the angel took up Abacuck by the hair of the head, and conveyed him to Babylon. Half a mile further, on the left side of the way, there is another religious house, but in good repair, in form of a fortress, and environed with high walls, to withstand the insolencies of the infidels; possessed by the Greek Coloieros (caloyers), and dedicated to Elias. Hard by there is a flat rock, whereon they told us that the prophet accustomed to sleep, and that it bears as yet the impression of his body. Indeed, there are certain hollows in the same, but not by my eyes apprehended to retain any manly proportion. As far beyond are the decays of a church, which stood (as they say) in the place where the patriarch Jacob inhabited. About a mile further west of the way, and a little off, stands the Sepulchre of Rachel.' But of this, see the note on Gen. xxxv. Then, after this, the road soon conducts the traveller to a ridge of hills, from whence 'The Dead Sea doth appear as if near at hand; but not so found by the traveller, for that those high declining mountains are not to be directly descended. Within half a mile of Bethlehem, separated from the same by a valley, and a little on the left hand of the way, are the cisterns of David, whereof he so much desired to drink—a large deep vault, now out of use, having only two small tunnels at the top, by which they

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BETHLEHEM.

draw out water.' All these objects are noticed by later travellers, with the exception of the terebinth-tree and the Cistern of the Star: the former having since perished.

Sandys omitted to notice that the same hills which offer a view of the Dead Sea, also first bring Bethlehem under the traveller's observation. The view of Bethlehem obtained from hence is very interesting. The town appears covering the ridge of a hill, on the southern side of a deep and extensive valley, and reaching from east to west; the most conspicuous object being the monastery erected over the Cave of the Nativity, in the suburbs and upon the eastern side. The battlements and walls of this building seem like those of a vast fortress. The ground in front of the town is divided into several small enclosures, and planted with olives and fig-trees. The soil is diversified with hill and dale, and other requisites of picturesque situation; but it has now few visible claims to the character of fertility, implied in the appellation of *Ephratah*, by which it was anciently distinguished. Volney, indeed, says, 'The soil is the best in all these districts; fruits, vines, olives, and sesamum succeed here extremely well;' but he tempers his eulogium with the observation, 'But, as is the case everywhere else, cultivation is wanting. Bethlehem is now a large straggling village, with one broad and principal street. The houses have not domed roofs, like those of Jerusalem and Ramleh. They are built for the most part of clay and bricks, and every house is provided with an apiary, the bee-hives of which are constructed of a series of earthen pots, ranged on the house-tops. The inhabitants are said to be about 3000. They are principally if not now wholly Christians. They were always a great majority, and Ibrahim Pasha, while the country was under the dominion of his father, caused the Moslems to withdraw to put a stop to the contentions that were continually breaking out between them and the Christians. The place has an air of cleanliness and comfort not often seen in Eastern villages. The inhabitants derive a very considerable part of their support from the manufacture of rosaries, crosses, etc., which are eagerly purchased by pilgrims. Buckingham describes the men as robust and well made, and the women as among the fairest and handsomest he had seen in Palestine. The men bear an indifferent character. What Pococke long ago observed is true now, that the Christians at the holy places, Jerusalem, Bethlehem, and Nazareth, were worse than any other Christians. At Bethlehem the women bore a good character; but at the other places, and especially at Jerusalem, they were worse than the men.' He adds, wisely, 'I will not venture to say whether too great a familiarity with those places in which the sacred mysteries of our redemption were acted may not be a cause to take off from the reverence and awe which they should have for them, and lessen the influence they ought to have on their conduct.' See the respective 'Travels' of Sandys, Volney, Clarke, Buckingham, Richardson, Elliot, Wilde, Robinson, Schubert, Olin, etc.

— '*Herod the king.*'—This Herod was the son of Antipater, a principal person among the Idumæans, and who was the son of another Antipater, who had been appointed governor of Idumæa by Alexander Jannæus, king of the Jews. Idumæa was at this time considered part of the Jewish dominion, and its people had become proselytes to the Hebrew religion. The father of Herod connected himself with the leading men among the Jews, and took a prominent and active part in public affairs, being, as it were, the very life of the party of Hyrcanus II., king and high-priest of the nation, against that of Aristobulus, who disputed with him the sovereign power. It was the policy of Antipater, as of all his family, to aggrandize themselves through the favour of the Romans; and in this object, for which they spared no exertions, they very completely succeeded. Antipater was favourably considered by Pompey; but the governing power of the family was established by Julius Cæsar, by whom Antipater was made procurator of Judæa, in recompense for important services which he had rendered during the war in Egypt. He also obtained permission to rebuild the walls of Jerusalem, which had been destroyed by Pompey. This was in the year 44 B.C.; and the power thus conferred, Antipater retained till his death, in 40 B.C. His son Herod was only twenty-five years of age when his father intrusted to him the government of Galilee; and, after the death of Cæsar, he was made governor of Syria by Cassius and Marcus. Soon after the death of Antipater, Mark Antony came into Syria, and confirmed his sons Herod and Phasael in the power of their father. But, for a time, they were obliged to give way before the superior force of Antigonus, the son of Aristobulus, mentioned above. by which they were reduced to such extremities, that Phasael slew himself,

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and Herod fled to Rome. He there renewed his friendship with Antony, to whom he promised a large sum of money; and by him he was so warmly recommended to Octavius, as the son of that Antipater who had rendered such signal services to Cæsar in Egypt, that, through their



JULIUS CÆSAR.

joint influence with the senate, he was appointed king of Judæa. Accordingly, in the year 37 B.C., Herod was conducted to the Capitol by Antony and Octavius, and there consecrated king, with the usual idolatrous rites and sacrifices; but three years elapsed before he was able, by the final overthrow of Antigonus, to obtain possession of the kingdom which had thus been bestowed upon him.

As the object of this Note is only to indicate briefly the origin of the power of that family which supplied the kings and tetrarchs mentioned in the New Testament; and to enable us to state the more distinctly who they were, and what place they occupied, without stating other particulars than such as are necessary for this purpose, or for the illustration of the passages of Scripture which allude to them, we pass over the events of Herod's magnificent but very tyrannous and cruel reign. We need only mention that this was the Herod, surnamed 'the Great,' who rebuilt the Temple, on that more extensive scale, and in that style of magnificence, in which it appeared in the time of our Saviour. By this act he hoped to gain the affections of the Jews; but whatever gratitude they may have felt on this account, was soon lost in the hatred which his tyranny and barbarities produced, and in the disgust which his utter disregard of their peculiar notions and usages inspired. Perhaps no king was ever more thoroughly hated than Herod: but he also made himself feared.

— '*Born at Bethlehem in the days of Herod the king.*' —The precise year of our Lord's birth is uncertain. According to the present text, he was born in the lifetime of Herod the Great, and not long after his birth Herod died in the year of Rome, A.U. 750, just before the Passover (Josephus, *Antiq.*, xvii. 8. 1; *ib.*, xvii. 9. 3). This has been verified by calculating the eclipse of the moon, which Josephus states happened just before his death (*Antiq.*, xvii. 6. 4). If, then, we make an allowance of time for the purification, the visit of the Magi, the flight into Egypt, and the remaining there till Herod was dead, for all which not less than six months could well be required, it follows that the birth of Christ cannot in any case be fixed later than the autumn of A.U. 749. Another note of time occurs in Luke iii. 1, 2, where John the Baptist is said to have entered upon his ministry in the fifteenth year of Tiberius; and again in Luke iii. 23, where Jesus is said to have been about thirty years of age at his baptism. Now, if both John and Jesus, as is quite probable, entered upon their ministry at the age of thirty, in accordance with the Levitical custom (Num. iv. 3, 35, 39, 43, 47), by reckoning back thirty years we may ascertain the year of John's birth, and consequently that of Jesus. Augustus died Aug. 29th, A.U. 781; and going back thirty years, we find that John must have been born not earlier than August, A.U. 751, and our Lord, of course, not earlier than A.U. 752—a result disagreeing with that obtained from the present text by three years. But if, on the other hand, we reckon from the time when Tiberius was admitted as co-regent of the empire, which is shewn to have been certainly as early as A.U. 765, and probably in A.U. 764, then the fifteenth year of Tiberius began in A.U. 778, and it follows that John may have been born in A.U. 748, and our Lord in A.U. 749. In this way the results obtained from Matthew and Mark are more nearly coincident.

A third note of time is derived from John ii. 20, 'Forty and six years was this temple in building.' Josephus says, in one place, that Herod began to build the temple in the eighteenth year of his reign; while in another he specifies the year (*Antiq.*, xv. 11. 1; *Bell. Jud.*, i. 21. 1). He also assigns the length of Herod's reign at thirty-seven or thirty-four years, according as he reckons from his appointment by the Romans, or from the death of Antigonus (*Antiq.*, xvii. 8. 1; *Bell. Jud.*, i. 38. 8). Herod was first declared king of Judæa in A.U. 714. Hence the eighteenth year of his reign, when he began to build the temple, would coincide with A.U. 732; and our Lord's first passover, in the forty-seventh year following, would fall in A.U. 779. If, now, our Lord was at that time thirty and a half years of age, as is probable, this would carry back the year of his birth to the autumn of A.U. 748. Some modern writers, taking into account the abode in Egypt, and also the 'two years old and upward' of Matt. ii. 16, have supposed that Jesus must have been from two to three years old at the time of Herod's death, and hence assume that he was born in A.U. 747. The same year is also fixed upon as the date of Christ's birth, by those who regard the star in the East as having been the conjunction of the planets Jupiter and Saturn, which occurred in that year. From all these data, it would appear that while our Lord's birth cannot have taken place later than A.U. 749, it may, nevertheless, have occurred one or two years earlier. The present Christian era, which was fixed by Dionysius Exiguus in the sixth century, assumes the year of Christ's birth to have been coincident with A.U. 754, which appears from the above statement to be in any case four years too late; that is, from four to five years *at least* after the actual birth of Christ.

With respect to the time of the year in which Christ was born, the certainty is still less. John the Baptist seems to have entered upon his ministry in the spring, perhaps when the multitudes were collected in Jerusalem at the Passover. The crowds that followed him imply that it was not winter. The baptism of Jesus in the Jordan, probably six months later, would then have occurred in autumn. It could not well have been in winter, nor does a winter seem to have intervened. If, now, we may assume, as is most probable, that John entered upon his office when he had completed his thirtieth year, then his birth was also in the spring, and that of our Lord, six months later, was in the autumn. Lardner (*Works*, i. 370, 372, ed. 1835) says, 'The latter part of summer, or the autumn season, seems to be the most likely time of the year for the birth of Jesus; there is no particular reason to determine us to the 25th of December. The very depth of winter is not a very proper season for a survey and assessment, when people are to enter themselves according to their tribes and families: the autumn, when harvest and vintage are over, is a time of general leisure. When Jesus was born at Bethlehem, "there were in the same country shepherds abiding in the field, keeping watch over their flocks by night" (Luke ii. 8). In some very mild climates sheep may be abroad in the night time in December; but it is not likely they should be so in those countries where they must be attended by shepherds. This circumstance is not very favourable to the supposition that Jesus was born on the 25th of December; and we are at liberty to place it in autumn—a more likely season. It is not improbable that Jesus might be born some time between the middle of August and the middle of November.' See generally Lardner's *Credibility*, b. ii., ch. 3, and Gieseler, *Ecclesiastical History* (Davidson's translation), i. 52-55; and the *résumé* of the question in Robinson's *Harmony*, of which chiefly we have availed ourselves in this note.

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— '*Wise men from the east.*'—The word rendered wise men' is literally magi or magians (μάγοι), a title which originally belonged to the priests, who were also the learned men, of Persia, from which it came to have a more extensive application to all persons who cultivated science and learning, divine or human. The magians gave much attention to the study of astronomy, which at this time, and at all times in the East, was much mixed up with astrology. As they were constantly studying the face of the heavens, and carefully noting every remarkable appearance, the luminous body which appeared on this occasion could not escape their notice. This they were instructed to consider as denoting the birth of 'the king of the Jews.' But it may be difficult to determine whether they obtained this information by the special favour of God, or spontaneously connected its appearance with the report, which was then prevalent in the world, that a mighty sovereign might be speedily expected to arise in Judæa. This connection was sufficiently obvious; for it was a general belief among the ancients that stars or other luminous bodies appeared at the birth and death of distinguished persons. Indeed, it seems that the Jews themselves have always expected that a star would appear at the time of the Messiah's coming. As the present magi are said to have come from the east, they probably came either from Mesopotamia or Persia, which were indeed the original and proper seats of the sect. Some however think, from the nature of the commodities which they offered (*v.* 11), that they must have come from Arabia. This is, however, by no means a necessary inference: Arabia, also, was rather to the *south* than the *east* of Judæa.

4. '*The scribes of the people.*'—Among the Jews, the word 'scribe' denoted in general any learned man, as distinguished from one who was unlearned. In the more particular sense, the word denotes those who, being learned and regularly educated, addicted themselves to handling the pen and to writing. Such were the public notaries in the Sanhedrim, registrars in the synagogues, amanuenses, who employed themselves in transcribing the law, phylacteries, short sentences to be fixed in the door-posts, bills of contract or divorce, etc. But above all others, the 'fathers of the traditions' were called scribes, and were, indeed, the elders of the Sanhedrim. Those, therefore, whom Matthew calls 'the scribes of the people,' were those elders of the Sanhedrim who were not sprung from the sacerdotal or Levitical stock, but of other tribes. The elders of the Sanhedrim, who were sprung from the Levitical race, were 'scribes of the priests;' the rest were 'scribes of the people.' See more on this subject in Lightfoot's *Hor. Heb. in loc.*

9. '*The star...went before them...and stood over where the young child was.*'—This renders it evident that the appearance was not that of a real *star*, which could not possibly indicate a particular house. It was doubtless a luminous meteor of some kind or other, the motions of which were supernaturally directed, and which is called a star either from its resemblance to a star, or from its brightness.

16. '*Slew all the children...from two years old and under.*'—This massacre of the innocents has been called in question by many writers, particularly on the continent. It is objected that neither Josephus nor any other historian makes mention of it. But to this it may be replied, that the death of a few children in a small Jewish country town, must have seemed of too little importance for special record to the ancient historians, who mostly regarded events in a political point of view; and this silence is the more intelligible, when we reflect that the true meaning of the whole transaction was, according to *v.* 7, as far as possible kept secret. It has further been urged that this act would have been a cruelty not to be believed even of a Herod. But the fact is, that the slaughter of a few children, when compared with the frightful atrocities of which Herod was guilty, sinks into insignificance. The number of the children slain on this occasion, together with the deed itself, which has been considered by some as a fearful butchery, have, no doubt, been greatly exaggerated. According to the nature of things, there could not have been many children under two years of age in so small a place as Bethlehem, and these could have been easily removed without much noise. It has also been remarked, that the motive for the act does not appear to be strong enough to justify our belief in it; and it has been said that if Herod had wished to obtain a clue to the birth-place of Jesus, he might easily have secured it by ordering an escort secretly to watch the Magi. But we must remember that, in ancient times, there were no civil regulations and political ordinances such as those of modern days; that the birth of 'the king of the Jews' had necessarily to be kept secret to suit the design of the king, who also believed that he might rely on the return of the Magi to Jerusalem with the information he required. See Olshausen on this text.

18. '*In Rama there was a voice heard,*' etc.—The town of Rama, in the tribe of Benjamin, was scarcely half a day's journey from Bethlehem, whence it may be mentioned in place of the city of Bethlehem itself, since only the land of Palestine generally would be denoted by the specialized locality. Besides, Rachel was buried near this place (Gen. xxxv. 19, and see the note there), and hence it appeared as though the ancestress of Isaac had been disturbed in her sepulchral repose by the horrors of Herod's deed.

22. '*Archelaus did reign.*'—Herod had an elder son, Antipater, whom he ordered to be put to death five days before he died himself. He then made a new will, appointing Archelaus his successor in the kingdom; Herod Antipas, tetrarch of Perea and Galilee; and Philip, tetrarch of Batanea, Gaulanitis, Trachonitis, and Paneas. When the will of Herod was read, Archelaus was hailed as king; but he abstained from assuming the regal title and power until Herod's will should have been approved by the Roman emperor. This approval he went to Rome to obtain, and ultimately got it confirmed, with the exception that he was to bear the title of ethnarch only, and not to assume that of king till he should prove himself worthy of it. His government was tyrannical and unpopular; and in the tenth year of his reign the Jews and Samaritans made such a representation of his conduct to Augustus, that he was deposed and banished to Vienne in Gaul. The emperor then united Judæa and Samaria to the province of Syria, of which Publius Sulpicius Quirinius was appointed prefect, or general governor; while Judæa itself received a procurator, in the person of a Roman knight named Coponius. Under this form of government, as a Roman province, Judæa remained till ten years after the death of Christ, when the kingdom of Herod the Great was reconstructed by the emperor Claudius, and bestowed upon Herod Agrippa, who will come under our notice in the Acts of the Apostles.

— '*He was afraid to go thither.*'—The tyrannical and barbarous character of Archelaus was probably well known. He was the most cruel of Herod's surviving sons; and on one occasion caused 3000 citizens to be massacred in the temple. It might well be supposed by Joseph, that a man of his savage character would not fail to pursue the design of his father, should he happen to learn that Jesus was still alive within his dominions. He therefore withdrew into the territories of Herod Antipas, who was not only of a milder disposition, but on such hostile terms with Archelaus that there was the least possible danger that he would, if demanded, give up the infant Jesus into his power.

23. '*Nazareth.*'—As the town of Nazareth thus became the permanent residence of Christ, it has in all ages divided with Jerusalem and Bethlehem the principal interest which Christians have taken in the sites which are known to have been honoured by his presence.

Nazareth seems to have been a small and obscure place, the name of which does not occur in the Old Testament, nor are we aware that it is mentioned in the Jewish writings, otherwise than as the birth-place of Jesus. It has never since been mentioned as a place of any note. It is situated about six miles to the west-north-west of

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NAZARETH.

Mount Tabor, and twenty-five west from the point where the Jordan issues from the Sea of Galilee. It is within the territory which once belonged to the tribe of Zebulon. The road to Nazareth is properly a *descent* into a hollow among mountains, at the base and on the slope of one of which the town now stands. Dr. Richardson well describes the situation. 'The vale resembles a circular basin, encompassed by mountains; it seems as if fifteen mountains met to form an enclosure for this delightful spot; they rise round it like the edge of a shell, to guard it from intrusion. It is a rich and beautiful field in the midst of barren mountains; it abounds in fig-trees, small gardens, and hedges of the prickly-pear, and the dense rich grass affords an abundant pasture. The village stands on an elevated situation on the west side of the valley.' Lord Nugent calls it 'the lovely vale of Nazareth;' and adds, 'The town stands on the left, at the westernmost end of the vale, commanding a delightful view over it, and is itself exceedingly picturesque, backed by high cliffs, approached from under the shade of spreading oaks, and its houses, and the square massive walls of its church and monastery, and the minarets of its two mosques, overtopped here and there and interspersed with tall spiral cypresses.' Such was the aspect of the spot where our Saviour was brought up, and spent nearly the whole of his life; and we are also to recollect that, before he was born, Nazareth had been the abode of his mother, and probably of Joseph. This we learn from Luke i. 26. This explains why they selected this place for their residence on returning from Egypt; when prevented from what appears to have been their first intention, of settling in Judæa, and probably at Bethlehem—whence they knew that the Messiah was to proceed, which they might have conceived to extend to his being brought up as well as born there.

The houses of the present town are built of stone, which is a material always at hand; they are flat-roofed, and generally two stories high. The streets are steep from the inclination of the hill on which they stand, narrow from custom, and dirty from the looseness of the soil. Of the public buildings, the Mohammedan mosque is at present the most conspicuous. It is a neat edifice, surrounded by a wall of good masonry, and furnished with a plain white minaret, surrounded, in the usual style, by a gallery, and surmounted by a crescent; the whole arising from the centre of the town, as if to announce the triumph of its dominion to those approaching from afar. The other public buildings are the Greek church, on the south-east edge of the town, at the foot of the hill; the Maronite church, opposite the Latin convent; and the convent itself, which is one of the largest and most commodious in the Levant. It was thoroughly repaired and considerably enlarged in 1733; and represents a more ancient edifice, which is ascribed to the empress Helena, and some remains of which may still be seen, in the form of subverted columns, with fragments of capitals and bases of pillars, lying near the existing structure. The church of the Annunciation, within this convent, is said, by Burckhardt, to be the finest in Syria, after that of the Holy Sepulchre at Jerusalem.

The population of Nazareth has been variously estimated. It is probably, at the present time, about 3000, of whom the Moslem inhabitants do not probably exceed one-third; the rest are Christians of different denominations. 'They are all,' says Buckingham, 'Arabs of the country, and notwithstanding the small circle in which their opposing faiths meet, it is said, to their honour, that they live together in mutual forbearance and tranquillity.' Richardson also describes the Christians of Nazareth as a civil and industrious body of men; and adds, that the place is far better provided than Tiberias with every convenience and necessary of life.

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CHAPTER III.

1 *John preacheth; his office, life, and baptism.* 7 *He reprehendeth the Pharisees,* 13 *and baptizeth Christ in Jordan.*

IN those days came [1]John the Baptist, preaching in the wilderness of Judea,

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

3 For this is he that was spoken of by the prophet Esaias, saying, [2]The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

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

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

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

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, [3]O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits [4]meet for repentance:

9 And think not to say within yourselves, [5]We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: [6]therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 [7]I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

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

13 ¶ [8]Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

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

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

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

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

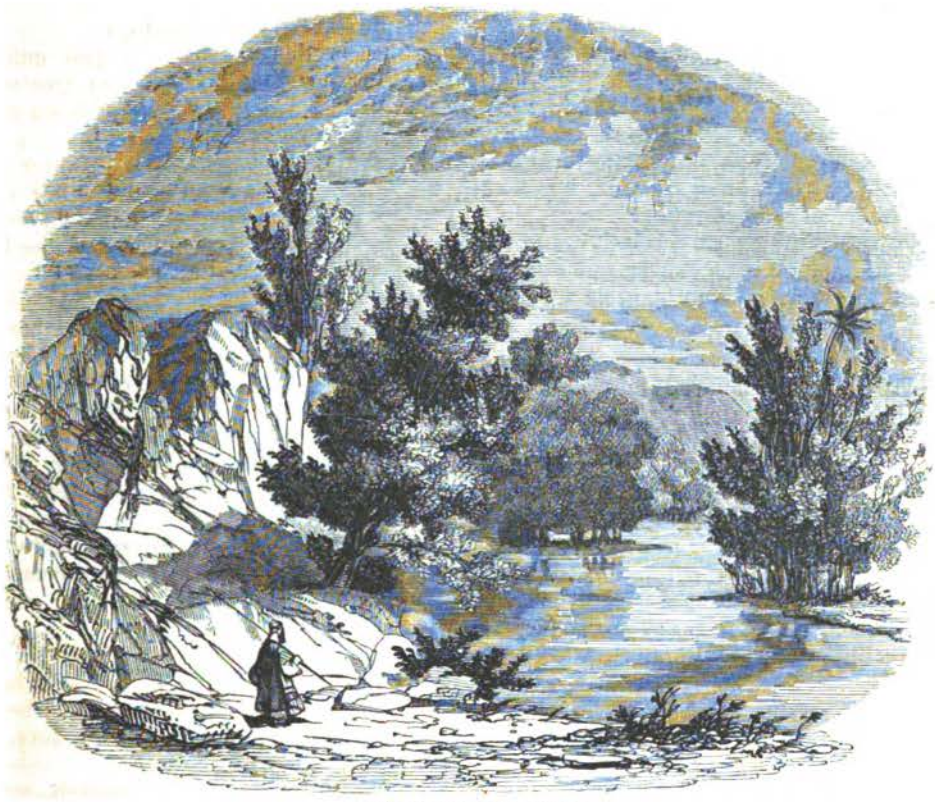
[1] Mark 1. 4. Luke 3. 2. [2] Isa. 40. 3. Mark 1. 3. [3] Chap. 12. 34. [4] Or, *answerable to amendment of life.*
[5] John 8. 39. [6] Chap. 7. 19. [7] Mark 1. 8. Luke 3. 16. John 1. 26. [8] Mark 1. 9. Luke 3. 21.

Verse 11. '*Whose shoes I am not worthy to bear.*'—Many of the customs alluded to in Scripture have disappeared from Western Asia, but are still preserved in the regions farther East. This is obviously because the remoter east has been less exposed to the sorts of influences and operations by which changes in some classes of habits and manners are produced. Hence the value of many of the illustrations from India, China, Persia, and other remote regions which have been adduced in this work. Thus the custom alluded to in the present text is less frequently illustrated in Syria than in India, where (as Mr. Roberts tells us) a respectable man *never* goes out without his servant or attendant; thus, he has always some one to talk with, and to do anything he may require. When the ground is smooth, or where there is soft grass to walk on, the sandals are taken off, and the servant carries them in his hand. The devoted—the humble John, did not consider himself worthy to bear the sandals of his divine Master.

12. '*He will throughly purge his floor.*'—The careful sweeping of the threshing-floor was a very important circumstance in such threshing-grounds as have been described in preceding notes. Accordingly, the Egyptian artists, so many of whose works have lately been brought to light, do not fail to indicate that the circular area near the granary which (with them) served for the threshing-floor, was well swept before the ears were laid thereon.

17. '*This is my beloved Son, in whom I am well pleased.*'—It may be well here to note the difference of the words, as quoted here and in the parallel passages. A like difference is seen in the four copies of the title on the cross. Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 38; John xix. 19. And still more in the solemn words of our Lord at the institution of the cup: Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25. Similar varieties of expression in the different reports of the same language are found in the following passages, as well as very many others: Matt. iii. 11; Mark i. 7; Luke iii. 16; John i. 27;—Matt. ix. 11; Mark v. 16; Luke v. 30;—Matt. xv. 27; Mark vii. 28;—Matt. xvi. 6–9; Mark viii. 17–19;—Matt. xx. 33; Mark x. 51; Luke xviii. 41;—Matt. xxi. 9; Mark xi. 9; Luke xix. 38;—Matt. xxvi. 39; Mark xiv. 36; Luke xxii. 42;—Matt. xxviii. 5, 6; Mark xvi. 6; Luke xxiv. 5, 6. All these examples go only to shew, that where the Evangelists profess to record the expressions used by our Lord and others, they usually give them according to the sense, and not according to the letter.

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CHAPTER IV.

1 *Christ fasteth, and is tempted.* 11 *The angels minister unto him.* 13 *He dwelleth in Capernaum,* 17 *beginneth to preach,* 18 *calleth Peter, and Andrew,* 21 *James, and John,* 23 *and healeth all the diseased.*

THEN was [1]Jesus led up of the spirit into the wilderness to be tempted of the devil.

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

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

4 But he answered and said, It is written, [2]Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

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

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, [3]He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, [4]Thou shalt not tempt the Lord thy God.

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

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

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, [5]Thou shalt worship the Lord thy God, and him only shalt thou serve.

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

12 ¶ [6]Now when Jesus had heard that John was [7]cast into prison, he departed into Galilee;

[1] Mark 1. 12. Luke 4. 1. [2] Deut. 8. 3. [3] Psal. 91. 11. [4] Deut. 6. 16. [5] Deut. 6. 13, and 10. 20.
[6] Mark 1. 14. Luke 4. 14. John 4. 43. [7] Or, *delivered up.*

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13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

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

15 [8]The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles:

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

17 ¶ [9]From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 ¶ [10]And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

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

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

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

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

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

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

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

[8] Isa. 9. 14. [9] Mark 1. 14. [10] Mark 1. 16.

Verse 1.—'*Into the wilderness.*'—Here Bishop Middleton (*Doctrine of the Greek Article*, p. 131) quotes with approbation some observations by the learned Michaelis (*Anmerkungen zu seiner Uebersetzung*, etc. 4to, 1790):—'Not into *a* desert, but into *the* desert, which must suggest to the mind of the reader the great desert of Arabia, in which the Israelites wandered so many years, and in which Mount Sinai is situate: and this notice, if not elsewhere contradicted by the historian, will appear the more probable when, in reading of a miraculous fast of forty days, we recollect a similar fast of Moses and Elias on Mount Sinai, or on the way to that mountain (Exod. xxxiv. 28; 1 Kings xix. 8). The instant we imagine ourselves in this desert, the whole history, including both the artifices of Satan, and the answer of our Lord, receives extraordinary light. The people of Palestine shew the wilderness in which Jesus is supposed to have been tempted; and from the forty days it has acquired the name of *Quarantania*: it is an exceedingly rugged and wild ridge of mountains, to the north of the road which leads from Jerusalem by the Mount of Olives to Jericho. Its aspect is most hideous; but it can hardly be the desert of the Temptation; and the assertion of those who for 1600 years past have been paid by travellers for shewing the holy places of Palestine, is utterly destitute of weight. Not to insist that no writer of common sense would call this *the Desert* without a more particular description, its situation is at variance with the whole history. No man could there be in any danger of perishing with hunger; for in whatever part of that desert he might happen to be, he need only travel a few hours to reach a place where provisions might be had—Ephraim, Bethel, Jericho, and elsewhere; if any one there were so unreasonable as to say to a famished worker of miracles, "Command that these stones may be made bread;" the proper answer would be, "Should God, then, work a miracle merely in aid of our sloth? Let us go and buy bread." The angels, also, in this supposition, were superfluously employed in bringing food to Jesus. Again, our Saviour could not here have been altogether in solitude, nor, as Mark (i. 13) says, among wild beasts or serpents, but among men, possibly among robbers, who then infested this desert, and made it dangerous to travel from Jerusalem to Jericho.'

13. '*Capernaum.*'—See the note on Luke x. 15.

18. '*The sea of Galilee.*'—This inland sea or lake is also called, in the New Testament, the Lake of Tiberias, and the Lake of Gennesareth. It occurs in the line of the Jordan, as do all the other lakes of the Holy Land; and the river, by its passage through it, creates a current which is felt even to the shore; while the course of the stream itself through the lake is rendered clearly distinguishable by the smoothness of the water. The present extent of the lake has not been accurately determined. It seems to have been generally overstated. Dr. Robinson considers that its length in a straight line does not exceed eleven or twelve geographical miles, and that its breadth is from five to six miles. It lies in a deep basin, between the hills which enclose it on all sides, excepting only the narrow passages at either end, which afford an entrance and outlets to the Jordan; of these outlets there are three, which soon reunite in a single stream. These enclosing hills come close to the shore on the eastern side, which has a most cheerless and desolate appearance; but, on the western side, a strip of land extends between the enclosing mountains and the lake.

This strip of land, or plain, which is, for the most part, about twenty minutes' walk in breadth, is very fertile where cultivated, as are also the declivities of the western hills. Burckhardt says the plain abounds in a tree called the *doum*, or *theder*, which bears a small yellow fruit like the *zaarour*; and mentions his repose during the heat of the day under a very large fig-tree. The pastures of the plain are proverbial for their richness in the neighbouring countries. High reeds grow along the shore: but he saw none of the aromatic reeds and rushes mentioned by Strabo. Madox, speaking of the borders of the lake, on this side, to the *south* of Tiberias, says: 'All the way along the margin of the lake, fine oleanders, in full blossom, were growing, most of them in the water. The corn on the plain was ripe, and being cut (May 15th.)' This

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LAKE AND TOWN OF TIBERIAS.

latter fact is important for fixing the time of harvest in this region. Burckhardt's statement concerning the present objects of culture is also useful: 'The far greater part of the inhabitants of Tabaria (Tiberias) cultivate the soil; they sow the narrow plain to the west of the town, and the declivity of the western mountain, which they irrigate artificially by means of several springs. The heat of the climate would enable them to grow almost any tropical plant; but the only produce of their fields is wheat, barley, dhourra, tobacco, melons, grapes, and a few vegetables. The melons are of the finest quality, and are in great demand at Akka and Damascus, where that fruit is nearly a month later in ripening.'

But to return to the lake itself. The excellent qualities of its waters were noticed by Josephus, and confirmed by recent travellers. Clarke says: 'The water was as clear as the purest crystal, sweet, cool, and most refreshing to the taste. Swimming to a considerable distance from the shore, we found it so limpid that we could discover the bottom, covered with shining pebbles. Among these stones was a beautiful but very diminutive kind of shell, being a non-descript species of *Buccinum*, which we have called *Buccinum Galilæum*. We amused ourselves with diving for specimens; and the very circumstance of discerning such small objects below the surface may prove the high transparency of the water.'

In connection with the fact, that several of the apostles were fishermen of this lake, and that some of our Lord's miracles were wrought in connection with its fisheries, it is interesting to know that the lake still abounds in a great variety of excellent fish. Yet the neglect and ruin which has befallen the country is seen here also; inasmuch as the inhabitants of the shores make no attempt to avail themselves of the excellent provision close to their doors, but leave the fish unmolested, unless by the vast flocks of storks and diving birds which frequent the borders of the lake. When Buckingham visited Tabaria, the principal place on its shores, he was desirous of supping on the fish of the lake; but the person employed to procure them returned, after a search of two hours, without being able to obtain any. On which the traveller observes: 'This fine piece of water abounds with a great variety of excellent fish; but from the poverty, and, we must add, the ignorance and indolence of the people who live on its borders, there is not a boat or raft, either large or small, throughout its whole extent. Some three years since, a boat did exist here, but being broken up from decay has never been replaced; so that the few fish which are now and then taken are caught by lines from the shore, nets never being used.'

Lord Nugent, writing nearly thirty years later (1848), makes a similar statement. He saw on all the lake only one boat, or rather punt—'an ill-constructed and crazy one, without sail or even step for a mast, and with but two unwieldy paddles. It was tied to the end of a small rough jetty of stones and timber, and appeared to be common property, at the disposal of any one who might choose to avail himself of it.' This was at Tiberias.

The peculiar character of the basin, enclosed by surrounding hills, prevents long-continued storms from being known on the lake of Galilee, which is generally in a very calm state. The same local features, however, as Buckingham states, render it occasionally liable to whirlpools, squalls, and sudden gusts from the hollow of the mountain, which are, however, very seldom of long duration. To which we may add, from Dr. Clarke, that a boisterous sea is instantly raised, when the strong current made by the Jordan is opposed by contrary winds, which sometimes blow here with the force of a hurricane from the south-east.

The very great interest of the sea of Galilee to the reader of the Gospel seemed to require the somewhat detailed account we have given, and which we shall now conclude with the interesting general view which is furnished by Dr. Clarke:—'The lake now continued in view upon our left. The wind rendered its surface rough, and called to mind the situation of our Saviour's disciples, when, in one of the small vessels which traverse these waters, they were tossed in a storm, and saw Jesus, in the fourth watch of the night, walking to them upon the waves. (Matt. xiv. 24, etc.) Often as this subject has been painted, which combines a number of circumstances favourable to

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a sublime representation, no artist has been aware of the uncommon grandeur of the scenery memorable for the transaction. The lake of Gennesareth is surrounded by objects well calculated to heighten the solemn impression made by such a picture; and, independently of the local feelings likely to be excited in its contemplation, it affords one of the most striking prospects in the Holy Land. It is by comparison alone that any due conception can be communicated to the minds of those who have not seen it: speaking of it comparatively, it may be described as longer and finer than any of our Cumberland and Westmoreland lakes, although it be perhaps inferior to Loch Lomond in Scotland. It does not possess the vastness of the Lake of Geneva, although it much resembles it in certain points of view. In picturesque beauty, it comes nearest to the Lake of Locarno, in Italy, although it be destitute of anything similar to the islands by which that majestic piece of water is adorned. It is inferior in magnitude, and perhaps in the height of its surrounding mountains, to the lake Asphaltites; but its broad and extended surface, covering the bottom of a profound valley, surrounded by lofty and precipitous eminences, when added to the impressions under which every Christian pilgrim approaches it, gives to it a character of unparalleled dignity.'

Some other travellers describe the lake in somewhat less glowing language. Buckingham, speaking of a view of it from near its northern extremity, describes it as indeed grand; but adds that, 'The barren aspect of the mountains on each side, and the total absence of wood, give, however, a cast of dulness to the picture; and this is increased to melancholy by the dead calm of its waters, and the silence which reigns throughout its whole extant, where not a boat or vessel of any kind is to be found.' Irby and Mangles also say that the lake 'has no striking features, and that the scenery is altogether devoid of beauty.' But Lord Nugent refers to this opinion and dissents from it, declaring the view 'one of the most striking of any in Palestine; not only in respect of all the associations of its wondrous history, but also of the natural beauties of the scene.'

21. '*Mending their nets.*'—The Hon. and Rev. C. Bathurst, in his curious work of *Notes upon Nets*, has the following observations on this passage:—'By amateur netters, as well as others, this part of the art (mending) seems generally passed by unheeded and unthought of. The *owners* of fishing nets, on the contrary, entertain great respect for a good mender, as the saving to them is enormous. These observations lead one to a very interesting subject, as affording one of those little *indirect* proofs of the authenticity of the Gospel, which it is most agreeable to trace when opportunity offers, although not, perhaps, of great importance. It is mentioned incidentally, Matt. iv. 21, that our Lord, walking along the sea of Galilee, "saw James the son of Zebedee, and John his brother, with Zebedee their father, *mending* their nets." From what has been said above, we see that *mending* is little thought of by persons in general—even by those who, one would imagine, from their having paid some attention to netmaking, might have had their minds more alive to its usefulness: whilst the owner and fishermen are fully impressed with its necessity. It would then, I contend, never have occurred to the inventor of a fictitious tale to mention this trivial circumstance—trivial to a person who is *not* engaged in fishing, but a most essential and natural occupation for one who *is*, to be found in—had it not really happened. An artful forger might, perhaps, have said that James and John were *making* their nets, or *casting* their nets; but *mending* would have escaped his attention, or have been considered unworthy of notice in so important a work. This is, indeed, one of those coincidences so minute, so latent, so indirect, and so evidently undesigned, that nothing could have produced it but reality and truth, influencing the mind and directing the pen of the writer throughout his narrative from beginning to end.'

CHAPTER V.

1 *Christ beginneth his sermon on the mount:* 3 *declaring who are blessed,* 13 *who are the salt of the earth,* 14 *the light of the world, the city on an hill:* 15 *the candle:* 17 *that he came to fulfil the law.* 21 *What it is to kill,* 27 *to commit adultery,* 33 *to swear:* 38 *exhorteth to suffer wrong,* 44 *to love even our enemies,* 48 *and to labour after perfectness.*

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

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

3 [1]Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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

5 [2]Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: [3]for they shall be filled.

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

8 [4]Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 [5]Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of [6]evil against you [7]falsely, for my sake.

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

13 ¶ Ye are the salt of the earth: [8]but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

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

15 Neither do men [9]light a candle, and put it under [10]a bushel, but on a candlestick; and it giveth light unto all that are in the house.

[1] Luke 6. 20. [2] Psal. 37. 11. [3] Isa. 65. 13. 8. [4] Psal. 24. 4. [5] 1 Pet. 3. 14. [6] 1 Pet. 4. 14. [7] Or, *lying*. [8] Mark 9. 50. Luke 14. 34. [9] Mark 4. 21. Luke 8. 16, and 11. 33. [10] The word in the original signifieth *a measure containing about a pint less than a peck.*

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16 Let your light so shine before men, [11]that they may see your good works, and glorify your Father which is in heaven.

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

18 For verily I say unto you, [12]Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 [13]Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

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

21 ¶ Ye have heard that it was said [14]by them of old time, [15]Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

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

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

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

25 [16]Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

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

27 ¶ Ye have heard that it was said by them of old time, [17]Thou shalt not commit adultery:

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

29 [18]And if thy right eye [19]offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

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

31 It hath been said, [20]Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That [21]whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, [22]Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

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

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

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

37 [23]But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, [24]An eye for an eye, and a tooth for a tooth:

39 But I say unto you, [25]That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

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

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

42 Give to him that asketh thee, and [26]from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, [27]Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, [28]Love your enemies, bless them that curse you, do good to them that hate you, and pray [29]for them which despitefully use you, and persecute you;

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

[11] 1 Pet. 2. 12. [12] Luke 16. 17. [13] James 2. 10. [14] Or, *to them*. [15] Exod. 20. 13. Deut. 5. 17. [16] Luke 12. 58. [17] Exod. 20. 14. [18] Chap. 18. 8. Mark 9. 47. [19] Or, *do cause thee to offend*. [20] Deut. 24. 1. [21] Luke 16. 18. 1 Cor. 7. 10. [22] Exod. 20. 7. Levit. 19. 12. Deut. 5. 11. [23] James 5. 12. [24] Exod. 21. 24. Levit. 24. 20. Deut. 19. 21. [25] Luke 6. 29. Rom. 12. 17. 1 Cor. 6. 7. [26] Deut. 15. 8. [27] Levit. 19. 18. [28] Luke 6. 27. [29] Luke 23. 34. Acts 7. 60.

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46 [30]For if ye love them which love you, what reward have ye? do not even the publicans the same?

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

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

[30] Luke 6. 32.

Verse 1. '*A mountain.*'—Local tradition has undertaken to fix upon the mountain on which this great discourse was delivered. It lies on the road between Nazareth and Tiberias; and is a hill of an oblong shape with two projecting summits at one of the extremities, whence it has obtained the name of Kurun Hattin, or 'the *Horns* of Hattin;' but European Christians know it as the Mount of Beatitudes (*Mons Beatitudinis*), from the expressions used at the beginning of our Lord's discourse. The mount stands single, with no high ground near it for several miles, and though rising to but some fifty or sixty feet in perpendicular height, commands, from the narrow table-land upon its top, an extensive view over the lake on one side, and the plain of Galilee on the other three. Dr. Robinson objects to the identity: but Lord Nugent, who seems to have proved the groundlessness of his objections, says: 'There seems no reason whatever to doubt, and every reason to give credit to the probable truth of, this tradition; strengthened as it is by the internal evidence of its position, which appears to be more in accordance than any other with that described in the Scripture narrative. It is in the midst of the plain: where, therefore, it is easy to understand how the multitudes who had followed him earlier on that day, joined him "when he was come down from the mountain," than if he had retired with the twelve among the gorges of any part of the range further off. It is also at no great distance from Capernaum, into which he retired, as it appears, forthwith, having tarried only to heal the leper on his way (Matt. iv. 25; viii. 1-5).' *Lands Classical and Sacred*, ii. 218, 219.

2. '*He opened his mouth and taught them.*'—It has been questioned whether the discourse which follows, and that given in Luke vi., is to be regarded as one and the same, and as being delivered on the same occasion? This is generally at the present day answered in the affirmative, and mainly for the following reasons, which we give as stated in the *Harmony* of Dr. Robinson.

The choice of the Twelve, by our Lord, as his ministers and witnesses, furnished an appropriate occasion for this public declaration respecting the spiritual nature of his kingdom, and the life and character required of those who would become his true followers. Luke expressly assigns this as the occasion; and although Matthew is silent here and elsewhere as to the selection of the apostles, yet some passages of the discourse, as reported by him, seem to presuppose their previous appointment as teachers; see Matt. v. 13, 14. vii. 6.

The beginning and the end of both discourses, and the general course of thought in both, exhibit an entire accordance one with the other.

The historical circumstances which follow both discourses are the same, viz. the entrance into Capernaum and the healing of the Centurion's servant.

The main objection which has been felt and urged against the identity of the two discourses, is the fact, that Matthew's report contains much that is not found in Luke, whilst, on the other hand, Luke adds a few things not found in Matthew, as vv. 24—26, 38—40, 45; and, further, his expressions are often modified and different, as in vv. 20, 29, 35, 36, 43, 44, 46. But this objection vanishes if we look at the different objects which the two Evangelists had in view. Matthew was writing chiefly for Hebrew Christians; and it was therefore important for him to bring out, in full, the manner in which our Lord enforced the spiritual nature of his dispensation and doctrine, in opposition to the mere letter of the Jewish law and the teaching and practice of the Scribes and Pharisees. This he does particularly, and with many examples, in Matt. v. 18—38; vi. 1—34. Luke, on the contrary, was writing mainly for Gentile Christians, and hence he omits the long passages of Matthew above referred to, and dwells only upon those topics which are of practical importance to all. In other respects, the discourses, as given by the two writers, do not differ more than is elsewhere often the case in different reports of the same discourse. Compare Matt. xxiv. 1—42 with Mark xiii. 1—37, and Luke xxi. 5—36; also Matt. xxviii. 5—8 with Mark xvi. 6—8 and Luke xxiv. 5—8.

14. '*A city that is set on an hill cannot be hid.*'—If we allow that the Mount of Beatitudes was really the place where this discourse was delivered, a remark made by Maundrell (*Journey*, p. 115) offers an interesting illustration of this allusion. He observes that not far from the mountain is the city of Saphet, supposed by some to be the ancient Bethulia. It stands upon a very eminent and conspicuous mountain, and is seen far and near; and our author suggests that this city set on a hill, and so plainly seen from where he sat, may have been pointed out or alluded to by Christ as he spoke these words. As Maundrell states, this conjecture seems the more probable from the fact, that our Lord did sometimes illustrate his discourses, or draw comparisons, from objects which were probably then present before the eyes of his auditors, as when he bids them 'behold the fowls of the air' (chap. vi. 16); and 'the lilies of the field' (v. 28).

18. '*One jot.*'—This alludes to the Hebrew letter *Jod* (י), the smallest in the Hebrew alphabet. It was familiar and proverbial among the Jews to express the immutable and unalterable character of the law by saying that one *jod* never could be omitted therefrom. To illustrate this there are many Rabbinical fables, some of which are given by Lightfoot, in which the letter *jod* is introduced as complaining to God of being omitted or neglected—as that it was omitted when Sarai's name was changed to Sarah—and that the book of Deuteronomy complained that Solomon endeavoured to root the letter *jod* out of it, by reading the text, 'He shall not multiply wives unto himself' (Deut. xvii. 7), without this letter, from which it derived its prohibitive force. To this last complaint God is made to answer, 'Solomon, and a thousand such as he, shall perish: but one letter shall not perish out of thee.' It was indeed their doctrine, expressed in this manner, that not one letter in the law was deficient or superfluous: and at a later day than this, the Masoretes, in order to protect the law from future addition or defect, even in a single letter, were at the pains to count the letters it contained: and the result of their labours being still preserved, it certainly does become possible, to those who choose to take the same pains, to find whether any letters have since been added or omitted.

— '*Or one tittle.*'—Of this there have been different explanations; but it seems to mean the small dashes, points, or corners of the Hebrew letters, particularly such as distinguished letters of similar form from each other. Thus understood, this clause of the phrase was, among the Jews, as common as the former, to express the importance of the minutest things in the Law. It was really true that, in the literal sense, these small matters were of vast importance, since the sense is often reversed or greatly altered by a very slight alteration or addition. The Rabbins, cited by Lightfoot, give many examples to shew this. One example may suffice: 'It is written—לא תחללו את שם קדשי—"Ye shall not profane my holy name:" who-

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soever shall change ה into ח destroys the world.' That is, because the alteration mentioned, although the slightest possible, would alter the sense to, 'Ye shall not praise my holy name.'

21. '*In danger of the judgment.*'—This has no reference to the punishments of a future state, as the uninstructed reader might suppose. It doubtless refers to some court of judicature, but not the Sanhedrim. Schleusner refers it to the Court of Seven, established in every principal town to try inferior causes; but Wetstein understands it of the Court of Twenty-three. By this they probably both mean the same thing, for the judges in the Court of Seven had each two Levites for assessors, and these, with the president and deputy, made up the number of twenty-three; so that the same court might be described by either number.

22. '*Raca.*'—'Ρακά.—'A term of strong reproach, equivalent to "*a vile worthless fellow.*"' Bloomfield. So Lightfoot; 'A word used by one that despiseth another with the highest scorn: very usual in the Hebrew writers, and very common in the mouth of the nation.' He cites several instances to illustrate its use. This is one: 'A king's daughter was married to a dirty fellow. He commands her to stand by him as a mean servant, and to be his butler. To whom she said, "Raca, I am a king's daughter."'

— '*Thou fool.*'—μωρέ.—'A term expressive of the greatest abhorrence, equivalent to "*thou impious wretch,*" for in the language of the Hebrews *folly* is equivalent to *impiety*.' Bloomfield. This was because *impiety* was the greatest of *follies*. 'But,' says Lightfoot; 'what was there more grievous in the word "fool" than in the word "Raca?" Let Solomon be the interpreter, who everywhere, by a "fool," means a wicked and reprobate person; foolishness being opposed to spiritual wisdom. "Raca" denotes, indeed, "morosity, and lightness of manners and life:" but "fool" judgeth bitterly of the spiritual and eternal state, and decreeth a man to certain destruction.' Ps. liii. 1, might also be quoted to illustrate the force of the expression: 'The *fool* hath said in his heart, There is no God.'

29. '*If thy right eye offend thee, pluck it out.*'—Most readers will be at a loss to know why a superior value should be ascribed to the *right* eye above the *left*. The origin of this phrase of preference may doubtless be found in the reason which Josephus gives for the threat of Nahash to thrust out the *right* eyes of the men of Jabesh:—'This he did, that when their *left* eyes were covered by their shields, they might be wholly useless in war' (and thus be kept in subjection). *Antiq.* v. 5. 1.

34. '*Swear not at all; neither by heaven,*' etc.—In the Old Testament times, we see that the most common oath was 'As the LORD liveth.' This oath does not occur in the new Testament; connecting which circumstance with the inferences deducible from the Rabbinical collections of Lightfoot and Gill, it appears that the use of the Divine name in swearing was by this time restricted to those solemn oaths to the infraction of which the punishments of perjury were attached. The oaths here enumerated were therefore expletive or common oaths, which appear, from the instances adduced by Lightfoot, to have been in very common use, even among the grave doctors of the law, to strengthen their affirmations, and to give intensity to the expression of a purpose. These affirmations were not held to be oaths, in the legal sense. They involved no legal obligation, nor did any legal penalty attach to their untruth or infraction. They were vicious forms of affirmation, vain oaths, such as we find in all nations, and certainly, in their form of expression, less unholy than many which are but too often heard among ourselves. This view is supported by the following, which we find among other of Gill's citations. First, Philo, the Jew, says: 'The most high and ancient Cause need not be immediately mentioned in swearing; but the earth, the sun, heaven, and the whole world.' And then, Maimonides: 'He that swears by heaven, and by the earth, and by the sun, and the like, though his intention be nothing less than to Him who created them, this is not an oath.'

We may add here that the Orientals generally are great swearers—far more so than any Europeans. In Persia, for instance, oaths of various kinds abound in the common conversation and address of all classes. Among these the one 'by the head,' mentioned in our Lord's enumeration, is very common, with others more or less analogous to those which he here condemns. Even the name of God is employed, carelessly and lightly, on all occasions, either as a simple expletive, or to strengthen affirmations the most common, trifling, or untrue. Oaths thus become mere forms of speech, to which, as such, no one pays any attention or attaches any value,

CHAPTER VI.

1 *Christ continueth his sermon on the mount, speaking of alms,* 5 *prayer,* 14 *forgiving our brethren,* 16 *fasting,* 19 *where our treasure is to be laid up,* 24 *of serving God and mammon:* 25 *exhorteth not to be careful for worldly things:* 33 *but to seek God's kingdom.*

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward [1]of your Father which is in heaven.

2 Therefore [2]when thou doest *thine* alms, [3]do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

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

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

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

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

7 But when ye pray, use not vain [4]repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.

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

[1] Or, *with.* [2] Rom. 12. 8. [3] Or, *cause not a trumpet to be sounded.* [4] Eccles. 7. 14.

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9 After this manner therefore pray ye: [5]Our Father which art in heaven, Hallowed be thy name.

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

11 Give us this day our daily bread.

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

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

14 ¶ [6]For if ye forgive men their trespasses, your heavenly Father will also forgive you:

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

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

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

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

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

20 [7]But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

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

22 ¶ [8]The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

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

24 ¶ [9]No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, [10]Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

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

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

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

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

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

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

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

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

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

[5] Luke 11. 2. [6] Mark 11. 25. [7] Luke 12. 33. 1 Tim. 6. 19. [8] Luke 11. 34. [9] Luke 16. 13. [10] Psal. 55. 22. Luke 12. 22. 1 Pet. 5. 7.

Verse 1. '*Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.*'—Alms are called in the Rabbinical Hebrew צדקה 'righteousness,' which word is used by the Syrian translator here, in Acts x. 2, and other places. From this custom of speech, the Latin Vulgate translates, 'Attendite, ne *justitiam* vestram faciatis.' Lightfoot says he never saw it used in this sense in any Greek copy, nor in any English translation, save in one old English manuscript Bible, then in Lichfield library, where it stood: 'Takith hede, that you do not your *rightwisnes* before men, to be seyne of hem, ellis ye shullen have no mede at your fadir, that is in hevenes.' This was Wiclif's version: but he might have found 'that ye do not your *justice*' in the Rheims version of 1582.

5. '*They love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.*'—A traveller in the East is constantly reminded of this practice, reprehended in the Pharisees, because they did it to be seen of men. Perhaps the act is not censured, but the inducing motive—to have praise of men. However, in Moslem countries, Palestine among them, nothing is more common than to see men at their prayers in the open air and in public places—in the streets—the squares—the markets—the shops—the coffee-houses—by the sea-shore—in the fields—or in the woods. At the hours of prayer, announced by the muezzin from the minaret of some neighbouring mosque, most men suspend the operations on which they are engaged, and apply themselves to their devotions. There was no law to compel

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THY KINGDOM COME, THY WILL BE DONE

IN EARTH AS IT IS IN HEAVEN.

from J. Flaxman's Illustrations of the Lord's Prayer

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any Jews to act like this, nor was it generally done but by such as made pretensions to superior piety and devotion. But the Moslems consider themselves acting under an imperative obligation, which none but reprobates can negiect, and the practice is *general* among all classes, hence the impression as to the hypocrisy and ostentation of these public operations, which a European is apt to receive, is perhaps not well founded. On this subject Dr. Russell very well remarks: 'The frequent exercise which the law so strictly enjoins of prayer, becomes in time habitual. Convenience is consulted when the Turks pray in the market-place, and the practice is so common that a man does not, in fact, become so remarkable by seeming devout in public, as he would be in some other countries. Were a dozen shopkeepers in Cheapside, regularly as St. Paul's church struck twelve at noon, to kneel on their own counters and devoutly say their prayers, the customers who happened to be present would no doubt stare, the novelty of the sight would draw a crowd about the door, and it is easy to guess what opinion would be formed of them. Yet the same persons may walk to church any Sunday without incurring any imputation of hypocrisy.'

7. '*Use not vain repetitions, as the heathen do.*'—It is well to distinguish that this is not directed against simple repetitions, which may often arise in the fervour and urgency of earnest supplication, but against the '*vain*' repetitions of such as think, whether in theory or practice, 'that they shall be heard for their *much* speaking.' The idea that a prevailing merit was attached to much speaking in prayer, with multitudinous repetitions, has been and is found in most of the false systems of religion. Perhaps we find it among Baal's worshippers, who 'called upon the name of Baal from morning to noon, saying, O Baal, hear us!' (1 Kings xviii. 26.) The practice was certainly common among the classical heathen, and is noticed by some of their more serious writers with disapprobation, and laughed at by their satirists. The Jews adopted this and other bad practices, insomuch that it was one of their maxims, 'He that multiplies prayer shall be heard.' The same idea was inculcated with much earnestness by Mohammed, and is at this day exhibited in full force among his followers. Witness the following from the *Mischat ul Masabih*: 'The Prophet said, "Shall I not teach you an act by which you may attain the greatness of those who have gone before you; and by which you shall precede your posterity, excepting those who do as you do?" Then they said, "Instruct us, O Prophet of God." He said, "Repeat after every prayer, *Subhàn Alláh!* (O, most pure God!) eleven times, and *Allaho akbar* (God is very great) eleven times, and *Alh'amdo lilláhi* (Praise to God) eleven times."' Compare this puerility with the sublime instructions of our Saviour. But again: 'Whoever says *Subhàn Alláh* and *Bih'amdihi* a hundred times in a day, his faults shall be silenced, though they be as great as the waves of the sea.' 'Whoever says, morning and evening, *Subhàn Alláh* and *Bih'amdihi* a hundred times, no one will bring a better deed than his on the day of resurrection; except one who shall have said like him, or *added* anything thereto.' To these instructions the Mohammedans have been most attentive.

16. '*They disfigure their faces.*'—Perhaps this is explained by 1 Kings xx. 38: 'He disguised himself with ashes upon his face.' At all events it was customary among the Jews to put ashes upon their heads during the public fasts, and which of course disfigured or blackened their faces also. Hence the Jewish rabbins speak of some of their famous doctors whose faces were constantly black by reason of fastings. The allusion also, when taken in connection with the preceding, 'sad countenance,' may be understood to refer to the heavy and seemingly penitential aspect which they thought it necessary to assume on such occasions.

27. '*Can add one cubit unto his stature.*'—The sense, as appears clearly from the context, as well as from Luke xii. 26, is to be understood diminutively, expressing the impossibility of man's doing, by any degree of anxiety, a matter in itself of very small importance. But this sense is not conveyed in the version, since to add one cubit to the stature is not a small but a great thing. Therefore, as the original word (ἡλικία) also means the *age* or *life* of man in its extension—and is so translated in some other places—it seems better so to understand it here. Then the age of man being understood as a line indefinitely extended, the phrase becomes diminutive, as the sense requires, and might be paraphrased, 'Who can add one cubit to the measure of his life?' The idea of man's age being an object of measurement was familiar to all antiquity, and is found in the Hebrew Scriptures. Compare Ps. xxxix. 4: 'Behold thou hast made my days as an handbreadth.'

28. '*Consider the lilies how they grow.*'—In the note on Sol. Song, ii. 1, it has been described as uncertain that any lily is properly denoted by the Hebrew word so translated; but it was stated that some kind of lily was doubtless to be understood in the present text, where the Greek word employed (κρίνον) is open to less question than the Hebrew word used in Solomon's Song. What species of lily is here denoted is, however, very uncertain. Many contend for the *Amaryllis lutea*, or yellow lily, which has been noticed under the text referred to; and under that impression it has been inferred that Solomon's attire may have been of the same golden hue. Now to us it seems that the yellow lily is far too humble a flower to be the subject of such exalted comparison. It is true



AMARYLLIS LUTEA.

that an extent of ground covered with the golden hue they impart, wherever they grow thickly, may have a rich effect—the same in kind, and very similar in degree, to that of a bed of yellow crocuses. But it is clear that the comparison is not founded upon any such general effects, but upon the beauty of the particular flower; for our Lord says 'that Solomon in all his glory was not arrayed like *one* of these.'

With respect to the plant in view, three things are clear—that the plant was ornamental—that it was of a liliaceous nature—and that it grew wild in Palestine in the vicinity of the sea of Galilee. Travellers in Palestine mention that in the month of January the fields and groves

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every where abound with various species of lily, tulip, and narcissus. Benard noticed, near Acre, on Jan. 18th, and about Jaffa, on the 23rd, tulips, white, red, blue, etc. Gumpenberg saw the meadows of Galilee covered with the same flowers on the 31st. Tulips figure conspicuously among the flowers of Palestine, varieties probably of *Tulipa gesneriana*. So Pococke says, 'I saw many tulips growing wild in the fields (in March), and any one who considers how beautiful those flowers are to the eye, would be apt to conjecture that these are the lilies to which Solomon in all his glory was not to be compared.' Dr. Royle thinks that this is much more likely to be the plant intended than some others which have been adduced, as, for instance, the scarlet *amaryllis*, having white flowers with bright purple streaks, found by Salt at Adowa. Others have preferred the *Crown imperial*, which is a native of Persia and Cashmere. Most authors have united in considering the white lily (*Lilium candidum*) to be the plant to which our Saviour referred; but it is doubtful whether it has ever been found in a wild state in Palestine. This opinion is confirmed by a correspondent of the *Gardeners' Chronicle* (iii. 429), who has resided long in Syria, but is acquainted only with the botany of Aleppo and Antioch: 'I never saw the white lily in a wild state, nor have I heard of its being so in Syria. It is cultivated here on the roofs of the houses in pots as an exotic bulb, like the daffodil.' In consequence of this difficulty, the late Sir J. E. Smith was of opinion that the plant alluded to under the name of lily was the *Amaryllis lutea* (now *Oporanthus luteus*), 'whose golden liliaceous flowers in autumn afford one of the most brilliant and gorgeous objects in nature, as the fields of the Levant are overrun with them; to them the expression of Solomon, in all his glory, not being arrayed like one of them, is peculiarly appropriate.' Dr. Lindley conceives 'it to be much more probable that the plant intended by our Saviour was the *Ixiolirion montanum*, a plant allied to the *amaryllis*, of very great beauty, with a slender stem, and clusters of the most delicate violet flowers, abounding in Palestine, where Col. Chesney found it in the most brilliant profusion.' In reply to this a correspondent furnishes an extract of a letter from Dr. Bowring, which throws a new light upon the subject: 'I cannot describe to you with botanical accuracy the lily of Palestine. I heard it called by the title of *Lilia syriaca*, and I imagine under this title its botanical characteristics may be hunted out. Its colour is a brilliant red; its size about half that of the common tiger lily. The white lily I do not remember to have seen in any part of Syria. It was in April and May that I observed my flower, and it was most abundant in the district of Galilee, where it and the *Rhododendron* (which grew in rich abundance round the paths) most strongly excited my attention.' On this Dr. Lindley observes, 'It is clear that neither the white lily, nor the *Oporanthus luteus*, nor *Ixiolirion*, will answer to Dr. Bowring's description, which seems to point to the Chalcedonian or scarlet *martagon* lily, formerly called the lily of Byzantium, found from the Adriatic to the Levant, and which, with its scarlet turban-like flowers, is indeed a most stately and striking object' (*Gardeners' Chronicle*, ii. 854). As this lily (the *Lilium chalcedonicum* of botanists) is in flower at the season of the year when the sermon on the Mount is supposed to have been spoken, is indigenous in the very locality, and is conspicuous, even in the garden, for its remarkable showy flowers, Dr. Royle thinks there can now be little doubt that it is the plant alluded to by our Saviour. See his art. 'Lily,' in Kitto's *Cyclop. of Bib. Literature*.

30. '*If God so clothe the grass of the field.*'—As Doddridge notes here, the word ἀμφιέννυσιν which we render *clothe*, properly expresses the putting on a complete dress that surrounds the body on all sides, and is used with peculiar beauty for that elegant yet strong external membrane, which (like the skin of the human body) at once adorns the tender structure of the vegetable, and protects it from the injuries of the weather. He adds, 'Every microscope, in which a flower is viewed, affords a lively comment on this text.' It does indeed. The most gorgeous attire, or the most curious embroidery, fall far short of the beauty displayed by a single flower when submitted to the microscope. A countless variety of unlooked-for deformities then present themselves in the most finished and delicate works of human art; while in the flower a world of delicate tissues and splendid ornaments are at once disclosed to us. The eyes of the multitude may be dazzled with the imposing effect of rich and gay attire; but the nice judging sense of one who has been exercised in the ways of nature can more completely appreciate the force of this comparison, and he says from experience that 'Solomon in all his glory was not arrayed like one of these.'

CHAPTER VII.

1 *Christ ending his sermon on the mount, reproveth rash judgment,* 6 *forbiddeth to cast holy things to dogs,* 7 *exhorteth to prayer,* 13 *to enter in at the strait gate,* 15 *to beware of false prophets,* 21 *not to be hearers only, but doers of the word:* 24 *like houses built on a rock,* 26 *and not on the sand.*

[1]JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: [2]and with what measure ye mete, it shall be measured to you again.

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

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

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

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

7 ¶ [4]Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

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

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

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

11 If ye then, being evil, know how to give good gifts unto your children, how much

[1] Luke 6. 37. Rom. 2. 1. [2] Mark 4. 24. Luke 6. 38. [3] Luke 6. 41. [4] Chap. 21. 22. Mark 11. 24. Luke 11. 9. John 16. 24. James 1. 6.

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more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things [5]whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ [6]Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 [7]Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. [8]Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 [9]Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, [10]Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, [11]I never knew you: [12]depart from me, ye that work iniquity.

24 ¶ Therefore [13]whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, [14]the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

5 Luke 6. 31. 6 Luke 13. 24. 7 Or, *how.* 8 Luke 6. 43. 9 Chap. 3. 10. 10 Rom. 2. 13. James 1. 22. 11 Luke 13. 27. 12 Psal. 6. 8. 13 Luke 6. 47. 14 Mark 1. 22. Luke 4. 32.

Verse 3. '*Mote...beam*,' etc.—Lightfoot has shewn that this was a common proverb among the Jews, as applied to the greater sins of one prone to censure the small faults of another. The 'mote' (κάρφος) is understood of a splinter lodging in the eye and causing distress and annoyance, and opposed, in the proverb, to a beam for contrast.

9. '*Will he give him a stone*?'—'Bread,' and presently 'fish,' are mentioned together, because, in this part of the country, as we may collect from other passages, fish was a common article of food, from its abundance in the neighbouring lake; and bread of course was common everywhere. Madox notices that there is plenty of lava on the mountains along the Sea of Galilee. Now, pieces of lava have much the look of bread, particularly when rounded by torrents, or other causes, into a form analogous to that of loaves or cakes. May it not be possible that this resemblance, as a matter of common observation, suggested the present comparison? *Lava* might well be called '*stone*.'

10. '*Will he give him a serpent*?'—Perhaps this comparison is founded on the circumstance, that while a serpent is noxious, it more resembles a fish than any other land animal does. The law excluded eels from the food of the Jews, else there might be supposed a reference to it, as contrasted with and yet similar to a serpent.

CHAPTER VIII.

2 *Christ cleanseth the leper,* 5 *healeth the centurion's servant,* 14 *Peter's mother in law,* 16 *and many other diseased:* 18 *sheweth how he is to be followed:* 23 *stilleth the tempest on the sea,* 28 *driveth the devils out of two men possessed,* 31 *and suffereth them to go into the swine.*

WHEN he was come down from the mountain, great multitudes followed him.

2 [1]And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that [2]Moses commanded, for a testimony unto them.

5 ¶ [3]And when Jesus was entered into Ca-

1 Mark 1. 40. Luke 5. 12. 2 Lev. 14. 4. 3 Luke 7. 1.

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pernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

14 ¶ [4]And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ [5]When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, [6]Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 [7]And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 [8]And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ [9]And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

[4] Mark 1. 29. Luke 4. 38. [5] Mark 1. 32. Luke 4. 40. [6] Isa. 53. 4. 1 Pet. 2. 24. [7] Luke 9. 57.
[8] Mark 4. 37. Luke 8. 23. [9] Mark 5. 1. Luke 8. 26.

Verse 5. '*A centurion.*'—A centurion was a Roman military officer, in command of a hundred foot-soldiers—whence his name. The cut introduced shews the costume of a centurion. His principal distinctive marks consisted in a helmet more ornamented than those of the common soldiers, and in a rod or baton, which he usually carried, and

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with which he summarily chastised those of his soldiers who neglected their duty or were guilty of slight breaches of discipline. The power with which this officer was invested over his men explains what the centurion now before us says. He fixed the sentinels at their posts, and went the rounds to see that they were attentive to their duty; he distributed to the men their recompenses, and also inflicted punishments; and when the army was in order of battle, the centurions took their places at the head of their several troops. The pay of a centurion was, however, in the time of Polybius, only double that of a common soldier; but he probably had other sources of income, which compensated for the lowness of his pay. The centurions were usually men promoted from the ranks for merit and distinguished actions; but, in a later day, we find Vegetius complaining that the emperors and generals often appointed to this office persons who had never served in the armies. These details may be of the more interest when we recollect that the first heathen convert was a Roman centurion.

Under the parallel passages in the subsequent Gospels, the reader will find observations on several matters passed over in this and some following chapters.

28. '*Two possessed with devils.*'—Mark and Luke speak of only one demoniac; but this does not exclude the presence of the other. It would seem that something peculiar in the circumstances or character of one of the persons, rendered him more prominent, and indeed the other evangelists speak of him particularly. Dr. Robinson illustrates this by a familiar American illustration:—'In the year 1824, Lafayette visited the United States, and was everywhere welcomed with honours and pageants. Historians will describe this as a noble incident in his life. Other writers will relate the same visit as made, and the same honours as enjoyed by *two* persons, viz. Lafayette and his son. Will there be any contradiction between these two classes of writers? Will not both record the truth?'



ROMAN CENTURION. *Verse 8.*

CHAPTER IX.

2 Christ curing one sick of the palsy, 9 calleth Matthew from the receipt of custom, 10 eateth with publicans and sinners, 14 defendeth his disciples for not fasting, 20 cureth the bloody issue, 23 raiseth from death Jairus' daughter, 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion on the multitude.

AND he entered into a ship, and passed over, and came into his own city.

2 [1]And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ [2]And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, [3]I will have mercy, and not sacrifice: for I am not come to call the righteous, [4]but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, [5]Why do we and the Pharisees fast oft, but thy disciples fast not?

1 Mark 2. 3. Luke 5. 18. 2 Mark 2. 14. Luke 5. 27. 3 Hos. 6. 6. Chap. 12. 7. 4 1 Tim. 1. 15. 5 Mark 2. 18. Luke 5. 33.

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15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of [6]new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ [7]While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 ¶ And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And [8]the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ [9]As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, [10]He casteth out devils through the prince of the devils.

35 [11]And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ [12]But when he saw the multitudes, he was moved with compassion on them, because they [13]fainted, and were scattered abroad, [14]as sheep having no shepherd.

37 Then saith he unto his disciples, [15]The harvest truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

[6] Or, *raw*, or, *unwrought cloth*. [7] Mark 5. 22. Luke 8. 41. [8] Or, *this fame*. [9] Luke 11. 14.
[10] Chap. 12. 24. Mark 3. 22. Luke 11. 15. [11] Mark 6. 6. Luke 13. 22. [12] Mark 6. 34. [13] Or, *were tired and lay down*.
[14] Num. 27. 17. [15] Luke 10. 2.

Verse 1. '*His own city*.'—This was Capernaum, not Nazareth. The former is probably called his own city, because at this time he principally resided there, and paid tribute as an inhabitant. According to the Jewish canons, as cited by Gill, a person was counted a citizen of a place in which he had lived twelve months, or in which he had purchased a dwelling-house.

9. '*At the receipt of custom*.'—This was by the sea-side (Mark ii. 13, 14); which leads Lightfoot to suppose that Matthew sat at the custom-house of Capernaum, near the sea, to collect some toll or rate from those who passed over. The citations which he adduces, in different parts of his *Harmony* and *Exercitations*, afford much instruction as to the duties of publicans, and the point of view in which they were regarded. The particular view as to the department in which Matthew served is supported by extracts from the Hebrew writers. The publicans had tenements or booths erected for them at the foot of bridges, at the mouth of rivers, and by the sea-shore, where they took the toll of passengers. On receiving the required payment, they gave out a ticket containing two large letters, which exempted the person who held it from any further payment when he reached the other side of the water. In the present instance, probably, as Gill suggests, Matthew took tolls from persons who crossed the Lake Gennesareth, trafficking in fish and other commodities.

As to the publicans generally, those who were employed in the collection of the revenue under the Roman republic, were persons of family, who were considered to hold a most respectable station in society, and were noted for their probity. They got a worse character under the empire, particularly those in the Asiatic provinces, who

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became notorious for their rapacity and extortions. The natives who, like Matthew, were employed in a subordinate capacity by the Romans, generally even excelled their superiors in this respect, extorting beyond what was really due, and seizing every opportunity for exaction, in order to make a private purse for themselves. This would have been grievous from any hands, and under any circumstances; but it was felt to be particularly so by the Jews, when their own countrymen were the most active agents of the oppression under which they suffered, and were those who brought most closely to their homes and bosoms the conviction that they had ceased to be a free people. Another thing which made such Publicans odious, was their dependence on and connection with the Romans, who were abhorred by the Jews—not more as conquerors than as idolaters and strangers, whose presence was a pollution to the land. Thus the Jews were led to repay with hate and scorn the wrongs they suffered from the Publicans, as a body; and not only were they shunned, in the intercourse of life, by men of pretensions to character, but it was held that vows made to murderers, thieves, *and Publicans* might be broken; and it became a dogma, that the repentance of shepherds, alms-gatherers, and Publicans was very hard. Such was the body to which Matthew belonged; and which, doubtless, notwithstanding its general character, contained many just and humane men.

17. '*Neither do men put new wine into old bottles,*' etc.—These were skin bottles, of which we have already had occasion to write. These, when old, although still serviceable for general purposes, are unfit to receive new wine, by the fermentation of which they are liable to be burst.

23. '*The minstrels.*'—As their presence is not mentioned in the parallel accounts of this transaction, we may here add to what we have already said on the subject, that the instruments employed on this occasion by the minstrels were pipes. The number of minstrels would seem usually to have exceeded that of the wailing-women, if we may derive an inference from the statement that the poorest Israelite thought himself bound to provide *two* pipes and one wailing-woman, when his wife died. The number of both was increased with the means of the family; and in the present instance there was probably a considerable number of both.

CHAPTER X.

1 *Christ sendeth out his twelve apostles, enabling them with power to do miracles,* 5 *giveth them their charge, teacheth them,* 16 *comforteth them against persecutions:* 40 *and promiseth a blessing to those that receive them.*

AND [1]when he had called unto *him* his twelve disciples, he gave them power [2]*against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 ¶ These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 [3]But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, [4]The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 [5] [6]Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: [7]for the workman is worthy of his meat.

11 [8]And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 [9]And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, [10]shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 ¶ [11]Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and [12]harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 [13]But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 [14]And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for

[1] Mark 3. 14. Luke 9. 1. [2] Or, *over*. [3] Acts 13. 46. [4] Luke 10. 9. [5] Mark 6. 8. Luke 9. 3, and 22. 35. [6] Or, *get*.
[7] Luke 10. 7. 1 Tim. 5. 18. [8] Luke 10. 8. [9] Mark 6. 11. [10] Acts 13. 51. [11] Luke 10. 3. [12] Or, *simple*.
[13] Mark 13. 11. Luke 12. 11. [14] Luke 21. 16.

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my name's sake: [15]but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not [16]have gone over the cities of Israel, till the Son of man be come.

24 [17]The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his houshold?

26 Fear them not therefore: [18]for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28 [19]And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a [20]farthing? and one of them shall not fall on the ground without your Father.

30 [21]But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 [22]Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 [23]But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 [24]Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance [25]against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own houshold.

37 [26]He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 [27]And he that taketh not his cross, and followeth after me, is not worthy of me.

39 [28]He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ¶ [29]He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 [30]And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

15 Mark 13. 13. 16 Or, *end*, or, *finish*. 17 Luke 6. 40. John 13. 16. 18 Mark 4. 22. Luke 8. 17, and 12. 2.
19 Luke 12. 4. 20 *It is in value halfpenny farthing, in the original, as being the tenth part of the Roman penny.*
21 2 Sam. 14. 11. Acts 27. 34. 22 Luke 12. 8. 23 Mark 8. 38. Luke 9. 26. 2 Tim. 2. 12. 24 Luke 12. 51. 25 Micah 7. 6.
26 Luke 14. 26. 27 Chap. 16. 24. Luke 9. 23. Mark 8. 34. 28 John 12. 25. 29 Luke 10. 16. John 13. 20. 30 Mark 9. 41.

Verse 9. '*In your purses.*'—Rather 'girdles' (ζώνας). Sundry articles for present use, including money, are kept in the folds of the outer girdle. But we think that this alludes to another custom, now common in the East among persons who take a journey, for securing larger sums than they require for ordinary service when near home. They sew the money up in a girdle which they wear next their skins, and from which they extract from time to time the sum they require for their immediate occasions. They are thus enabled to conceal their money better than they otherwise could from any dishonest persons with whom they may become acquainted, and obtain a better security than they could otherwise realize against robbery and theft, to which an Eastern traveller is constantly exposed. There is also a common Eastern girdle not intended for bearing concealed wealth, but to carry it about securely for ordinary use. This is well described by Mr. Emerson (*Letters from the Ægean*, p. 83), who writes: 'I bought to-day in the bazaar a woollen girdle, whose construction amply explains the phrase so often occurring in Oriental tales of the heroes "*carrying their money in their belt.*" On one end being passed once round the waist it is fastened by a buckle, and this entire portion being sewn double all round, contains the *purses*, which are extracted by means of a small opening in the front, closed with a leather cover and strap. This being secured, the remainder of the zone is folded round the body till the successive envelopments take up all the cloth, the end of which is then tucked in at the side so as to secure the folds.'

10. '*Scrip.*'—A bag or wallet, in which provisions or other little necessaries are carried by shepherds and those who take a journey on foot. Lightfoot calls it a '*leathern* pouch;' but at present they are, we believe, seldom of leather. We have rarely seen them other than of haircloth or thick worsted. They are usually long in proportion to their breadth, but not always.

— '*Neither shoes.*'—But they might take sandals, as we learn from Mark vi. 9. This affords the clearest distinction between a shoe and a sandal which we find in the Bible. The whole of this subject has been fully considered, and illustrated by cuts, under Ruth iv.

— '*Nor yet staves.*'—Yet Mark says (vi. 8) that they were allowed to take a staff. Macknight thinks that those who had staves were to keep them; but that those who had none were not to provide any for the occasion. Gill supposes they were forbidden to take *two* staves; and Calvin concludes, in substance, that they were allowed to take

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walking-staves, but not others for carrying burdens on; which would indeed have been superfluous, as they were prohibited from carrying provisions. We should be inclined to think that Gill and Calvin are *both* in the right, as we have often in the East met men travelling on foot, with a walking-staff in one hand, while another stick held over the shoulder (in the way common everywhere) supported the scrip or wallet.

Some other notes on our Lord's instructions to his disciples are given under Mark vi. and Luke ix.

17. '*They will scourge you in their synagogues.*'—See also Matt. xiii. 9; Luke xxi. 12; 1 Cor. xi. 23, 24. Of the discipline of the Jewish church in regard to offenders, a curious and very illustrative account is given in a book written by Uriel Acosta, entitled *The Exemplar of Human Life*, which has been appended by Limborch to his *Friendly Conversation with Orobio the Jew.* The reader who takes the trouble of making the comparison will find all the above texts illustrated, and perhaps elucidated by the following account. The occurrence which is here described took place at Amsterdam, about the year 1630.

Acosta was by nation a Jew, but one who thought erroneously of most of the articles of the Jewish faith; in fact he was an Epicurean. He was, in consequence, cited by the rulers of his synagogue, compelled to take his trial, and adjudged to enter the synagogue in a mourning garment, holding in his hand a black wax light, and there to utter before the congregation certain words which had been written, and which placed his offences in the most odious light. After that he was openly scourged in the synagogue; and last of all, it was demanded of him, that he should prostrate himself at the door of the synagogue, that all might pass over him. The following is his own description of the whole ceremony:—

'I entered the synagogue, which was full of men and women, who had come to witness the spectacle. When the time was arrived I ascended a wooden pulpit, which stands in the midst of the synagogue for the purpose of preaching, and with a clear voice I read the writing drawn up by my judges, in which was contained a confession that I deserved to die a thousand times for that I had done, in profaning the Sabbath, and in not keeping faith, which I had violated in such a degree as to prevent others from entering into the Jewish church. Having finished the reading, I came down from the pulpit, and the most sacred president came to me, and, whispering in my ear, he directed me to a certain corner of the synagogue. When I had come there, the door-keeper said to me that I should strip myself, which I did even down to my girdle, and bound my head with a napkin. I then put off my shoes and raised my arms, and taking hold by my hands of a kind of pillar, the door-keeper came and bound them to the pillar. These things being done, the precentor came, and taking the whip, gave me on my sides thirty-nine stripes, according to the tradition.

'During the scourging a psalm was chanted. When this was done, I sat on the ground, and the preacher, a wise man, came and absolved me from excommunication; and thus the gate of heaven was opened unto me which before had been shut, and secured against me by the strongest bars, which prevented all ingress. After these things, having put on my garments, I went to the entrance of the synagogue and prostrated myself, while the keeper held up my head, and all who descended passed over me, by lifting up one foot and placing it upon me: they proceeded in that manner till they came to the lower part of my leg. This all did, both young and old. When nothing more remained to be done, I arose from my place, and being cleaned by him who assisted me, I returned home.'

CHAPTER XI.

2 John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 18 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the unthankfulness and impenitence of Chorazin, Bethsaida, and Capernaum: 25 and praising his Father's wisdom in revealing the Gospel to the simple, 28 he calleth to him all such as feel the burden of their sins.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 ¶ [1]Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 [2]The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and [3]the poor have the Gospel preached to them.

6 And blessed is *he,* whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he,* of whom it is written, [4]'Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 [5]And from the days of John the Baptist until now the kingdom of heaven [6]suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it,* this is [7]Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ [8]But whereunto shall I liken this ge-

[1] Luke 7. 18. [2] Isa. 35. 6. [3] Isa. 61. 1. [4] Mal. 3. 1. [5] Luke 16. 16. [6] Or, *is gotten by force, and they that thrust men.* [7] Mal. 4. 5. [8] Luke 7. 31.

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neration? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 ¶ [9]Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ [10]At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 [11]All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; [12]neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: [13]and ye shall find rest unto your souls.

30 [14]For my yoke *is* easy, and my burden is light.

[9] Luke 10. 13. [10] Luke 10. 21. [11] John 3. 35. [12] John 6. 46. [13] Jer. 6. 16. [14] 1 John 5. 3.

Verse 28. '*Come unto me, all ye that labour.*'—Though it may involve a slight departure from our proper province, we feel unwilling to pass over this beautiful and impressive passage, which fixes itself in the very heart of every devout reader of the New Testament, without stating, in a few words, a principle of composition much employed by the sacred writers, and which throws a strong and clear light on the present and many other passages of Scripture.

It was established by Bishop Lowth, in his nineteenth Lecture, that the grand characteristic of Hebrew poetry consisted in what he calls 'parallelism,' which he defines as consisting chiefly 'in a certain equality, resemblance, or parallelism, between the members of each period; so that in two lines (or members of the same line), things, for the most part, shall answer to things, and words to words, as if fitted to each other. This parallelism has much variety and many gradations; it is sometimes more accurate and manifest, and sometimes more vague and obscure.' He then proceeds to define the three principal species, and adduces instances of each. These examples are exclusively taken from the Old Testament. It was left for Bishop Jebb to demonstrate, with equal ability and success, in his *Sacred Literature*, that the same principle might distinctly be traced very extensively in various parts of the *New* Testament. Of those passages the present is one. The species of poetical parallelism which it exhibits was first discriminated by Jebb, not having been noticed by Lowth. He gives it the name of 'introverted parallelism,' in which 'the stanzas are so constructed, that whatever be the number of lines, the first line shall be parallel with the last; the second with the penultimate; and so throughout, in an order that looks inward, or, to borrow a military phrase, from flank to centre.' With this explanation let us read the passage before us, as given by this author, the lines being so arranged as to point the parallelism:—

'Come unto me, all ye that labour, and are burthened;
And I will give you rest:
Take my yoke upon you, and learn of me;
For I am meek, and lowly in heart;
And ye shall find rest unto your souls:
For my yoke is easy, and my burthen light.'

'The parallelisms here marked,' says Dr. Jebb, 'will, it is presumed, appear both unquestionable and intentional, when the related lines are brought into contact with each other, thus:—

Come unto me, all ye that labour, and are burthened;
For my yoke is easy, and my burthen light;
And I will give you rest;
And ye shall find rest unto your souls:
Take my yoke upon you, and learn of me;
For I am meek, and lowly in heart.'

The reader will easily discover many other passages in which this principle of construction is exhibited: and many others are given in Dr. Jebb's instructive work. We cannot ourselves pursue the subject further; but will not withhold the following remarks, found in his analysis of the first of the three parallel couplets.

'The expressions "to labour," and "to be burthened," comprehend, in their literal sense, all the modes in which working animals are commonly employed: they either draw or carry; in the former case they wear a yoke; in the latter case they bear a burthen: which two ideas are accordingly repeated, each with an appropriate softening, in the latter of these lines: an "easy yoke," a "light burthen." The moral meaning of this figurative language is abundantly clear. To *labour* is to pursue the work of sin and the world, as an operative agent; it includes all the *activities of evil:* to be *burthened* is to endure the inflictions imposed by sin and the world, as a passive recipient; it comprehends all the pains and penalties of evil. To this miserable course of action and endurance are opposed the blessed activities and not less blessed sufferings of the Christian life: *my yoke is easy;* it is "a service of perfect freedom:" *my burthen is light;* for though "the Christian has his sorrows, they are sweeter than this world's joys." '

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CHAPTER XII.

1 *Christ reproveth the blindness of the Pharisees concerning the breach of the sabbath,* 3 *by scriptures,* 10 *by reason,* 13 *and by a miracle.* 22 *He healeth the man possessed that was blind and dumb.* 31 *Blasphemy against the Holy Ghost shall never be forgiven.* 36 *Account shall be made of idle words.* 38 *He rebuketh the unfaithful, who seek after a sign:* 49 *and sheweth who is his brother, sister, and mother.*

AT that time [1]Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read [2]what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, [3]but only for the priests?

5 Or have ye not read in the [4]law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, [5]I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 ¶ [6]And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and [7]held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

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

18 [8]Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ [9]Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 ¶ [10]But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, [11]All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost,

1 Deut. 23. 25. Mark 2. 23. Luke 6. 1. 2 1 Sam. 21. 6. 3 Exod. 29. 32, 33. Levit. 8. 31, and 24. 9. 4 Num. 28. 9.
5 Hos. 6. 6. Chap. 9. 13. 6 Mark 3. 1. Luke 6. 6. 7 Or, *took counsel.* 8 Isa. 42. 1. 9 Luke 11. 14. 10 Chap. 9. 34.
11 Mark 3. 28. Luke 12. 10. 1 John 5. 16.

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it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? [12]for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ [13]Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 [14]For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: [15]because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 [16]The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 [17]When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: [18]and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, [19]behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

[12] Luke 6. 45. [13] Chap. 16. 1. Luke 11. 29. 1 Cor. 1. 22. [14] Jonah 1. 17. [15] Jonah 3. 5. [16] 1 Kings 10. 1. [17] Luke 11. 24. [18] Heb. 6. 4, and 10. 26. 2 Pet. 2. 20. [19] Mark 3. 31. Luke 8. 20.

Verse 2. '*Not lawful to do upon the Sabbath day.*'—The plucking of ears of corn by passengers in a corn-field through which a path lay, was allowed by the law (Deut. xxiii. 25): and indeed the Pharisees only say that it was unlawful on the Sabbath day. This was more than the law of the Sabbath said or implied. The law forbade servile work on that day; but the act of the disciples was no servile work. However, they made it out to be such—thus: Reaping is a servile work; and he who reaps on the Sabbath day, however little, is a Sabbath-breaker: but to pluck ears of corn is a kind of reaping; and he who does this—even to pluck any thing from the springing of his own fruit—is also a sabbath-breaker. As such he was to be stoned, if he sinned presumptuously. This shews the danger to which the disciples were exposed. Another reason alleged for this regulation was, that on the Sabbath day, there should be rest not only for man and beast but for plants and trees; and that, on this ground also, it was unlawful to cut a plant or branch, or so much as to pluck a leaf on the Sabbath day. It was by a multitude of such far-fetched and nonsensical constructions and traditions as these, that the Pharisees and doctors of the law had laid upon men's shoulders burdens too heavy to be borne.

The puerility of some of the regulations—such as those under which the disciples were considered to have broken the Sabbath—almost exceeds belief, although most of them are still in operation. The following may be cited from instances given by Mr. Allen in his *Modern Judaism*.

The works forbidden by the Sabbath have been reduced by the Rabbins under thirty-nine general heads; each of which includes a long list of other and very different acts which have been construed to bear some resemblance to it, or identity in principle with it. Thus ploughing includes, among other things, the filling of ditches or pits; and because this is forbidden, some of the Rabbins insist on the unlawfulness of sweeping a room on the Sabbath, lest any furrow or chink in the floor should be filled by that operation. In like manner, the walking over ground newly digged or ploughed is prohibited, lest a pit or hole should be filled by treading on it. Dirt on the shoes may be scraped off against a wall, but not on the ground, lest it seem to fill any ditch or hole. One of the thirty-nine general heads prohibits grinding: therefore *filing* is also forbidden, being counted a species of grinding, dividing one mass into many parts. On the same ground, although dirt on the dress may be scraped off with the nails while it is moist and recent; yet if it be dry, it must remain till the Sabbath is over, because scraping it off when dry would raise some dust, and would resemble grinding or breaking in pieces. The law forbids the bearing of a burden on the Sabbath day; which has been ingeniously

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construed to prohibit a man from using stilts in crossing deep water or mire; since, although the stilts seem to carry the man, yet in reality the man carries the stilts. No sword may be worn, nor any other weapon or warlike accoutrement: nor may a tailor go out of doors with a needle stuck in any part of his dress. Even a bandage on a wound must not be replaced if it happen to fall off, nor may a fresh one be applied till the Sabbath is over. It would be easy to multiply instances of a similar description.

5. '*The priests in the temple profane the Sabbath.*'—The priests were obliged to offer two lambs for a burnt-offering every Sabbath day. This necessitated the performance of many servile works, which, under other circumstances, would have been accounted a profanation of the Sabbath; their duties of this sort being, in fact, the same as on other days, they had to prepare the wood and lay it on the altar, to slay the lamb, to take off its skin, cut it up, and lay the parts on the fire; together with other duties, for performing the like of which beyond the temple a man would have been stoned. It was by being done *in the temple* that these acts ceased to be unlawful; and hence arises the force and exonerative meaning of our Lord's declaration: 'In this place there is one greater than the temple.'

10. '*Is it lawful to heal on the Sabbath days?*'—This question implies an assertion that it was not lawful. It will be observed that the man's case was not of such immediate danger to life as to render it hazardous to defer the cure to a common day. Hence the objection; for it was allowed to do anything on the Sabbath day for a man in present danger: but when this was not the case, it was held that no relief from infirmity or pain was to be sought, or curative measures of *any* kind adopted.

14. '*The Pharisees.*'—A short account of this sect, so frequently mentioned in the New Testament, and so distinguished for its enmity to the doctrine and person of Christ, may here very fitly be introduced.

Of the various sects into which the Jews were divided in the time of our Saviour, the Pharisees were by far the most numerous and powerful, and were held in the highest esteem by the mass of the people. Their distinguishing doctrines and opinions had also acquired great prevalence; and although the Pharisees have long been extinct as a sect, we have ample evidence of their former predominance in the *existing* Jewish religion, which is extensively infused with notions, traditions, and practices which may at once be recognised as those of the ancient Pharisees.

The origin of this sect has eluded all research; and even the date of its appearance cannot be determined. Some think its origin may be dated about 300 years before Christ, but the more general opinion is, that the Pharisees did not come forward as a distinct sect until rather more than a century later. They are first mentioned by Josephus under the reign of Jonathan Maccabæus (B.C. 144—139), but in such a manner as to shew that they must then have been for some time in existence. But, as Lightfoot acutely remarks, 'We must not think that Pharisaism arose altogether and at once; but it was long a conceiving, and of no fixed form, when it was brought forth... I suspect the foundations of Pharisaism were laid long before there were any Pharisees... The first seeds of Pharisaism were cast long before its birth; and, being now brought forth, was a long time growing before it came to maturity; if so be any can define what its maturity was.'

The name of Pharisee is usually derived from פָּרַשׁ *pharash*, 'to separate;' and is thus equivalent to 'a separatist,' or 'one separated.' This does not mean that they separated themselves from the mass of the people by withholding their presence from the public ordinances of religion. It was so much otherwise, that it was their principle that the prayer of the congregation was always heard, even though sinners were in it; and they seem to have counted all men sinners but themselves. Nor did their separation consist in keeping themselves from associating with other persons; for we see from Scripture that they sat in the Sanhedrim with members of the antagonist sect, the Sadducees, went to other men's houses, and conversed with any sort of men to make them proselytes. Their separation was that which arose from their profession of superior holiness and knowledge to all others, exhibited in an appearance of extraordinary devotion and mortification, and in an extreme attention to ceremonials, leading them to look down upon all who belonged not to their party as unclean, mean, unlearned persons—'people of the earth,' as they called them. Their separation was that of him who says to all others, 'Stand by, for I am holier than thou.' Hence, in one of his discourses our Saviour introduces a Pharisee as thanking God that he was not as other men were. Luke xviii. 11.

The Pharisees were not of any particular class; there were some of every tribe, family, and condition of life; and even women, who, in the East, are seldom found exercising an independent opinion, made profession of Pharisaism. This was indeed the popular sect—popular even among those of the lower classes who did not professedly enter its pale. The grave and steady claim of the Pharisees to superior sanctity and knowledge, had full effect upon the multitude whom they despised. They were looked up to with great respect and confidence by the mass of the people, and such was the sway which they thus acquired over their minds, that they were often enabled to take a very active and leading part in public affairs, and to give much disturbance to the government. Josephus says that such was the influence of the Pharisees with the multitude, that if they had occasion to speak against a king or high-priest, they were immediately believed; and, a little after,—that the Sadducees only made way among the rich, but had not the common people on their side. He also relates how they stirred up the hatred of the people against Hyrcanus, and against Alexander Jannæus; which the latter never forgot, for on his death-bed he advised his queen, Alexandra, to cultivate the good will of the Pharisees, for they were very powerful with the people, and could greatly damage those whom they hated, and as greatly benefit those whom they favoured: for they were entirely believed by the people, particularly when they spoke evil of those whom they disliked. 'And,' added the king, 'it was through their means that I myself came to be disliked, having given them offence.' The queen followed this advice; in consequence of which the Pharisees for the time wielded all the power of the state, and carried affairs with a very high hand. Josephus, who was himself a Pharisee, takes another occasion to describe the sect as exceedingly powerful against kings; subtle, and forward to make open war and to do mischief.

Dr. Lightfoot's terse estimate of the sect, that 'The best of Pharisees was the worst of men;' and the equally strong one of Lewis, that 'they were but religious villains—the most insolent and implacable generation that ever any age produced' (*Orig. Heb.* b. ii. c. 20); must, like all other general estimates, be understood with some limitations. It is indeed quite true that the religion of the Pharisees was, for the most part, founded on that most awful and consummate of all hypocrisies—that which makes the profession of sanctity a veil for selfishness of heart, under which the pursuit of worldly gain, honour, and influence, might be sought securely; and that, while claiming to be the singular favourites of God, and to honour him, and do him service beyond all men, they neglected 'the weightier matters of the law'—justice, mercy, and truth; and found full scope within their system for all the evil passions and propensities of their hearts—were proud, arrogant, grasping, deceitful, implacable, cruel—and, with the most intense practical blasphemy, sought to make God the agent for the gratification of their own lusts and appetites. But God knew their hearts. To this general character there were, however, exceptions; and Nicodemus, Gamaliel, and Saul may be cited as instances of men who held the principles of the sect, without being tainted

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with the vices which those principles were calculated to produce.

The distinguishing tenets and practices of the Pharisees will best come under our notice in connection with the several texts of Scripture which refer to them.

27. '*If I by Beelzebub cast out devils, by whom do your children cast them out?*'—Cases of supposed or real demoniacal possession do not now, that we are aware, occur in Western Asia; we are therefore glad to receive an illustration of this obscure matter from the remoter East (India), where it is the universal opinion that devils have power to enter into and take possession of men, in the same sense as we understand it to have been the case, as described in the Gospel. The Rev. J. Roberts, in his curious '*Oriental Illustrations*,' says: 'I have often seen the poor objects who were believed to be under demoniacal influence, and certainly, in some instances, I found it no easy matter to account for their conduct on natural principles. I have seen them writhe and tear themselves in the most frantic manner; they burst asunder the cords with which they were bound, and fell on the ground as if dead. At one time they are silent, and again most vociferous; they dash with fury amongst the people, and loudly pronounce their imprecations. But no sooner does the exorcist come forward, than the victim becomes the subject of new emotions; he stares, talks incoherently, sighs, and falls on the ground: and in the course of an hour is as calm as any who are around him. Those men who profess to eject devils are frightful looking creatures, and are seldom associated with except in the discharge of their official duties. It is a fact, that they profess to eject the evil spirits by their *prince of devils*. Females are much more subject to those affections than men; and *Friday* is the day of all others on which they are most liable to be attacked. I am fully of opinion that nearly all these *possessions* would be removed by medicine, or by arguments of a more *tangible* nature. Not long ago a young female was said to be under the influence of an evil spirit, but the father, being an unbeliever! took a large broom and began to beat his daughter in the most unmerciful manner. After some time the spirit cried aloud, "*Do not beat me, do not beat me*," and took its departure! There is a fiend called *poothani*, which is said to take great delight in entering little children, but the herb called *pa-maruta* is then administered with great success!'

40. '*Three days and three nights.*'—The specification here that Jesus should be 'Three days and three nights' in the sepulchre, seems at first view not to harmonize with the accounts of his burial and resurrection. From these latter it appears that he was laid in the tomb before sunset on the sixth day of the week, or Friday, and rose again quite early on the first day of the week, or Sunday; having lain in the grave not far from thirty-six hours. This accords with the usual formula which our Lord employed in speaking of his resurrection, viz. that 'He should rise on the *third day*;' Matt. xvi. 21, xx. 19; Mark ix. 31, x. 34; Luke ix. 22, xviii. 33, etc. Equivalent to this is also the expression, 'after *three days* I will rise again,' Matt. xxvii. 63; Mark viii. 31; John ii. 19, etc. This latter idiom is found also in John xx. 26, where *eight days* is put for a week. So too, in German, the expression, '*nach drey Tagen*,—after three days,' is always the same as '*am dritten Tage*—on the third day,' the day after to-morrow; and '*acht Tage*—eight days,' is the more common phrase instead of '*eine Woche*—a week.'

In the present instance, Matt. xii. 40, the apparent difficulty arises from the form of the expression, 'three days and three nights,' which our Lord uses here, and here alone, because he is quoting from Jonah ii. 1 [i. 17]. The phrase is doubtless in itself equivalent to the Greek *νυχθήμερον*, a day and night of twenty-four hours. But the Hebrew form, *three days and three nights*, was likewise used generally and indefinitely for *three days* simply, as is obvious from 1 Sam. xxx. 12, 13, and the circumstances there narrated. Such also is manifestly the case here.

CHAPTER XIII.

3 *The parable of the sower and the seed:* 18 *the exposition of it.* 24 *The parable of the tares,* 31 *of the mustard seed,* 33 *of the leaven,* 44 *of the hidden treasure,* 45 *of the pearl,* 47 *of the draw net cast into the sea:* 53 *and how Christ is contemned of his own countrymen.*

THE same day went Jesus out of the house, [1]and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, [2]Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 [3]For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, [4]By hearing ye shall

[1] Mark 4. 1. [2] Luke 8. 5. [3] Chap. 25. 29. [4] Isa. 6. 9. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.

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hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, [5]That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the housholder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, [6]The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ [7]Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three [8]measures of meal, till the whole was leavened.

34 [9]All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, [10]I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 ¶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;

39 The enemy that sowed them is the devil; [11]the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all [12]things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

[5] Luke 10. 24. [6] Mark 4. 30. Luke 13. 19. [7] Luke 13. 20.
[8] The word in the Greek is *a measure containing about a peck and a half, wanting little more than a pint.* [9] Mark 4. 33. [10] Psal. 78. 2.
[11] Joel 3. 13. Rev. 14. 15. [12] Or, *sandals.*

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43 [13]Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an housholder, which bringeth forth out of his treasure *things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 [14]And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 [15]Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, [16]A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

[13] Dan. 12. 3. [14] Mark 6. 1. Luke 4. 16. [15] John 6. 42. [16] Mark 6. 4. Luke 4. 24. John 4. 44.

Verse 2. '*He....sat; and the whole multitude stood.*'—From this and other passages it appears that our Lord usually delivered his discourses in a sitting posture, while the auditors stood before him. This was the custom in the time of our Saviour, as testified by the Talmud, which states that the practice continued till the time of Gamaliel the elder (Paul's master), and then so far ceased that the disciples and auditors sat as well as their teacher. But it appears that even then the disciples sat at the feet of their teacher—that is, sat on the ground before him, he sitting higher than they. As Paul says he 'sat at the feet' of this very Gamaliel, it would seem that the Talmud is mistaken, and that the custom was introduced by him, or at least existed in his time, and was not a practice introduced after his death.

4. '*And when he sowed, some seeds fell by the way side,*' etc.—Parables of this kind are not unusual in the East. Mohammed has one very similar, as given in the Mischat-ul-Másábih:—'Abu Musa said, "The Prophet said, My religion is like clouds dropping much rain. Some of them falling on pure favourable soil, cause fresh grass to grow; some of them falling in hollows, from which mankind are benefited; some fall on high lands from which no benefit is derived. Then the two first are like the person acquainted with the religion of God and instructing others; and the last like the person not regarding it, nor accepting the right road."'

5. '*Some fell upon stony places, where they had not much earth.*'—Luke has it, '*some fell upon a rock*' (ch. viii. 6). Our Lord doubtless borrowed his illustration from the common scenery around him. The following extract from Dr. Richardson (i. 418) may elucidate the above-cited passages:—'The delightful vale of Esdraelon is but thinly inhabited, and is not half cultivated or stocked with cattle; we did not pass a single village, and saw but few Bedoween encampments till we came near to Bisan. As we approached this miserable village, we gradually withdrew from the vale, and got upon an elevated rocky flat, covered with a thin and meagre sprinkling of earth; the vegetation which it bore was scanty, and quite brown from the lack of moisture.'

12. '*Whosoever hath not, from him shall be taken away even that he hath.*'—This phrase has probably never been misunderstood; and yet it has usually been thought to require explanation, how he that has nothing to lose can be described as losing anything. It seems to have been a proverbial form of speech to express the loss of that little which would be accounted as nothing by persons of larger possessions. This has been not unaptly illustrated by a parallel citation from Juvenal, the sense of which has been pretty well preserved by Dryden:—

'Nil *habuit* Codrus: quis enim negat, et tamen illud
Perdidit infelix TOTUM NIL.'—*Sat.* iii. 208–9.

'Tis true, poor Codrus *nothing* had to *boast*,
And yet poor Codrus all that nothing lost.'

The lines which precede this inform us what this *nothing* was which poor Codrus *had*, and lost; namely, one bed, too short; a sideboard, on which stood six earthen pitchers; a small jug or tankard; the image of a Centaur (Chiron) in clay; and an old rotten chest, containing a few Greek books, much damaged by mice. The loss of this little—this nothing—did, however, so much injury to so poor a man, that he

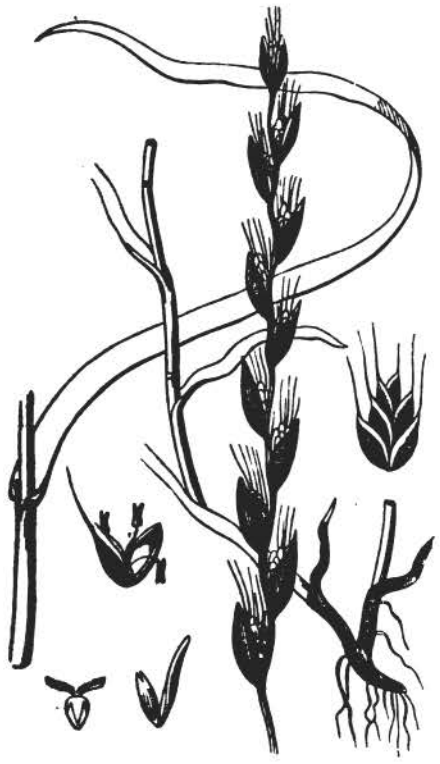
'Begg'd naked through the streets of wealthy Rome,
And found not one to feed or take him home.'

25. '*Tares.*'—ζιζάνια. This was probably the *Lolium temulentum*, or darnel, which has long been known for its intoxicating property. Ζιζάνιον (*zizanion*) comes, in all probability, from the Arabic زوان *zawan*; for we find it in the Syriac ܙܝܙܢܐ *zizana*. The ζιζάνιον corresponded with the ἄιρα of Theophrastus, who says in one place that

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the *zira* is apt to affect the head (*βαρυ και κεφαλαλγες.*) He describes it as having a thick, narrow, and smooth leaf, which agrees very well with the *Lolium temulentum*. It was, from its dangerous qualities, and its frequency among wheat, the pest of the farmer, as the sacred text fairly intimates to us. This and the *Festuca quadridentata* form two singular exceptions in the gramineous family, so remarkable for its salutary and nutritious members. The poisonous nature of the *temulentum* has been ascertained by many experiments, though the deleterious principle is of so volatile a nature that it escapes the cognizance of the chemist: for, when analysed, six parts of the meal were found to contain one of gluten, four of starch, and one of saccharine matter, all of which we know are nutritious as well as harmless.

The darnel, called *zawan* by the Arabs and Turks, and *zizanion* by the Spaniards, is described by Dr. Russel and Forskal as well known to the people of Aleppo, as often growing abundantly in their corn-fields. If its seeds re-



DARNEL (*Lolium temulentum*).

main mixed with the meal, it is found to occasion dizziness and other injurious effects upon those who eat of the bread: the reapers in that neighbourhood, however, do not separate the plant, but after the threshing reject the seeds by means of a van or sieve. We are also informed that, in other parts of Syria, the plant is drawn up by the hand, in time of harvest, along with the wheat, and is then gathered out and bound up in separate bundles. This last mode of treatment is very corroborative of its claim to be identified with the *ζιζάνιον* of the present chapter. The reader should, however, be apprised that very different opinions have been entertained on the subject, as the word does not occur elsewhere in the Scripture, and is not found in any ancient Greek writer.

44. '*Treasure hid in a field.*'—In the note on Lev. vi. 2, we have had occasion to state that the insecurity of property, with the want of responsible establishments in which it may be deposited when occasion requires, has always, in the East, operated in obliging persons either to confide their treasure to individual integrity, or to hide it in some secret place. It is very rarely that the former alternative is adopted, except when a person intends to take a distant journey and to return: and even then he often prefers to hide valuable property, or even to change it into jewels, for the sake of portability, and carry it with him, notwithstanding the danger of being plundered upon the road. If the occasion is one of individual danger from the rapaciousness of power, the person generally hides his wealth; as he is afraid to confide it to another, from whom perhaps he may not dare at a future time publicly to reclaim his deposit. And when the occasion is one of general danger, no one, of course, thinks of committing his property to another's care, when all are equally in danger, but every one conceals, in the way he judges best, his valuable property, trusting that, if he survives, he shall be able to recover it when the season of danger has subsided. But many do not survive, being cut off in the defence or capture of towns, and by other causes; many who have gone abroad, leaving hid treasure behind them, never return; and many who hid their wealth in dread of the exactions of power, are cut off by that power without having revealed in what place their wealth was stored. From these causes, operating for thousands of years, it may easily be understood what vast treasures remain hid in the bowels of the earth and in secret places. The knowledge of these facts, with the occasional discovery of unexpected treasure, has given the Orientals a just impression that their soil is rich in hid treasure, which they more particularly suspect to be concealed among the ruins of ancient towns, and in sepulchral and other caves. This it is which induces them so generally to be watchful over European travellers who visit such ruins, to whose visits they are unable to assign any other motive than the acquisition by peculiar arts and sorceries of the treasures there concealed. See the note on Job iii. 21.

The modes of concealment are very various — any method being taken which the person judges the most secure. In the ground, is common—whether in the field, the garden, or the court of a house: in which case it is very usual to bury the property under a tree, to mark the spot. If a person finds treasure thus buried, he would naturally take the course which is here described; he would purchase the ground, and, if need were, sell all he has for the purpose, as he would thus become the legal owner of the treasure; for, as we learn from the Talmud, it was the rule in the Jewish, as in most other nations, for found treasure to become the property of the person in whose land it was discovered.—Others build up their treasure in the thick walls of their houses. We knew a case of a jeweller, who being about to leave the town in which he resided, to avoid the plague, left much valuable property thus concealed, but which was discovered by means of a slight difference in the appearance of the plaster at the particular spot. In the same city, after a siege, we went to reside in a house the walls of which had been broken in many parts, by the victorious soldiers in search of treasure; the previous proprietor, who was killed, having been renowned for his riches. Secret caverns have also been purposely constructed for the concealment of treasure, particularly by kings; and excavated sepulchres have been employed for the same purpose. In the latter case the tombs generally were in situations of difficult access, or without apparent means of entrance; and it appears to have been hoped that respect for the habitations of the dead would afford a further protection to the treasure thus laid up.

Many instances of this last practice occur. Indeed, Josephus says that Solomon laid up vast treasures in the tomb of his father, which remained untouched until the time of Hyrcanus, who, on an occasion of public emergency, opened one of the cells, and took out 3000 talents of silver. Much wealth was afterwards extracted from another cell by Herod the Great. (*Antiq.* l. vii. c. 15, s. 3.) Perhaps the knowledge of this practice explains the object of an act

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which is sometimes noticed as well in Scripture as by the heathen writers, when conquering soldiers are described as breaking open the tombs, and scattering the bones abroad. (Jer. viii. 1, 2.) These facts, with what we have already stated in Leviticus, may suffice as general illustrations of practices and circumstances to which the Scriptures frequently allude.

45. '*A merchant man, seeking goodly pearls.*' — This appears to indicate the antiquity of a still existing Oriental profession, that of a travelling jeweller—a person who deals in precious stones and pearls, and goes about seeking for opportunities of making advantageous purchases or exchanges, and taking journeys to remote countries for this purpose, and again in another direction to find the best market for the valuables he has secured. In the course of their operations it frequently happens that they meet with some rich and costly gem, for the sake of obtaining which they sell off all their existing stock, and every article of valuable property they may possess, in order to raise the purchase-money. Something similar may sometimes occur in the transactions of stationary jewellers; but not so often as among those who travel; indeed the jewellers of the East, as a body, are perhaps the greatest travellers in the world.

48. '*Gathered the good into vessels, but cast the bad away.*'—We do not know that it has ever been observed, for the illustration of this text, that, as the Law interdicted the use of all fish without fins and scales, the Hebrew fishermen must have been obliged to throw away, as useless, a considerable proportion of the fish which they took in their nets.

CHAPTER XIV.

1 *Herod's opinion of Christ.* 3 *Wherefore John Baptist was beheaded.* 13 *Jesus departeth into a desert place:* 15 *where he feedeth five thousand men with five loaves and two fishes:* 22 *he walketh on the sea to his disciples:* 34 *and landing at Gennesaret, healeth the sick by the touch of the hem of his garment.*

AT that time [1]Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works [2]do shew forth themselves in him.

3 ¶ [3]For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, [4]It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, [5]because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ [6]When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 [7]And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 [8]And when he had sent the multitudes away, he went up into a mountain apart to pray: [9]and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

1 Mark 6. 14. Luke 9. 7. 2 Or, are *wrought by him.* 3 Luke 3. 19, 20. 4 Levit. 18. 16, and 20. 21. 5 Chap. 21. 26.
6 Mark 6. 32. Luke 9. 10. 7 Mark 6. 35. John 6. 5. 8 Mark 6 46. 9 John 6. 16.

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25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind [10]boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ [11]And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

[10] Or, *strong*.

[11] Mark 6. 53.

Verse 1. '*Herod the tetrarch*.'—This is that Herod Antipas whom we have mentioned slightly in the note on chap. ii. 22, as that son of Herod the Great who after the death of his father became tetrarch of Perea and Galilee. The title of Tetrarch, in its origin denoted the ruler of the fourth part of a tribe or nation, which, as the whole, was subject to a king. But at this time it had a looser signification; and was applied to any governor subject to some king or emperor, with little regard to the portion of the tribe or nation which they governed. Although these rulers were dependent upon the Roman emperor, they nevertheless governed according to their own discretion the people committed to their immediate jurisdiction. They were inferior, however, in point of rank to the *ethnarchs*, who, although they do not publicly assume the name of king, were addressed with that title by their subjects. We have already mentioned that this Herod's elder brother, Archelaus, was Ethnarch of Judæa.

Herod, as well as Archelaus, went to Rome after the death of his father, his object being to endeavour to supersede the latter in the kingdom of Judæa. In this he failed; but was confirmed in the tetrarchy which his father's will allotted to him. In some other journey to Rome, Herod visited his half-brother Philip also called Herod; and there conceived a criminal passion for Philip's wife, Herodias, and offered to marry her if she would leave his brother; to which she consented, upon the condition that he should previously divorce the daughter of the Arabian king Aretas, to whom he had long been married. This Herod promised to do on his return from Rome; but meanwhile the Arabian princess, hearing of the fate which awaited her, fled to her father at Petra. The tetrarch, on his return home, performed his promise of marrying Herodias. But they were not left undisturbed in their wickedness; for Aretas, the father of the divorced princess, declared war on Herod to avenge her wrongs; and by a comparison of circumstances we learn, that it was when Herod's soldiers were on their march to meet him that they heard the preaching of John the Baptist (Luke iii. 14); but the advice he gave them was certainly not calculated to offend Herod, since, among other things, he counselled them to be contented with their pay. The prophet of the wilderness, however, took another occasion to raise his voice against the incestuous match which had been completed between the tetrarch and Herodias. It is probable that the sentiments which John expressed were those which were generally entertained: and as he had great influence with the people, Herod was probably not less actuated by alarm than by resentment in determining to silence the faithful prophet. Josephus says that the Baptist was imprisoned in the strong fortress of Machærus, in Perea, east of the Jordan. The rest is told in the present verses. Very soon after, the war with Aretas was brought to a conclusion by the total overthrow and dispersion of Herod's army: and Josephus asserts that this destruction of his army was regarded by the Jews as a punishment upon Herod, and a mark of God's displeasure towards him, for the murder of John, whom the historian describes as a good man, who taught the people righteousness towards one another, and piety towards God; and to whose baptism multitudes had resorted. Not long after this the guilty Herodias, being annoyed that her own brother, Agrippa, who was Herod's nephew, had received the title of king, while her husband was only a tetrarch, pressed Herod so much, that he went to Rome to solicit the same title of the emperor Caius; but the latter, having been prejudiced against him by letters from Agrippa, was so far from attending to his application, that he not only deprived him of his tetrarchy, but banished him to Lyons, and afterwards to Spain, where he died. The tetrarchy was given to Herod Agrippa, to complete his kingdom. Such was the end of the man who ruled over Galilee and Perea during nearly the whole of our Saviour's abode on earth; and under whose dominion he lived at Nazareth and Capernaum.

3. '*Herodias*.'—We should not omit to observe that this infamous woman was the niece both of Philip and Herod, being the daughter of Aristobulus, another son of Herod the Great. She went to Rome with Herod Antipas on the occasion just mentioned: and the emperor, understanding that she was his friend Agrippa's sister, was inclined to make a favourable distinction between her and her husband: but rather than owe anything to her brother, she chose to accompany Herod in his exile. What ultimately became of her is not recorded.

— '*Philip*.'—This Philip, or Herod-Philip, must not be confounded with his half-brother of the same name, mentioned by St. Luke as 'Tetrarch of Iturræa and of the region of Trachonitis' (iii. 1). This one never held any government. He was the son of Herod the Great by Mariamne, daughter of the high-priest Simon. After the elder Herod had discovered the conspiracy of his son Antipater, for which he put him to death, he set down this Philip in his will as heir to the kingdom of Judæa; but having afterwards ascertained that Philip's mother Mariamne had taken a part in the conspiracy, he altered the will in favour of Archelaus. Nothing is recorded of him but that he was the husband of Herodias, and father of

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the girl, Salome, whose dancing afforded occasion for the murder of John the Baptist.

As Herodias quitted her husband Philip soon after Salome's birth (Joseph. *Antiq.* l. xviii. c. v. s. 4), it is clear that the daughter was at this time a child; a circumstance which affords a sufficient answer to those who object to this relation, saying that it was unsuitable to the dignity of a princess, and contrary to the manners of the age, to dance in public for the entertainment of the court. (Michaelis's *Introduction*, ch. ii. s. 12.) She was afterwards married to her uncle Philip, tetrarch of Ituræa, after whose death she became the wife of her cousin-german, Aristobulus, the son of Herod king of Chalcis, her mother's brother. By this husband, she had several children, and here our information concerning her ceases.

6. '*Herod's birthday was kept.*'—The most ancient birth-day celebration on record is that of the Pharaoh of Joseph's history (Gen. xl. 20). It was also observed as a day of rejoicing by the Persians (Herodotus i. 133), and by the Romans (Plin. *Ep.* l. x. ep. 61). But the Jewish writers affirm that such was not the custom of their nation, which regarded this and *all other* personal anniversary celebrations as acts of idolatrous worship, although we have not been able to find any clear statement of the grounds on which this opinion rested. The present example cannot be understood as opposed to this statement, when we recollect that this Herod, and the other tetrarchs, ethnarchs, and kings, which his family produced, were partial to the customs of Greece and Rome, and so far as their influence extended, were studious to introduce them, to the great dissatisfaction and annoyance of their subjects.

6. '*Danced before them and pleased Herod.*'—From the effect which this dancing produced upon the tetrarch, it would appear that it was not that comparatively rude and



EASTERN GIRL DANCING.

unformed style of dancing which was anciently used by the Jewish maidens at public rejoicings, but that pantomimic and often lascivious sort which, by the movements of the hands and other members of the body, expressed human manners and affections, and which had recently been introduced from neighbouring nations into the Jewish court.

7. '*Promised with an oath,*' etc.—It would seem that Oriental monarchs, when highly pleased, were prone to make such oaths or promises, many of which they had afterwards ample occasion to repent. (See the 'Thousand and One Nights,' *passim.*) In Herodotus (ix. 109), there is a remarkable anecdote concerning Xerxes, which offers some strong points of analogy to the incident now before us, as combined with the particulars contained in the notes. Xerxes formed a criminal attachment to the wife of his brother Mastites; but she was soon supplanted by her own daughter, Artaynte, who was married to Darius the son of Xerxes. This lady the king took to his own palace; and one day, in excess of fondness for her, he desired her to ask of him whatever she pleased, and declared with an oath that he would refuse her nothing. He had on at the time a rich mantle, which his queen had wrought with her own hands and presented to him; and this, having attracted the attention of Artaynte, became the object of her choice. The king, fearing it might lead to a discovery, begged her to ask him cities, treasures of gold, or the sole command of an army; but not the mantle. But she persisted, and the monarch, from regard to his oath, but with great reluctance, gave it to her. She thenceforth delighted in wearing this mantle; and thus revealed to the queen what Xerxes wished to conceal from her knowledge. The queen blamed the mother rather than the daughter; and against her pointed her vengeance. However, she bridled her thirst for revenge until the king's birth-day, when, by law, the monarch was not allowed to refuse his queen any request she might make. On that day the king anointed his head, bestowed gifts upon the Persians, and gave the royal banquet usual on his birth-day. The queen then appeared before him, and demanded that the wife of Mastites should be given up to her. Xerxes, aware of her horrid purpose, and knowing the woman to be guiltless of that which the queen suspected, endeavoured to avert her request; but as she continued to urge it, the king, bound by the law of the day, gave the fatal nod of assent. She immediately sent for the doomed woman, and having mangled her person in the most horrible manner, sent her home. When the unhappy woman's husband, the king's brother, beheld his wife thus mutilated, he fled with his sons to his government of Bactria, there to raise the standard of revolt among a people by whom he was greatly beloved. But the king sent after him an armed force, by which he, with his sons, was overtaken and slain.

11. '*Brought it to her mother.*'—Jerome says that this most wicked woman gloated on the horrid spectacle with pleasure; and drawing forth that honest tongue by which she had been rebuked, pierced it through with a needle.

36. '*Besought him that they might only touch the hem of his garment.*'—The following scene, noticed by Buckingham in his *Palestine*, and such as may often be seen in the Eastern churches, we regard rather as an Oriental custom than an ecclesiastical practice. 'When the ceremony was ended, the priest walked through the body of the church with the sacramental cup elevated, and a silk covering on his head: those of the congregation who were nearest to him falling on the earth, and kissing his feet and the hem of his garment: while those who were not near enough to pay him this mark of homage, stretched forth their hands to touch some part of his robes, kissing their own fingers afterwards with great reverence, and even communicating the benefit of this holy touch to those who were behind them, and could not come in direct contact with the priest's person.'

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CHAPTER XV.

3 Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions: 11 teacheth how that which goeth into the mouth doth not defile a man. 21 He healeth the daughter of the woman of Canaan, 30 and other great multitudes: 32 and with seven loaves and a few little fishes feedeth four thousand men, beside women and children.

THEN [1]came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, [2]Honour thy father and mother: and, [3]He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, [4]*It is* a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites, well did Esaias prophesy of you, saying,

8 [5]This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶ [6]And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, [7]Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: [8]they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 [9]Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 [10]For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ [11]Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, [12]I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 ¶ [13]And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 [14]And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ [15]Then Jesus called his disciples *unto him,* and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

1 Mark 7. 1. 2 Exod. 20. 12. Deut. 5. 16. 3 Exod. 21. 17. Levit. 20. 9. Prov. 20. 20. 4 Mark 7. 11, 12. 5 Isa. 29. 13.
6 Mark 7. 14. 7 John 15. 2. 8 Luke 6. 39. 9 Mark 7. 17. 10 Gen. 6. 5, and 8. 21. 11 Mark 7. 24. 12 Chap 10. 6.
13 Mark 7. 31. 14 Isa. 35. 5, 6. 15 Mark 8. 1.

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33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

Verse 1. '*Scribes*.'—The 'Scribes' of the New Testament did not form a sect, like the Pharisees, with whom they are so frequently associated. They rather formed an order of men, and existed, as such, long before any sects were known among the Jews. They evidently take their name from those who bore it being at this time, or having been originally, engaged in writing; but it is allowed that they were much more than formerly occupied as public teachers. It is also admitted that most of them were Levites; and this leads us again back to the view we formerly advocated, that the Levites were in fact, as in other countries in which the distinction of a sacerdotal caste was found, the learned men of the nation, on whom devolved whatever pertained to letters, whether of a civil or ecclesiastical character. The learning of the Jews was inseparably connected with their religion, and the learned man, among them, was one learned in their sacred law—circumstances which, while they naturally threw cultivation of this learning upon the Levites, at the same time qualified them to act as public teachers, which, also, from their separation to ecclesiastical services, formed a proper part of their vocation. The peculiar vocation of the priests was to administer the sacrifices and ceremonies of the Law; but there is sufficient intimation in the Old Testament that the business of teaching the people devolved mainly upon the Levites, as it was but reasonable that it should. The priests were therefore the sacrificing clergy, and the Levites the preaching and writing clergy: and this last is generally admitted to have been the character of the scribes, and it is also allowed that they were, at least for the most part, Levites; whence we may infer that the 'scribes' of the New Testament were the more learned members of the Levitical body, devoted to letters and public teaching—expounding the law and addressing the people in the synagogues; and in virtue of their character possessing great credit with the people and influence in public affairs. This conclusion, as to their identity with the Levitical body, is, we think, greatly corroborated by the fact that the Levites are not mentioned as such in the New Testament. We read of 'priests and scribes,' not of 'priests and Levites,' as in the Old Testament: and, independently of the inference obviously derivable from this as it stands, it is almost necessary to consider the 'scribes' of the New Testament to be equivalent to the 'Levites' of the Old, as otherwise we should find it difficult to say what had become of the Levites, and how it is that they do not appear to have concerned themselves in circumstances in which they, of all men, were likely to have taken a prominent part—such a part as the 'scribes' actually took.

Under this view we have thought it useless to inquire further concerning the origin of the scribes: and we conjecture that much of the difficulty which has attended the subject has proceeded from forgetfulness of the Levitical body, and from the want of sufficient attention to the fact that the Levites of the Old Testament were, like these 'scribes,' the learned men, lawyers, scribes, and public instructors of the Hebrew nation.

9. '*In vain they do worship me, teaching for doctrines the commandments of men.*'—The superstitious frivolities of the Pharisee, are equalled and illustrated by the votaries of Mohammed. In the creed of the Moslems the dog is held to be unclean, and must not so much as be touched; and if by any accident they come into contact with this faithful companion of our race, they must wash themselves in water before they can say their prayers or enter the haram. A true Mussulman generally carries along with him a mat or cloak, or bit of cloth, on which he regularly prays, and the purity of which he watches with the utmost vigilance. If a dog happen to touch it, or even to tread upon the place on which it is usually spread, he is excited to the most furious indignation, and if not restrained would severely chastise the animal, if not put it to death. The mat, before it can be used again, must be shaken, and brushed, and cleaned, and, strictly speaking, it ought to be washed with water; or, where water cannot be had, rubbed with sand. The place itself must undergo a similar purification, or be exchanged for another. 'We had,' says Mr. Emerson, 'a dog on board the vessel, and when the poor animal chose to run about it, it was ridiculous to see the capers which the Mussulmans cut to avoid him, and to keep him off the place sacred to their devotions. With every respect for the religious feelings, or even superstitions of others, we cannot help feeling emotions of pity, or, at times, disgust, arising in our minds on witnessing so much stress laid upon non-essentials. Such a man would purloin another man's property, or even embrue his hands in his blood; but would not touch a dog, nor a drop of wine, or a bit of pork, or consecrated paste.'—*Letters from the Ægean.*

CHAPTER XVI.

1 *The Pharisees require a sign.* 6 *Jesus warneth his disciples of the leaven of the Pharisees and Sadducees.* 13 *The people's opinion of Christ,* 16 *and Peter's confession of him.* 21 *Jesus foresheweth his death,* 23 *reproveth Peter for dissuading him from it:* 24 *and admonisheth those that will follow him, to bear the cross.*

THE [1]Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

[1] Mark 8. 11. Luke 12. 54.

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4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 [4]Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 [5]Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, [6]Whom do men say that I the Son of man am?

14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, [7]Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That [8]thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.

19 [9]And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ [10]Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; [11]and then he shall reward every man according to his works.

28 Verily I say unto you, [12]There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

[4] Chap. 14. 17. [5] Chap. 15. 34. [6] Mark 8. 27. Luke 9. 18. [7] John 6. 69. [8] John 1. 42. [9] John 20. 23.
[10] Chap. 10. 38. Mark 8. 34. [11] Psal. 62. 12. Rom. 2. 6. [12] Mark 9. 1. Luke 9. 27.

Verse 1. '*The Sadducees.*'—The origin of this sect is far more distinctly ascertained than that of the Pharisees. The high-priest, Simon the Just, was succeeded in the chair of the Sanhedrim by Antigonus of Sochos; who, among his instructions, was heard to say, 'Be not as servants who wait upon their master for the sake of the reward; but be ye like servants who wait upon their master, not for the sake of the reward; but let the fear of the Lord rule you.' This excellent precept was grievously misunderstood and misapplied by one of his pupils, named Sadoc, the founder of the sect in question, as also by another scholar, called Baithus. When they had left their master, they said to each other: 'Our master teaches us that there is no reward or punishment, or any expectation at all for the future.' On this view Sadoc set about to deny that there was any future life or resurrection of the dead. Lightfoot, however, seems to shew that this last opinion was entertained a good while before the time of Sadoc, even so early as the time of Ezra; although it did not become the defined tenet of a sect till it was formally taught by this person. The tenet was never popular; and the sect of the Sadducees was insignificant in numbers as compared with the Pharisees: but this deficiency was compensated by the dignity and eminence of those who

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embraced this persuasion, who were generally persons of the highest distinction; and several of the sect were advanced to the high-priesthood. They did not dispute the sway of the Pharisees over the multitude, and, according to Josephus, seldom took any part in the affairs of the state. Such of them as acted as magistrates and councillors seldom opposed the measures of the Pharisees, knowing that such opposition would be badly received by the people, who never regarded them with much favour.

The tenets we have stated were by no means the only distinguishing ones held by the Sadducees; and it is singular that there was scarcely a single point in which their opinions were not diametrically opposite to those of the Pharisees. They not only held that the soul of man was mortal, and perished with his body, but also denied the existence of any angel or spirit (chap. xxii. 23; Acts xxiii. 8). In opposition to the Pharisees, they also insisted that there was no fate, or even an over-ruling providence; but that man enjoyed the most ample freedom of action, with full power to do either good or evil as he thought proper; that God exercised no influence upon him; and that his prosperity or adversity were respectively the result of his own wisdom or folly. Hence it is said that they made severe judges. Another great matter in which they were distinguished, and that favourably from the Pharisees, was, that they rejected every iota of that traditionary rubbish on which the Pharisees set far more value than they did upon the written law. They insisted that their assent was not authoritatively required to any opinion or practice which the written law, in its literal acceptation, did not inculcate or enjoin. It has been charged upon the Sadducees that they only received the five books of Moses, and rejected all the other sacred books. But this imputation rests on no very clear foundation: and Josephus, who is sufficiently bitter upon the Sadducees, whom he often mentions, does not anywhere hint at this, although he would scarcely have failed to do so had it been true. He says, simply, that although they rejected the traditions received from the fathers, they received *the written books*; and an expression of this general nature, from an adversary, may well be taken in evidence that none of the 'written books' were rejected by them. It is, however, very possible that they set a far higher value upon the books of Moses than upon the other Scriptures. As Josephus was himself a Pharisee, perhaps we should receive with some reserve the general character which he gives to the sect, as 'a set of men churlish and morose towards each other, and cruel and savage to all besides.'

2, 3. '*It will be fair weather; for the sky is red,*' etc.—Observations of this kind are very common among our own peasantry. They necessarily vary in different climates: but at least this, as to the evening aspect of the western horizon, is as common here as it could have been in Palestine. Similar passages have been adduced from ancient writers.

9, 10. '*Baskets...baskets.*'—These words, although the same in our version, are not so in the original. That is to say, the 'baskets' in which the fragments were deposited on these two occasions are denoted by different words, both here and in the regular narratives of the transactions to which our Saviour refers. The first (κόφινος) was proverbially a Jewish travelling basket, and is mentioned as such by Juvenal (iii. 15; vi. 542), where the word rendered 'basket' is *cophinus*, the same as this:

'Banish'd Jews, who their whole wealth can lay
In a small basket—'

The other passage we are tempted to cite entire, as it applies to the condition of the Jews after the desolation of their city and temple, and the ruin of their nation; when it is well known that such numbers of them gained a wretched subsistence by pretending to tell fortunes, that 'Jew' and 'fortune-teller' became almost synonymous.

'A gipsy Jewess whispers in your ear,
And begs an alms: an high-priest's daughter she,



EASTERN BASKET.

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Versed in the Talmud and divinity,
And prophesies beneath a shady tree.
Her goods *a basket*, and old hay her bed,
She strolls, and, telling fortunes, gains her bread:
Farthings, and some small monies are her fees;
Yet she interprets all your dreams for these.'

The other word, also rendered basket, in verse 10, is σπυρίς: it appears, from the citations of Wetstein, to have been a kind of basket for *storing* grain, provisions, etc., and therefore larger than the former, probably much larger. Campbell translates this by '*maund*,' and retains '*basket*' for the former; and observes that although these words 'are not fit for answering entirely the same purpose as the original terms, which probably conveyed the idea of their respective sizes, and consequently of the quantity contained; still there is a propriety in marking, were it but by this single circumstance, that there was a difference.'

We may refer to Mark viii. and Luke ix. for some observations on the other contents of this chapter.

CHAPTER XVII.

1 *The transfiguration of Christ.* 14 *He healeth the lunatick,* 22 *foretelleth his own passion,* 24 *and payeth tribute.*

AND [1]after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 [2]While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 ¶ And his disciples asked him, saying, [3]Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ [4]And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him; and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, [5]If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ [6]And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received [7]tribute *money* came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers.

[1] Mark 9. 2. Luke 9. 28. [2] 2 Pet. 1. 17. [3] Chap. 11. 14. Mark 9. 11. [4] Mark 9. 17. Luke 9. 38. [5] Luke 17. 6. [6] Chap. 20. 17. Mark 9. 31. Luke 9. 44. [7] Called in the original *didrachma*, being in value fifteen pence.

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Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find [e]a piece of money: that take, and give unto them for me and thee.

[e] Or, *a stater*. It is half an ounce of silver, in value 2*s*. 6*d*., after 5*s*. the ounce.

Verse 24. '*They that received tribute money.*'—The force of our Lord's allusions will be imperfectly understood unless we distinguish that this 'tribute money' was quite distinct from the general tax assessed for the Romans, and that which was paid to the ethnarchs and tetrarchs. It was the half shekel, which, under a profitable misconception of some expressions in the Pentateuch, was annually levied on every adult male Israelite for the service of the temple. Our Saviour's argument with Peter therefore is, that as the kings of the earth did not take custom from their own household but from others; the collectors had no proper claim upon him for the tribute to the temple—the House of his Father. The payment was made during the month Adar; and we are told that if the amount was not paid on the twenty-fifth of that month, a security was taken from the assessed person. The numerous Jews in other countries failed not to remit their yearly contributions to Jerusalem; which may account for the immense amount of treasure constantly flowing into the temple.

In the original, the 'tribute money' which was demanded, and the 'piece of money,' of twice its value, which Peter was to find in the mouth of the fish, are discriminated by their proper names. The former is called *didrachma*, or 'two drachmæ,' and the latter *stater*. The latter was of equivalent value to the Hebrew shekel, and was equal to four drachmæ; and, consequently, two drachmæ were equivalent to half of the stater and of the shekel. Leaving the terms untranslated, Peter is asked if his master paid the *didrachma*? and Peter is told that he should find a *stater* in the mouth of the fish. The stater was also called *tetradrachmon*, from its containing four drachmæ. After the destruction of the temple, the Jews were obliged to pay this tribute to the Romans; and the passage in which the historian relates this, affords one of those minute incidental corroborations which have been so abundantly adduced in evidence of the verity of the evangelical narratives; for he states that the emperor imposed a tribute of two drachmæ (δύο δραχμας) upon the Jews, wherever they were, to be paid every year into the Capitol, in the same manner as it had been previously paid into the temple at Jerusalem—thus concurring with the evangelist, that the half-shekel was usually paid in the form of two drachmæ, or of a single coin of that value.



GRECIAN DIDRACHMA, conjectured to be one of Nerva's.—From a Specimen in the British Museum.

The tax continued to be paid to the Romans in the time of Origen.

It is understood, however, that the temple tribute, though collected in heathen coin, was to be exchanged for Hebrew money, before it could be finally paid into the temple—probably on account of the idolatrous symbols which the former so generally bore. Hence the vocation of the money-changers, whom our Saviour drove from the temple. They were accustomed, on and after the fifteenth of the month Adar, to seat themselves in the temple, in order to exchange, for those who desired it, Greek and Roman coins for Jewish half-shekels. Josephus, *Antiq.* xiv. 7. 2; *De Bello Jud.* vii. 6. 6; Jahn's *Archæol. Biblica*, sects. 115, 241, etc.

CHAPTER XVIII.

1 *Christ warneth his disciples to be humble and harmless:* 7 *to avoid offences, and not to despise the little ones:* 15 *teacheth how we are to deal with our brethren, when they offend us:* 21 *and how oft to forgive them:* 23 *which he setteth forth by a parable of the king, that took account of his servants,* 32 *and punished him who shewed no mercy to his fellow.*

AT [1]the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, [2]Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 [3]But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 [4]Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or

[1] Mark 9. 33. Luke 9. 46. [2] Chap. 19. 14. 1 Cor. 14. 20. [3] Mark 9. 42. Luke 17. 1, 2. [4] Chap. 5. 30. Mark 9. 43.

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maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 ¶ Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 [5]For the Son of man is come to save that which was lost.

12 [6]How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover [7]if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in [8]the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the Church: but if he neglect to hear the Church, let him be unto thee as an [9]heathen man and a publican.

18 Verily I say unto you, [10]Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? [11]till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand [12]talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and [13]worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred [14]pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

[5] Luke 19. 10. [6] Luke 15. 4. [7] Levit. 19. 17. Luke 17. 3. [8] Deut. 19. 15. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28. [9] 1 Cor. 5. 9. 2 Thess. 3. 14. [10] John 20. 23. 1 Cor. 5. 4. [11] Luke 17. 4.
[12] *A talent is 750 ounces of silver, which, after five shillings the ounce, is 187l. 10s.* [13] *Or, besought him.*
[14] *The Roman penny is the eighth part of an ounce, which, after five shillings the ounce, is seven pence halfpenny.*

Verse 6. '*A millstone...hanged about his neck*,' etc.—It does not appear that the Jews had any such capital punishment as that of drowning a person, with a stone about his neck to sink him. But it was in use among their neighbours, the Egyptians and Syrians, who regarded this form of death as the most degrading of all. It was also known to the Greeks and Romans: and although it never may have been used by the Jews as a capital punishment, it does not follow they may not have had experience of it as an arbitrary form of death inflicted

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by tyrannical kings or rulers, or even by murderers. However the expression was proverbial among them, whether they derived it from foreign practices or home incidents. Following a hint afforded by Lightfoot, we may observe that if persons were ever intentionally drowned in the *Dead* Sea, it must have been *necessary* to fasten a weight to them, to make them sink in its upbearing waters; and this may have brought the practice the more frequently under the notice of the Jews, independently of its exhibition as a capital punishment.

10. '*Their angels do always behold the face of my Father.*'—The expression appears to allude to the custom of human courts, where those distinguished personages who are high in office and favour, appear most frequently in the royal palace and presence. The expression was familiar to the Jews, as appears from various passages in the Old Testament; and in speaking of the chief angels, the Jewish writers were used to describe them as those 'who behold the face of the KING,' or 'who are worthy to come before the KING:'—meaning by 'the King,' God, the King of kings.

The opinion of the Jews on the subject to which our Saviour has been supposed to refer, was, that not only were there angels who were delegated to a general superintendence over nations, but that a guardian angel was assigned to every human being. Some commentators have thought that this much of their opinion concerning guardian angels is sanctioned by the present words of our Saviour; and hence it was generally conceived by the fathers, that every person, or at least the righteous, had his guardian angel; the more so, as angels are in Heb. i. 14, called 'ministering spirits, sent forth to minister for them that shall be heirs of salvation.' That angels minister to the people of God, there can be no doubt: but that every one, or every one of the righteous, has his guardian angel, is another question, concerning which it is difficult to arrive at a conclusion from the passage before us. It occurs to us that an argument in favour of it may be derived from the fact that our Lord's auditors must, with the opinions they held, have understood him in this sense. But, on the other hand, the passage may be easily interpreted to mean no more than that the exalted beings whose place was in the presence of God, were sometimes employed on offices of mercy and loving-kindness even about young children.

We need not mention that the belief in the attendance of guardian angels upon individuals, has been and is widely prevalent in the world. The Jews, however, carried this opinion much farther than we have stated; as they held that there was nothing in the world, animate or inanimate—not even the smallest herb, without its governing angel, by whose words and laws it was directed. Their doctrines on the subject were very complicated; and many of them appear to have been borrowed from the Persians and Babylonians during the Captivity. In the religious system of the ancient Persians, the corresponding tenet to that which we have cited was, that Ormuzd brought multitudes of spirits into existence to assist in repelling the powers of darkness, and appointed angels to protect everything. The stars and planets, the months of the year, the days, and even the watches of the day, had each their attendant,—all nature teemed with them,—all space was pervaded by them. Fraser's *Persia*, p. 156.

17. '*Tell it unto the church.*'—There are probably allusions in all this passage to customs which existed among the Jews. It may illustrate the present instance to mention that, as testified by the Talmud and Maimonides, it was usual to report to the synagogue the conduct of sinners for whose offences the Law provided no punishment, after friends had reproved them in vain. They were then admonished by the synagogue, not, if we construe aright, publicly, but by a message or official remonstrance: but if they still persisted in their evil course, their conduct was publicly denounced in four following sabbaths. Maimonides gives examples, of which one is:—'If any refuse to feed his children, they reprove him, shame him, and urge him. If he still refuse, they make proclamation against him in the synagogue, saying, "N. is a cruel man, and will not nourish his children: more cruel than even the unclean birds; for they feed their young ones."'

— '*As...a Publican.*'—We learn from the Talmud that a person who became a tax-gatherer was excluded from the religious society to which he may have previously belonged: but that he might be re-admitted when he discontinued this obnoxious calling.

21. '*Till seven times?*'—The Jewish doctors inculcated a forgiving disposition, by teaching that an injured person should forgive the offender even *three* times; but, they added, that he need not do so the fourth time. Peter therefore probably thought that he allowed a large effect to his Lord's instructions, when he more than doubled the measure of forgiveness proposed by these teachers. This gives the greater force to Christ's reply, which must have greatly astonished the disciples.

25. '*His lord commanded him to be sold.*'—We are unable to find any instance in Scripture of a man sold for the payment of his debts. The instances usually cited to shew this, are not by any means clear on this point. A poor man might sell *himself* to a rich one if he thought proper (Exod. xxi. 2–6; Lev. xxv. 47); and if a man owed more than he could pay, the creditor had a right to appropriate his personal services in payment of the debt; or, in other words, to make a slave of him: but that he could sell him to another is not said. The other text which is usually cited (Exod. xxii. 2) would be very clear on the subject; but it will be observed that the sale in that case is of a man having committed a theft, and being unable to pay the legal penalty, was sold for the purpose—a very different case certainly from that of a common debt. Unless, therefore, we understand the law to *imply*, though it does not express, that a creditor was at liberty to transfer to another, for a consideration, the right he himself possessed—that is, to sell to another the debtor who had become his servant, and for whose services he had perhaps no occasion—then *this* is the only evidence of such a custom which the Scripture affords. But if we do understand this as a singular instance, not involved in the general law, it still admits of very easy explanations. The king may have considered him a fraudulent defaulter, standing in the same case as a thief, and as such liable to be sold by the law of Lev. xxv. 47. Or, as it occurs to us, it might be explained by the fact, that when a free man accepts public employment, however honourable, under an Eastern king, he becomes, to all intents and purposes, a slave, whose person and property are at the entire disposal of his royal master—who may sell him, slay him, or do whatever he pleases with him—as, by the acceptance of employment, he is withdrawn from the operation of those laws and usages which may, more or less, be interposed between the king and his other subjects. In suggesting this explanation, we suppose the king dealt with his officer rather as a sovereign than as an ordinary creditor; and we submit that our view of the case receives much corroboration from the marked difference between the course which the king proposed to take with his debtor, and that which this debtor afterwards takes with his fellow-servant. The latter must have proceeded, however severely, according to the laws and customs of the land, to which the king was not bound to attend: and *he* exhibits no intention of *selling* his fellow-servant in payment of the debt.

— '*His wife.*'—Commentators observe that they find no previous instance of a wife being sold with her husband. The explanation given in the preceding note supersedes this difficulty. But we think it may be collected that even under the Law the lot of the wife was considered to be involved in that of her husband. Thus, in Exod. xxi., the case is given of a man who sells himself, without any mention of the wife as sold also; but it is afterwards added: 'If he came in by himself he shall go out by himself: but if he were married, then his wife shall go

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out with him,'—which clearly enough implies, that if he were married, his wife 'went in' with him.

— '*And children.*'—We do not see any instance in the Old Testament of children 'sold,' in the usual sense, to pay the debts of their parents. Parents did make over their children to their creditors in satisfaction of their debts (Neh. iii. 5; Isa. l. 1); and the children of a deceased parent became responsible for his debts, and might then be taken by the creditors as bond-servants (2 Kings iv. 1), as the parent himself might have been were he alive. The case of the children is clearly open to the same alternatives of explanation as have been applied to the case of the parent in the last note but one.

28. '*An hundred pence.*'—If the Roman denarius is to be understood, this makes little more than three pounds; whereas he had himself just been excused not far from two millions, by the lowest calculation, if the latter sum ('ten thousand talents') be not rather mentioned as an indefinite indication of a very large sum.

— '*Took him by the throat.*'—In the classical writers it is frequently mentioned as the act of merciless creditors to grasp their debtors violently by the throat, when dragging them before the magistrate to take compulsory measures to obtain payment for their debt.

30. '*Cast him into prison.*'—This is the only case in which imprisonment for debt occurs in Scripture: and, if carefully considered, conclusions of some importance might be deduced from it. It is certain that this punishment for debt was not recognized by the Law; and as the Law did provide for the case of the insolvent debtor, we may be sure that the Jews did not, at any time posterior to the delivery of the Law, spontaneously originate any new and different usage on the subject. Therefore, as the custom of imprisonment for debt did at this time exist among the Romans, and is first mentioned at a time when the Jews were in subjection to that people, we are inevitably led to conclude, either that the parable alludes to foreign customs, familiar to the Jews, and consequently that the persons introduced are to be regarded as foreigners; or else that the Romans had compelled them to alter their more ancient practice in this matter, that it might be rendered conformable to their own. We apprehend the latter alternative to be the most reasonable. We have not, indeed, been able to find any distinct evidence that the Romans did interfere to modify the law of debt which they found in operation among the Jews. But we know that they did interfere in some matters of public and social law: and there seems not one in which they were more likely to do so than in this; as it was a matter in which they were themselves concerned, and in which the relations of debtor and creditor must have been beset with difficulties unless uniformity of usage were established. If a Jew were in debt to a Roman, and could not pay, the Roman would cast him into prison until he received satisfaction. But what was to be done when a Roman was in debt to a Jew? His own law would have authorized him to make a bondsman of his debtor: but for a Roman to be in bondage to a Jew was impossible. Nothing is more likely than that the Romans cut this difficulty by introducing their own custom: which is the more probable, as the Hebrew usage was the same which had in a former age existed among themselves, and which they had abolished, as it did not work well with them, though it does not follow that it might not have done so in a state of society so differently and so peculiarly constituted as that of the Hebrews.

As we are thus led to suppose that the imprisonment for debt, as existing among the Hebrews in the time of our Saviour, was of Roman origin, it becomes proper to observe that the original Roman practice in the treatment of insolvent debtors was uncommonly severe. The creditors were empowered to keep them in bondage, bound with cords or fetters, for a given time, and when they found that the debtor could not pay, and that others would not redeem them, they might be sold for slaves, or even put to death. This was in time changed to a law resembling that of the Hebrews, but more severely administered, under which the creditors kept their debtors imprisoned in their own houses, making them slaves until by their services or labour they had discharged the sum they owed. This kind of slavery of the debtors in the houses of their creditors, was often very severe, the prisoners being sometimes most cruelly treated and unmercifully scourged: and some gross instances of abuse occasioned this private coercion to be exchanged for public imprisonment. This last regulation was made in the year 327 B.C., and finally established in 287 B.C., and continued in operation in the time now under consideration.

34. '*Tormentors.*'—This is no doubt the true meaning of the word βασανισταί; but it seems here to denote jailers, who probably got the name of 'tormentors' from being employed to torture and chastise their prisoners, and from the use, in ancient prisons, of logs, chains, bands, and fetters, which were sometimes fixed on the necks, arms, and legs of prisoners, as well as from other painful inflictions, administered by the jailer, and by which a prison was made a place of torture.

CHAPTER XIX.

2 Christ healeth the sick: 3 answereth the Pharisees concerning divorcement: 10 sheweth when marriage is necessary: 13 receiveth little children: 16 instructeth the young man how to attain eternal life, 20 and how to be perfect: 23 telleth his disciples how hard it is for a rich man to enter into the kingdom of God, 27 and promiseth reward to those that forsake any thing to follow him.

AND it came to pass, [1]*that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, [2]that he which made *them* at the beginning made them male and female,

5 And said, [3]For this cause shall a man leave father and mother, and shall cleave to his wife: and [4]they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, [5]Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of

[1] Mark 10. 1. [2] Gen. 1. 27. [3] Gen. 2. 24. Ephes. 5. 31. [4] 1 Cor. 6. 16. [5] Deut. 24. 1.

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the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 [6]And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ [7]Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ [8]And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, [9]Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶ [10]Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, [11]ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 [12]But many *that are* first shall be last; and the last *shall be* first.

[6] Chap. 5. 32. Mark 10. 11. Luke 16. 18. 1 Cor. 7. 11. [7] Mark 10. 13. Luke 18. 15. [8] Mark 10. 17. Luke 18. 18.
[9] Exod. 20. 13. [10] Mark 10. 28. Luke 18. 28. [11] Luke 22. 30. [12] Chap. 20. 16. Mark 10. 31. Luke 13. 30.

Verse 3. '*Is it lawful for a man to put away his wife for every cause?*'—The question here proposed to our Saviour was one which had been, and still continued to be, warmly disputed between the schools of Hillel and Shammai; and was indeed one of the grand points of difference which kept them in a state of almost constant opposition to each other. The school of Shammai contended that it was not lawful to divorce a wife, except for adultery; but the more popular school of Hillel taught that a wife might be divorced 'for *any* cause,' or for no cause whatever beyond the will or caprice of her husband. Hillel, the founder and teacher of this school, was president of the Sanhedrim for forty years, ending about the twelfth year of our Saviour's life. He was renowned for his fourscore scholars, of whom the Talmud says that thirty of them were fit that the divine glory should rest upon them as it did upon Moses; thirty were worthy that the sun should stand still before them as it did before Joshua; the remaining twenty being entitled to a middle place. One of the most celebrated scholars of Hillel was Jonathan Ben-Uzziel, the author of the Chaldee Paraphrase. The doctrines of this school, in the matter of divorce, were very popular, and established or confirmed the usages which existed in the time of our Saviour. These usages appear to have operated in producing a laxity of the nuptial bond to which we never met with anything at all comparable except among the Arabians, and scarcely with them. It was held a sufficient reason for divorce that the woman had ceased to find favour in the eyes of her husband—that he did not like her—that he had seen another woman more beautiful, or whom he liked better. The school of Hillel indeed formally taught

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that a man should put away his wife if she cooked his dinner badly, by over-salting or over-roasting the meat. And if the woman was smitten by the hand of God, and became dumb, or deranged in mind, etc., she was also to be put away. There seems, however, to have been a sort of implied understanding that the first wife was not to be parted with so lightly; to apprehend which it is to be understood that the practice of the Jews at this time had become, in the matter of polygamy, the same as it at present is among the Mohammedans; or they even allowed themselves more licence. It was held that it was lawful for a man to have as many wives as he liked; but, from prudential considerations rather than any other, the Jewish doctors taught that the number should be restricted to four—exactly the Mohammedan number. But, in practice, the vicious facility of divorce operated in checking the other vice of polygamy; for the ease with which the wife could be put away lessened the desire to have many wives at the same time: and this influence, co-operating with the expenses attending a plurality of wives, seems to have had the effect of rendering polygamy as comparatively rare among the later Jews as it is now among the Mohammedans. This statement will help to explain many of the allusions in the New Testament to the then existing usages of marriage and divorce: and we shall find a future opportunity of adverting to another part of the subject. The extent to which the minds even of the disciples were imbued with the views we have explained appears very clearly from the difficulty which they felt in receiving our Lord's doctrine, limiting divorce to cases of adultery, and which was so entirely opposed to the licence which the prevailing notions allowed, that they said, 'If the case of the man be so with his wife, it is not good to marry,' *v.* 10.

13. '*Then were there brought unto him little children,*' etc.—The Jews were persuaded that the prayers of prophets and other persons distinguished for their holiness were most prevailing with God; and were therefore anxious to bring their children to them, to obtain whatever benefit might be derived from their prayers. On such occasions it appears to have been customary for the venerated person to lay his hands upon the heads of the children, while he prayed for the blessing of God upon them. This imposition of hands was also used on other occasions of prayer for a blessing on another. Compare Gen. xviii. 14; xlviii. 14; Num. xxii. 6; Luke ii. 28; Acts vi. 6; viii. 17.

— '*The disciples rebuked them.*'—That is, as appears from Mark x. 13, they rebuked those who brought them. Various reasons have been assigned for their doing this. Perhaps they thought the application troublesome and unreasonable, as their Lord was then in a crowd and engaged in a very important discussion; or, it may be, as Wetstein conjectures, that they were displeased at the interruption, being deeply interested in the discourse on matrimony, and being anxious to put some curious questions on the subject. Both causes may have operated.

24. '*It is easier for a camel to go through the eye of a needle,*' etc.—Lightfoot and others have shewn, that to speak of a camel or other large animal—as an elephant, as going through the eye of a needle, was a proverbial expression, much used in the schools, to denote a thing very unusual or very difficult. Thus, in a discourse about dreams, to intimate that they do not exhibit things of which the mind had no previous conception, it is said, 'They do not shew a golden palm-tree, or an elephant passing through the eye of a needle.' Again, to one who had delivered something which was thought very absurd, or scarcely credible, it was said, 'Perhaps thou art one of the Pombeditha (a Jewish school at Babylon) who can make an elephant go through the eye of a needle.' Thus also, the authors of an edition of the book of Zohar express the arduous nature of their undertaking by saying, 'In the name of our God, we have seen fit to bring an elephant through the eye of a needle.'

A similar form of expression, or indeed the same, may be traced very extensively in the East. In the Koran, 'Until the camel shall enter the needle's eye' (*ear*, in Arabic), occurs in the same sense. 'Narrower than the eye (ear) of a needle,' is still applied to business of a difficult nature; and even in India, 'an elephant going through a little door,' or 'through the eye of a needle,' are proverbial expressions of the same import. Some of these illustrations are important to fix the true force and meaning of the expression; and all shew the error of several Greek transcribers (followed by some translators), who, not understanding the expression as it stood, took the liberty of supposing it a mistake, and therefore altered κάμηλος, 'a camel,' to κάμιλος, 'a cable,' producing the reading, 'It is easier for a *cable* to go through the eye of a needle,' etc. See Lightfoot and Gill, *in loc.*; Michaelis's *Introduction*, vol. i. p. 131; Burckhardt's *Arabic Proverbs*, No. 396, etc.

The real *origin* of such a proverb is a question respecting which many conjectures have been offered, a few of which we may here repeat. The Rev. F. J. J. Arundell, in his *Discoveries in Asia Minor* (ii. 119-123), says: 'As we ascended the hill, I saw something shining on the road, which proved to be one of the needles used by the camel-drivers for mending their camel-furniture. It was about six inches long, and had a large, very long eye. It had evidently been dropped by one of the conductors of a caravan which was some way a-head of us. . . . . This association of the needle with the camels at once reminded me of the passage which has been considered so difficult to be illustrated: "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God." Why should it not be taken literally? As the usages of the East are as unvarying as the laws of the Medes and Persians, I can easily imagine that even the camel-driver of Rachel carried his needles about with him to mend "the furniture;" and the equipment of a camel-driver in those days could not well have been more simple than at present. . . . . The needle, from its constant and daily use, must have held a prominent place in his structure of ideas and imagery; and as we all know how fertile the imaginations of these camel-drivers were in furnishing us with proverbs and legendary tales, why may not the impracticability of a camel's passing through the eye of his needle have been a common expression to denote an impossibility?'

Another explanation, as ingenious, but much less natural and probable, is indicated by the same writer: 'Every body has heard of the obelisks of Alexandria, called the *Needles* of Cleopatra—a name, I apprehend, anciently given to them and similar obelisks. These are usually erected at the entrance of temples. If two such obelisks were existing at Jerusalem, and so close to each other as not to admit the passing of a laden camel, and passable only by the traveller on foot, the proverb might have had its origin from hence.'



GATE AT HERCULANEUM.

Of the same kind, but much more probable, is the explanation suggested by Lord Nugent, in his *Lands Classical and Sacred*, i. 326. Entering Hebron, he says:

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We were proceeding through a double gateway, such as is seen in so many of the old eastern cities, even in some of the modern; one wide-arched road, and another narrow one by the side, through the latter of which persons on foot generally pass, to avoid the chance of being jostled or crushed by the beasts of burthen coming through the main gateway. We met a caravan of loaded camels thronging the passage. The drivers cried out to my two companions and myself, desiring us to betake ourselves for safety to the gate with the smaller arch, calling it "Es Summ el Kayút," the hole or eye of the needle. If—as, on inquiry since, I am inclined to believe—this name is applied, not to this gate in Hebron only, but generally in cities where there is a footway entrance by the side of the larger one, it may perhaps give an easy and simple solution of what in the text (Mark x. 25) has appeared to some to be a strained metaphor; whereas that of the entrance-gate, low and narrow, through which the sumpter-camel cannot be made to pass unless with great difficulty, and stripped of all the incumbrance of his load, his trappings, and his merchandise, may seem to illustrate more clearly the foregoing verse, "How hardly shall they that have riches enter into the kingdom of God." It also applies itself to several other passages by which our Saviour illustrates a similar subject: "Enter ye in at the strait gate," etc. (Matt. vii. 13, 14), and others.'

CHAPTER XX.

] *Christ, by the similitude of the labourers in the vineyard, sheweth that God is debtor unto no man:* 17 *foretelleth his passion:* 20 *by answering the mother of Zebedee's children, teacheth his disciples to be lowly:* 30 *and giveth two blind men their sight.*

FOR the kingdom of heaven is like unto a man *that is* an housholder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a [1]penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the good man of the house,

12 Saying, These last [2]have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 [3]So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ [4]And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 [5]And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

20 ¶ [6]Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

[1] *The Roman penny is the eighth part of an ounce, which, after five shillings the ounce, is seven pence halfpenny.*
[2] Or, *have continued one hour only.* [3] Chap. 19. 30. [4] Mark 10. 32. Luke 18. 31. [5] John 18. 32. [6] Mark 10. 35.

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24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, [7]Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the [8]Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 ¶ [9]And as they departed from Jericho, a great multitude followed him.

30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

7 Luke 22. 25. 8 Phil. 2. 7. 9 Mark 10. 46. Luke 18. 35.

Verse 1. '*Went out early in the morning.*'—Before sunrise, doubtless, to engage labourers who should begin their work when the sun rose. The working day in the East begins with the rising of the sun, and ends when it sets.

A parable very similar to this is cited by Lightfoot, from the Jerusalem Talmud, being, however, as he says, 'madly applied.' It is this:—'To what was R. Bon Bar Chaija like? To a king who hired many labourers; among which there was one hired who performed his work extraordinarily well. What did the king? He took him aside, and walked with him to and fro. When even was come, these labourers came that they might receive their hire and he gave him a complete hire with the rest. And the labourers murmured, saying, "We have laboured hard all the day, and this man only two hours, yet he hath received as much wages as we." The king saith to them, "He hath laboured more in those two hours than you in the whole day." So R. Bon plied the law more in eight-and-twenty years than another in a hundred years.'

2. '*A penny a day.*'—This is interesting, as shewing what the day's wages of an agricultural labourer at this time were in Judæa. The translation, 'penny,' may however occasion a misconception. The original denotes the Roman denarius (δηνάριον), a Roman silver coin, which was originally equivalent to *ten asses*, whence its name. Under the consular government the denarius was the



DENARIUS OF AUGUSTUS.



DENARIUS OF TIBERIUS.

seventh part of an ounce, and just equal to the drachma; but the denarius struck under the emperors, and called imperial, was the eighth of an ounce, and therefore just equal to seven-pence halfpenny of our money. This is of course the coin of our text. The consular denarius bore on one side a head of Rome, and X or a star, to denote the value in *asses*, and a chariot with either two or four horses; but afterwards the reverse bore the figures of Castor and Pollux, and sometimes a Victory in a chariot of two or four horses. At a later date, the busts of different deities were given on the obverse; and these were finally superseded by the heads of the Cæsars. The reverses varied, and some of them are very curious. Many specimens of this common coin have been preserved. It appears, from Tacitus (*Annal.* i. 17), that a denarius was also the usual price of a day's service at Rome.

6. '*Eleventh hour.*'—It appears after (*v.* 12) that the men now engaged wrought but *one* hour: hence we see that the hours were named from their *endings*.

7. '*Because no man hath hired us.*'—This passage receives some illustration from the following, which occurs in Mr. Morier's *Second Journey through Persia*, p. 265. In the city of Hamadan (anciently Ecbatana) in Media, there is a large maidan, or square, which serves as the market-place. In this square 'we observed, every morning before the sun rose, that a numerous band of peasants were collected, with spades in their hands, waiting, as they informed us, to be hired for the day to work in the surrounding fields. The custom, which I had never seen in any other part of Asia, forcibly struck me as a happy illustration of our Saviour's parable of the labourers in the vineyard, in the twentieth chapter of Matthew, particularly when passing by the same place late in the day we still found others standing idle, and remembered his words, *Why stand ye here all the day idle?* as most applicable to their situation; for, in putting the very same question to them, they answered us, *Because no man hath hired us.*'

30. '*Two blind men.*'—Mark (x. 46-52) and Luke (xviii. 35-43) speak only of one. Mark calls him Bartimeus. Luke represents the miracle as performed when Jesus was drawing nigh to Jericho, before he entered it, Matthew and Mark after he had left Jericho. Michaelis gives this as an instance of real contradiction in the Gospels, or at least as one which he could not possibly explain. The conclusion to which he comes is, that Luke was here mistaken, since Matthew and Mark agree in relating that the miracle was performed by Christ as he went out of Jericho, the former being an eye-witness. It is utterly at variance with the inspiration of Luke to suppose his testimony incorrect. It may not be incompatible with the loose theology of Michaelis to throw aside on

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some occasions the inspiration of the New Testament writers, when their statements are not understood or relished; but he who reverences the oracles of the living God will pause ere he have recourse to such unhallowed assertions. In order to reconcile these varying accounts it is needful to remember that some of the evangelists give a more brief and condensed account of the very same event which others narrate more fully. On this occasion two blind men received their sight. This is expressly affirmed by Matthew. Only one is noticed by Mark and Luke. Matthew also relates that they were healed by Jesus on his departure from Jericho. The one mentioned by Mark was cured by Christ as he left Jericho. His name was Bartimeus. Taking the account of Matthew in connection with Mark's, we believe that there were in reality two blind men both restored to sight by Christ as he passed from Jericho to Jerusalem. Let us now attend to what Luke says. '*As Jesus drew nigh to Jericho*, a certain blind man sat by the wayside begging.' There is no ground for supposing that this blind man was the same as Bartimeus mentioned by Mark. He is not so called. It is not said that he was Bartimeus: we believe that he was a different person. The reason of this opinion is, that Bartimeus is said to have been healed by Christ as he left Jericho; whereas the blind beggar noticed in Luke's Gospel received his sight from our Saviour drawing nigh to the city. Thus there is no contradiction between the narratives of the three evangelists. Matthew relates that Christ performed the remarkable miracle of giving sight to two blind men who sat begging by the way-side as he departed from Jericho, and we believe him. Mark notices but one of these, whose name he gives; but he does not say that Christ on that occasion healed no more than one. This account, therefore, is not contradictory to Matthew's, though it is not so full. Luke again informs us that the Saviour, before entering Jericho, healed a poor blind man who cried unto him. This last individual was wholly different from either of those mentioned by Matthew. Taking, therefore, the narratives of the three evangelists together, we perceive from them that three blind men received their sight from Christ during his visit to Jericho, one before he entered it, and two others as he left it.

Newcome supposes that Jesus remained several days at Jericho, and during his stay made several excursions from the city and returned to it again. This conjecture removes the apparent difficulties, though it is purely hypothetical. Davidson's *Sacred Hermeneutics*.

CHAPTER XXI.

1 Christ rideth into Jerusalem upon an ass, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig tree, 23 putteth to silence the priests and elders, 28 and rebuketh them by the similitude of the two sons, 35 and the husbandmen, who slew such as were sent unto them.

AND [1]when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 [2]Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 [3]And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10 [4]And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, [5]My house shall be called the house of prayer; [6]but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 ¶ And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, [7]Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 [8]And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw *it*, they

[1] Mark 11. 1. Luke 19. 29. [2] Isa. 62. 11. Zech. 9. 9. John 12. 15. [3] Mark 11. 2. [4] Mark 11. 15. Luke 19. 45. John 2. 13.
[5] Isa. 56. 7. [6] Jer. 7. 11. Mark 11. 17. Luke 19. 46. [7] Psal. 8. 2. [8] Mark 11. 13.

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marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ [9]And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; [10]for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For [11]John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain housholder, [12]which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; [13]come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, [14]Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever [15]shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

[9] Mark 11. 27. Luke 20. 1. [10] Chap. 14. 5. [11] Chap. 3. 8. [12] Isa. 5. 1. Jer. 2. 21. Mark 12. 1. Luke 20. 9. [13] Chap. 26. 3. John 11. 53. [14] Psal. 118. 22. Acts 4. 11. [15] Isa. 8. 14, 15. Rom. 9. 33. 1 Pet. 2. 7.

Verse 5. '*Behold, thy King cometh.*'—The passage here cited led the Jews to expect that the Messiah would come riding upon an ass. And they reconciled this with Daniel's description of his 'coming with the clouds of heaven,' by saying, that if the Israelites were good, he would come with the clouds of heaven; but if not good, riding upon an ass. So the Babylon Talmud (*Sanhed.* 98. 1). But the New Testament teaches us a different understanding of the former passage. It is clear that the multitude on this occasion were prepared to recognize Christ as the Messiah; but as they expected the Messiah to become a mighty temporal monarch, rendering the Jews paramount over all the nations, they considered that he would now claim his sovereignty, and assert and esta-

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blish that claim by his mighty and victorious acts. With these views they must have been greatly disappointed at the result.

7. '*And brought the ass, and the colt, and put on them their clothes.*'—At Idhna, Professor Robinson writes: 'We here halted at the door of our old friend the sheikh. He now welcomed us with a smile, and when we asked for a guide to the next village, he offered to go with us himself. So "he arose and saddled his ass;" or rather, *threw his cloak over the animal;* and in ten minutes we were again upon our way.'

— '*They set him thereon.*'—That is, on the clothes. It appears from the other Evangelists that Christ rode on the colt; the ass, furnished in the same manner (as in the case of a led horse), being in attendance, prepared for his riding though he did not ride on it.

8. '*Spread their garments in the way.*'—This was in conformity with a very ancient and still subsisting custom on state occasions, of honouring royal and illustrious persons by covering the ground over which they are to pass. Cloths and rich tapestries were regularly employed for the purpose; but when the occasion was extemporaneous, and no other provision was made, the robes and mantles of the persons in attendance supplied the deficiency. That the custom was as old as the time of Æschylus appears from Clytemnestra's address to Agamemnon, on his return from Troy:

'Light from thy car: but, soft; step not on earth,
Lay not thy foot, O king! Troy's overturner,
On the bare ground. Why dally ye, my women,
Who have 't in charge, by my command, to lay
The field with tapestry whereon he walks?
Quick strew it, cover it; let all the road
Be like a purple pavement to the house,
That Dicè to his house may lead him on
As the unhoped-for comer should be led.'

SYMMONS.

A still earlier instance of this custom occurs in 2 Kings ix. 13. Among numerous other illustrations which might be adduced from ancient writers and modern travellers, we shall only allude to Plutarch's description of the people as spreading their garments on the ground for Cato to walk on: and to the reception of the prince of the Usbegs by Abbas II. of Persia. 'When we approached Isfahan, the king and all his nobles went seven miles to meet him. The whole road into that city was covered with rich silks, over which the two sovereigns rode.' (Malcolm, *Hist. of Persia*, i. 581.)

The inhabitants of Bethlehem, always a most restless race, took an active part in the rebellion of 1834; in consequence of which the vengeance of the Egyptian government fell heavily upon them. The Moslem quarter was laid in ruins, and all the inhabitants disarmed. While this process was going on at Bethlehem, an interesting circumstance took place which serves to illustrate an ancient custom. At that time, when some of the inhabitants were already imprisoned, and some of them in deep distress, Mr. Farren, the English consul at Damascus, was on a visit to Jerusalem, and had rode out with Mr. Nicolayson (the missionary to the Jews) to Solomon's Pools. On their return, as they rose the ascent to enter Bethlehem, hundreds of the people, male and female, met them, imploring the consul to interfere in their behalf and afford them his protection; and all at once, by a sort of simultaneous movement, 'They spread their garments in the way,' before the horses. The consul was affected unto tears; but had of course no power to interfere. This anecdote was related to Professor Robinson by Mr. Nicolayson; who, however, had never seen or heard anything else of the kind during his residence in Palestine; whence it may be inferred that now, and probably anciently, the act only takes place on extraordinary occasions. Such an occasion certainly was the entry of Christ into Jerusalem. In fact the infrequent application of the practice is evinced by the circumstance that its existence is not noticed in any other passage of Scripture but those which describe the same event.

— '*Cut down branches from the trees, and strawed them in the way.*'—This is another custom of honour, perhaps more ancient, and certainly more extensively used than even the former. There is perhaps no country in which distinguished persons have not been honoured by branches, herbs, and flowers being strewed on the road they were to traverse. In the form of strewing *flowers* it is not entirely extinct among ourselves. The parallel description in John xii. 31, states that the people also carried branches *in their hands.* This is another very general usage, still preserved in the East, and existing in other parts of the world. A friend, in a manuscript account of a journey through Mesopotamia, says, in recording the arrival of his party at Merdin, 'The report that great English travellers were approaching procured for us a reception that we did not at all like, and we knew not what would come of it. Half-way down the mountain we were met by an escort of cavalry, dressed in all their finery, and women with large branches of trees; for which, however, they expected large presents.'

What the multitude did on this occasion appears to have had some reference to the ceremonies observed at the Feast of Tabernacles, as we shall have occasion to notice under the parallel chapters in the other Evangelists, to which we may also refer for notes on such other particulars as are not peculiar to the present chapter.

19. '*He saw a fig-tree in the way.*'—This was in the way from Bethany to Jerusalem; and as Bethphage and its district was interposed between those places, it was probably in that locality that the transaction took place. We mention this, because Bethphage appears to have



BLACK FIG-TREE.

derived its name ('house of figs') from the fig-trees which grew in its neighbourhood. The abundance and excellence of the figs in Palestine we have already had much occasion to notice. Some remarks on the present miracle will be found under Mark xi., where the parallel narrative suggests a difficulty, requiring explanation, which does not appear in the present chapter.

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CHAPTER XXII.

1 *The parable of the marriage of the king's son.* 9 *The vocation of the Gentiles.* 12 *The punishment of him that wanted the wedding garment.* 15 *Tribute ought to be paid to Cesar.* 23 *Christ confuteth the Sadducees about the resurrection:* 34 *answereth the lawyer, which is the first and great commandment:* 41 *and questioneth the Pharisees about the Messias.*

AND Jesus answered [1]and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 [2]For many are called, but few *are* chosen.

15 ¶ [3]Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute money. And they brought unto him a [4]penny.

20 And he saith unto them, Whose *is* this image and [5]superscription?

21 They say unto him, Cesar's. Then saith he unto them, [6]Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ [7]The same day came to him the Sadducees, [8]which say that there is no resurrection, and asked him,

24 Saying, Master, [9]Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 [10]I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ [11]But when the Pharisees had heard

[1] Luke 14. 16 Revel. 19. 9. [2] Chap. 20. 16. [3] Mark 12. 13. Luke 20. 20. [4] In value seven pence halfpenny—chap. 20. 2.
[5] Or, *Inscription.* [6] Rom. 13. 7. [7] Mark 12. 18. Luke 20. 27. [8] Acts 23. 8. [9] Deut. 25. 5. [10] Exod. 3. 6.
[11] Mark 12. 28.

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that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, [12]Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, [13]Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 ¶ [14]While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 [15]The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

[12] Deut. 6. 5. Luke 10. 27. [13] Lev. 19. 18. [14] Mark 12 35. Luke 20. 41. [15] Psal. 110. 1.

Verse 3. '*To call them that were bidden.*'—It is still customary in the East not only to give an invitation some time beforehand, but to send round servants at the proper time to inform the invited guests that 'all things are ready.' The custom was the same among the Greeks and Romans, the former of whom called the messengers sent round on such occasions κλητωρες, and the latter *vocatores*, or callers.

9. '*Go ye therefore into the highways,*' etc.—This was, no doubt, an unusual measure, under all the circumstances; yet it has certainly involved much less departure from common Oriental usage than any analogy derived from our own customs would seem to intimate. Those who were now invited to the feast, and became the primary guests, were probably of the same class as those who would have been the secondary guests had those who were first invited arrived, or, in other words, who would have received the benefit from the surplus provision which is usually made on such grand occasions. It is then always customary to provide far more meats and drinks than are required for the invited guests, or than the servants can consume. Yet, on such occasions, it is not customary to reserve any part of that which has been provided. The poor who passed by, or whom the rumour of the feast brings to the neighbourhood, are called in to consume what remains. This they often do in an outer room, to which the dishes are removed from the apartment in which the invited guests have feasted; or, otherwise, every invited guest, when he has done, withdraws from the table, when his place is taken by another person of inferior rank, and so on, till the poorest come and consume the whole. The former of these modes is, however, the most common. We may also observe, without at present investigating the cause, that in the East persons in the humbler walks of life are admitted to greater familiarity with the great, and are less rigidly excluded from their tables, than in most countries of Europe, and our own in particular. Indeed, it may be observed that any poor man who happens to be present when a meal is going on (and meals are often very public affairs in the East) is usually invited to partake. Of many instances of this which occur to us, one which Sir John Malcolm relates of Hajee Mohammed Hoosein, one of the chief ministers of the late king of Persia, may be cited. 'A friend of mine one day breakfasting with him, was surprised to hear him say to a poor man, who brought a pair of slippers to sell, "Sit down, my honest friend, and take your breakfast; we will bargain about the slippers afterwards."' To this Sir John adds, 'The admission of inferiors to their society at meals is not, however, uncommon with men of rank in Persia. It arises out of a sense of the sacred duties of hospitality, and out of parade, if they have not the reality of that humility so strongly inculcated in the Koran. Besides, their character and condition often disposes them to relax with those beneath them, and even with menial servants, whom they admit to a familiarity, which at first view appears contradictory to those impressions we have of their haughty character.' *Sketches of Persia*, ii. 185.

The remote East may supply still further illustration. The Rev. J. Roberts informs us that 'It is as common in India for a rich man to give a feast to the poor, and the maimed, and the blind, as it is in England for a nobleman to entertain men of his own degree. Thus, does he wish to gain some temporal or spiritual blessing, he orders his head servant to prepare a feast for one or two hundred poor guests. Messengers are then dispatched into the streets and lanes to inform the indigent that on such a day rice and curry will be given to all who are there at the appointed time. Long before the hour visitors may be seen bending their steps towards the house... The food is ready; the guests sit in rows on the grass (Luke ix. 14), and the servants begin to hand out the portions in order.'

11. '*A man which had not on a wedding garment.*'—This would not seem to mean a garment peculiarly appropriated to weddings; but a garment suitable to appear in at a royal feast, and here called a 'wedding garment' from the occasion. We have never heard of garments being provided for the guests of a wedding feast: and this might lead to the conclusion that the present is a peculiar case; in which the king, being disappointed of his expected guests, and having taken in their stead poor people who could not be expected—either from their means or the suddenness of the occasion—to be provided with suitable raiment—caused them himself to be supplied with suitable robes, of which Oriental princes have always a large store. We seem more inclined, however, to explain the passage by reference to an ancient and still subsisting Oriental custom of royal banquets, at which none appear but in a robe of honour received from the king. The custom for Eastern kings to bestow dresses of honour on those whom they favour has been fully explained on former occasions. This dress, which every one receives who is deemed worthy to enter the monarch's presence or to appear at his feast, must be worn by those who appear before him. No one can be admitted who is not thus arrayed, and should any manage to introduce himself without it he would not fail to be expelled with disgrace and punishment. To refuse the dress when offered, or not to appear in it before the king when received, is considered to convey the strongest possible expression of

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insult and disrespect, and proportionable is the indignation and displeasure it creates. This seems to furnish a very adequate explanation of the circumstance which the parable records, while it admits of being applied with more force than any other in that interpretation which it usually obtains.

13. '*Cast him into outer darkness.*'—This phrase of *outer* darkness must be explained with reference to the fact that the entertainments of the Jews were in the evening, when the rooms were lighted up, especially when the days were short. To eject a man, therefore, from the supper-room, would be to cast him into the *outer* darkness. It might also be asked whether the 'gnashing of teeth' may not allude to the coldness of the night air; for the nights are very cold in Palestine during that part of the year when, from the shortness of the days, the supper-room was the most certain to be lighted up.

17. '*Is it lawful to give tribute unto Cæsar, or not?*'—This question involved one of the most cunningly devised snares which was ever laid for Christ. If he had answered in the affirmative, they calculated rightly that he would alienate and offend his disciples and all the people. For there was never a nation by which the yoke of bondage was felt more heavily than by the Jews: which may easily be accounted for by their peculiar institutions, and by the recollection of the signal privileges which they had enjoyed and the deliverances with which they had been favoured. Their servitude was hateful to them: and they even questioned whether it were *lawful* for them to live in bondage to idolaters and foreigners, and whether their duty to God and their country did not require them to throw all fear aside and assert their independence, looking to heaven for such support as their fathers had received. The general opinion of the people was that their condition of servitude to the Romans was not only degrading but unlawful. This opinion was fermenting in their minds, although, for the present, they remained quiet, not more from a feeling that resistance would be ill-timed and unavailing, than from the confident expectation of the speedy appearance of the Messiah to lead them to victory and independence. The long pent-up feeling did however at last burst forth with unconquerable fury, and led to that great national overthrow which our Saviour on other occasions foretold.

On the other hand, had Christ declared the tribute unlawful, or had let fall one word which might have been tortured to that meaning, they would doubtless have denounced him to the Romans as a promoter of sedition; and, under the reign of Tiberius, his death would have been the inevitable consequence of such an accusation.

19. '*A penny.*'—This was a *denarius*, of which see the note on ch. xx. 2. This tribute was probably the capitation tax. It does not follow that a single piece of this coin formed the entire amount, but that the amount, whatever it were, was paid in this coin. As the Hebrews were averse to this and other coins of idolaters, the Romans probably required the tax to be paid in this coin, in order to render it current, as an evidence of their dominion over the country. This will appear the more marked if we understand with Dr. Hammond that the denarius, circulated in Judæa, bore not only the head of the emperor but an inscription expressing the subjection of Judæa. The answer of Christ to the ensnaring question was quite in conformity with the abstract opinion entertained by the Jews themselves: for their doctors taught, that to admit the impression and inscription of any prince on their current coin, involved an acknowledgment of their subjection to him.

CHAPTER XXIII.

1 Christ admonisheth the people to follow the good doctrine, not the evil examples, of the scribes and Pharisees. 5 His disciples must beware of their ambition. 13 He denounceth eight woes against their hypocrisy and blindness: 34 and prophesieth the destruction of Jerusalem.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 [1]For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: [2]they make broad their phylacteries, and enlarge the borders of their garments,

6 [3]And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 [4]But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: [5]for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 [6]And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But [7]woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! [8]for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides, which

[1] Luke 11. 46. [2] Num. 15. 38. Deut. 22. 12. [3] Mark 12. 38, 39. Luke 11. 43. [4] James 3. 1. [5] Mal. 1. 6. [6] Luke 14. 11, and 18. 14. [7] Luke 11. 52. [8] Mark 12. 40. Luke 20. 47.

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say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is [9]guilty.

19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! [10]for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! [11]for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, [12]from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 [13]O Jerusalem, Jerusalem, *thou* that killest the prophets, [14]and stonest them which are sent unto thee, how often would [15]I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

[9] Or, *debtor*, or, *bound*. [10] Luke 11. 42. [11] Luke 11. 39. [12] Gen. 4. 8. [13] Luke 13. 34. [14] 2 Chron. 24. 21. [15] 2 Esdr. 1. 30.

Verse 7. '*Rabbi, Rabbi.*'—This title, meaning 'Master,' does not occur in the Old Testament, nor, as a prefix to a proper name, does it appear to have been employed until the time, or a little before the time, of our Saviour. We have not, however, met with anything to shew that it might not have been employed earlier in such respectful greeting and salutation as is here indicated. As a personal title, however, the Jewish writers agree that it did not exist before the time of the famous teacher Hillel, and that it was not borne even by him, but was assumed by his son, Rabban Simeon, who is supposed by many to have been the same person who took the infant Jesus in his arms in the temple. (Luke ii.) After this it was assumed by the disciples of the opposite schools of Hillel and Shammai, in opposition to or in imitation of each other, until at last it became exceedingly common, and was applied to all teachers and learned men. They were mightily delighted to be addressed by the title of Rabbi, and exacted it as their due. Teachers gave it to each other, and pupils to their masters, as did also the people generally to men of known learning. Besides 'Rabbi' there were, as old Purchas quaintly observes, 'A rabble of like titles,' derived from the same root and of corresponding signification. Of these, Rab, Rabbi, and Rabban were the most usual; and concerning them it was held that 'Rabban' was a more honourable title than 'Rabbi,' and Rabbi than Rab. The high title of Rabban has only been given to seven great teachers, and all these were of the posterity of Hillel. One of them, as we have seen, was Rabban Simeon, and another was Rabban Gamaliel, the teacher at whose feet Saul sat in his youth.

15. '*Ye compass sea and land to make one proselyte.*'—In the time of Christ, and for some time earlier, the Jews took every opportunity of making proselytes to their religion. When Hyrcanus conquered the Idumæans, he allowed them to remain in occupation of their own coun-

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try, on condition of their embracing the Jewish faith; and this they did very gladly for the sake of the privileges offered in return. (Joseph. *Antiq.* xiii. 9. 1.) The same historian has a long account of the conversion of Helena, queen of Adiabene, and her son Izates, to the Hebrew faith. The latter was, when young, residing at the court of Abennerig, king of Charax-Spasini, when a Jewish merchant got among the king's women and taught them how to worship God after the manner of the Hebrews. Through their means he became known to Izates, and persuaded him also to embrace the Jewish religion. When the young prince was called home by his father, he took with him this Jew, Ananias, who seems to have become his confidential adviser. On his return home he found that his mother Helena had meanwhile been converted by another Jew. When Izates succeeded his father on the throne, it became a question to his conscience whether he should or not submit to the rite of circumcision. Ananias was opposed to it for prudential reasons, to which the king assented. But afterwards another Jew, named Eleazer, a man of learning, came from Galilee, and so insisted on the importance of circumcision that Izates at once submitted to the rite. The king, at a later day, sent his five sons to Jerusalem to be brought up in the Jewish learning and religion; and, as well as his mother, bestowed great favours and benefits upon the city. The queen on one occasion made a progress to Jerusalem to worship at the temple, and having been furnished with plenty of money by her son, who conducted her part of the way, her arrival was of great service to the people, who were then suffering severely from famine. We have mentioned this case the more particularly, because it seems to shew that there was a particular anxiety to convert persons whose rank, wealth, and influence put it in their power to bestow temporal favours; and this our Saviour probably had partly in view when alluding so reproachfully to the proselytizing propensities of the Pharisees, in which probably their own gain and credit were the only objects they had in view. The desire of the Jews to make proselytes, about this time, was so conspicuous as to be noticed even by the heathen, and seems indeed to have become even proverbial. So Horace (lib. i. sat. 4)—

> 'We 'll force you, like the proselyting Jews,
> To be like us.'—FRANCIS.

— '*Twofold more the child of hell than yourselves.*'—This is very strong. But we are to consider that the mischievous propensity of the Jews to turn aside from the Law, which had, in ancient times, taken the direction of idolatry, had now, as if it must have some vent or other, been turned to the corruption of the Law itself; chiefly by encumbering it with a mass of absurd traditions, which were, for the most part, not only bad in themselves, but were unutterably evil, as claiming equal or indeed superior authority to that of the written law. The religion of the Pharisees, therefore, although ceremonially Mosaical, and based upon the law of Moses, was, as a whole, a notorious system of imposture—bad in most of its essential principles, and bad in practice, for the ample scope which it offered for the indulgence of every hateful, selfish, and unholy feeling and pursuit. Their proselytes, being made such much less for God's glory than for their own, imperfectly instructed, and retaining much of the leaven of paganism, would naturally, as new converts, manifest a double measure of zeal in those corruptions of principle and practice, on which their teachers had more frequently insisted than on essential truths. They would know as much of the corrupt part of the existing Jewish system as their teachers, unchecked by the same degrees of acquaintance with the purer and truer parts; and hence the zeal of ignorance would co-operate with the zeal of newness in rendering the proselytes twofold more 'the children of hell' than their teachers. Justin Martyr furnishes a remarkable corroboration of this, when he says to Trypho the Jew, 'Your proselytes not only disbelieve Christ's doctrine, but blaspheme his name as much again as yourselves.'

16. '*The gold of the temple.*'—We confess that we have selected this text not because it requires an illustration or that our note will illustrate it; but simply because the form of the work requires a text for a note; and this happens to be the only text which it seems possible to prefix to the circumstance which we desire to place before the reader. M. Salverti, in his very ingenious and erudite work, *Des Sciences Occultes*, brings forward the startling hypothesis that the art of drawing down lightning from the clouds, attributed to Franklin, was known and practised in the earliest ages. In connection with this question, he is led to conclude that the Jews were not unacquainted with the use of lightning conductors; founding his observations on some ideas started by Michaelis, in his famous *Mosaical Laws*. He remarks—'That there is nothing to indicate that the lightning ever struck the temple of Jerusalem during the lapse of a thousand years. 2. That according to the account of Josephus (*Bell. Jud.* v. 14), a forest of spikes with golden or gilt points, and very sharp, covered the roof of this temple; a remarkable feature of resemblance with the temple of Juno, represented on the Roman medals. 3. That this roof communicated with the caverns in the hill of the temple, by means of metallic tubes, placed in connection with the thick gilding that covered the whole exterior of the building; the points of the spikes there necessarily produced the effect of lightning-rods. How are we to suppose that it was only by chance they discharged so important a function; that the advantage received from it had not been calculated; that the spikes were erected in such great numbers only to prevent the birds from lodging upon and defiling the roof of the temple? Yet this is the sole utility which the historian Josephus attributes to them. His ignorance is an additional proof of the facility with which the higher branches of knowledge must be lost, so long as men, instead of forming them into an organised system of science, sought only an empirical art of operating wonders.'

23. '*Mint.*'—'Ηδύοσμος. The mint is set down by Theophrastus among those herbs which, from their daily use in domestic economy, were distinguished by the common appellation of λαχανα. As the mint was so much in demand for culinary purposes, it of course became the subject of frequent cultivation, and one of the most note-worthy objects in the calendar of the ancient gardener and husbandman. Dioscorides, who ascribes many virtues to the mint, characterizes it as cultivated (ήμερος). The species most common in Syria is *Mentha sylvestris*, found by Russell at Aleppo, and mentioned by him among the herbs cultivated for the garden there. It occurs also in Greece, Taurus, Caucasus, the Altai range, and in Cashmere, and is still as highly esteemed in the East as it seems to have been by the Jews—for there is little question that this and the *Mentha arvensis* supplied the kinds known to the ancients. In conformity with the present intimation, the Jewish writers mention mint as one of the herbs to be tithed, and subject to the law of the seventh year. From the same sources we also learn that, on account of its agreeable smell, it was usual to strew mint on the floors of the synagogues.

— '*Anise.*'—ἄνηθον, which should have been translated *dill*, and not 'anise,' as our translators have done; misled perhaps by the similarity of *anethum* and *anise*. The *Anethum graveolens*, or, as it is otherwise called, *Anethum segetum*, on the assumption that there are two species, is a native of the warmer regions of the south, and is sometimes cultivated in English gardens under the name of 'dill.' It belongs to that very natural family the *Umbelliferæ*, which abounds with genera and species that are warmed by a savour of aromatic pungency. The seeds are the parts that are used, whether it be for the purpose of soothing the alimentary system with a warm medicine, or of pleasing the palate with an agreeable condiment. Among the Cossacks and in other parts of the Russian dominions, the plant is cultivated for the same use as the carraway is among us. It is unnecessary to remind the botanist that the dill, carraway, coriander, and cummin belong to the same natural assemblage of plants, and though the seeds differ in form

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and a little in flavour, yet they are employed for the same purposes, and possess virtues very nearly allied to each other. The flowers are yellow, like those of the parsnip; the leaves decompounded into hair-like divisions.

The Talmudists describe the plant שֲׁבֵת *shaboth*, as 'called in the Roman language *anethum*,' and add that it was tithed whether gathered green or ripe. It was tithed also both as to the seed and the herb itself. That the herb was tithed implies that it was eaten as well as the seeds: and indeed this is expressly said; and we are told that it was to be eaten raw, after meat, and not boiled.

— '*Cummin*.'—See the note on Isaiah xxviii. 25. This is also mentioned by the Talmudists as subject to tithe. Jesus mentions these as specimens of the herbs from which tithe was taken, and, accordingly, Luke adds, 'and all manner of herbs.' There are no directions about such tithes in the law. It was indeed a common saying of the Jews, that the tithing of corn was from the law, but the tithing of herbs from the Rabbins: the obligation of rendering this tithe was, however, not considered the less imperative on that account.

24. '*Strain at a gnat, and swallow a camel*.'—Instead of 'strain at' we have 'strain out,' in the versions of Tyndall, Cranmer, and the Geneva. The Rheims version has 'strain a gnat,' and Wicklif, 'clensenge a gnat.' Any of these convey the right meaning, and 'out' was probably intended to be preserved by King James's translators: but 'at' having occurred, through an obvious typographical error in their first edition, has ever since been preserved. In the East, where insects of all kinds and sizes abound, it is difficult to keep liquors which are left for the least time uncovered clear of insects; for which reason, as well as because there are some kinds which breed in wine, it was and is usual to strain the wine before drinking, to prevent insects from passing into the drinking vessel. Besides the common motive of cleanliness for this practice, the Jews considered that they had another and more imperative one —that of religious purity. For as the law forbade them to eat 'flying creeping things,' they thought themselves bound to be particularly careful in this matter. On this subject, as usual, they refined very much; and the Talmud contains many curious explanations and directions relating to it. Thus:—'One that eats a flea or a gnat, is an apostate; and is no more to be counted one of the congregation.' It seems, however, that a person doing this, might, under certain circumstances, escape further consequences by submitting to be scourged: 'Whosoever eats a whole fly or a whole gnat, whether alive or dead, is to be beaten on account of the flying creeping thing.' The great solicitude which was hence exhibited to exclude the smallest insects from drinks gave occasion to the present proverb, applied to much care about small matters and none about greater. The 'camel' need occasion no more difficulty in this proverb, than in that which refers to a camel's passage through the eye of a needle: for the camel, being about the largest animal commonly known to the Hebrews, was naturally selected to give the hyperbolical point, usual with the Orientals, to their contrasts of the great with the little. Hence the elephant is also mentioned in the same manner, and for the same reason as the camel, in many proverbs of the East—as in that analogous Arabian one, cited by Pococke, 'He swallows an elephant and is strangled by a flea.'

27. '*Whited sepulchres*.'—See the note on 2 Chron. xxxiv. 4.

CHAPTER XXIV.

1 Christ foretelleth the destruction of the temple: 3 what and how great calamities shall be before it: 29 the signs of his coming to judgment. 36 And because that day and hour is unknown, 42 we ought to watch like good servants, expecting every moment our master's coming.

AND [1]Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, [2]There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 [3]Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 [4]When ye therefore shall see the abomination of desolation, spoken of by [5]Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

[1] Mark 13. 1. Luke 21. 5. [2] Luke 19. 44. [3] Chap. 10. 17. Luke 21. 12. John 16. 2. [4] Mark 13. 14. [5] Dan. 9. 27.

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18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 [6]Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 [7]For wheresoever the carcase is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days [8]shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, [9]and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 [10]And he shall send his angels [11]with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 ¶ Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 [12]Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 [13]For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 [14]Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 ¶ [15]Watch therefore: for ye know not what hour your Lord doth come.

43 [16]But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 [17]Who then is a faithful and wise servant, whom his lord hath made ruler over his houshold, to give them meat in due season?

46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;

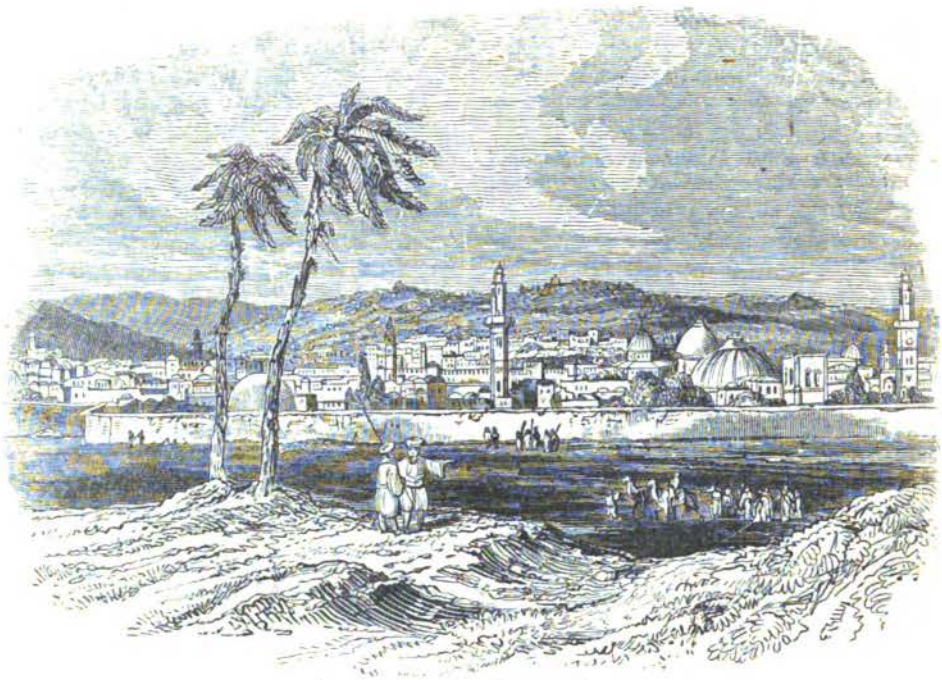
50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall [18]cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

[6] Mark 13. 21. Luke 17. 23. [7] Luke 17. 37. [8] Isa. 13. 10. Ezek. 32. 7. Joel 2. 31. Mark 13. 24. Luke 21. 25. [9] Revel. 1. 7.
[10] 1 Cor. 15. 52. 1 Thess. 4. 16. [11] Or, *with a trumpet, and a great voice.* [12] Mark 13. 31. [13] Gen. 7. Luke 17. 26.
[14] Luke 17. 36. [15] Mark 13. 35. [16] Luke 12. 39. 1 Thess. 5. 2. Revel. 16. 15. [17] Luke 12. 42. [18] Or, *cut him off.*

Verse 6. '*Ye shall hear of wars and rumours of wars.*'—The important prediction, which our Lord here delivers, concerning the destruction of Jerusalem and its temple, and the circumstances which should precede and attend that destruction, seems to demand far more attention than our limits will permit us to bestow. The *History of the Jewish War*, by Josephus, supplies ample materials for illustration; and most abundantly, although unintentionally, testifies that our Lord's prediction was in every particular accomplished. That work forms not only the best

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JERUSALEM, WITH THE MOUNT OF OLIVES.

commentary on the present chapter that exists, but the best that could be desired. A more competent and impartial witness than Josephus cannot be even imagined; and we cannot be enough thankful that the mind of this accomplished Jew was moved to write such a history, and that this history has been so wonderfully preserved entire even to this day. Unless this work had existed, we might have known that the prophecy of Christ had been *generally* accomplished; but without this minute record of facts, by one who took an active part in the transactions which he relates, we could not have realized that satisfactory certainty which we now experience that the minutest particular in this prophecy was literally fulfilled, or have known *the manner* in which such fulfilment took place. Feeling, therefore, the essential importance of that work for the illustration of the present chapter, we were inclined to content ourselves with recommending it, as such, to the reader's perusal; adding, for those who desire such help, that the works of J. B. Ott * and J. T. Krebs,† indicate most of the passages in which the specific corroborations may be found. Apprehending, however, that something more than this may be expected from us, we shall not altogether abstain from the subject, although we cannot but repeat the recommendation we have given, as offering the best course for those whose leisure or opportunities admit of its adoption. As our Lord's prophecy is given not only here, but also in Mark (ch. xiii.) and Luke (ch. xxi.), an opportunity is afforded of making a convenient distribution of the illustrative information which it may be proper to introduce. We shall, therefore, in the present chapter endeavour to state, in a condensed form, the circumstances which preceded and led to the general revolt of the Jewish nation. In Mark xiii. we shall resume the account, and conduct it to the destruction of Jerusalem and its temple. And, under Luke xxi., we purpose to give a slight sketch of its subsequent history and present condition.

The war which ended in the destruction of Jerusalem and the subversion of the Jewish nation, first broke out in the year 66 A.D., and terminated in 71 A.D. Its origin may be distinctly traced to the oppressive and insulting measures of Gessius Florus, the procurator of Judæa, who was unquestionably the worst Roman governor the Jews ever had. He received his appointment from the Emperor Nero in the year 65. This man was not the first tyrannical, cruel, or avaricious governor which the Jews had received from Rome; but none were so tyrannical and cruel in principle, nor any so insatiably avaricious as Florus. There were no means whatever at which he scrupled in order to fill his coffers. As one instance, we may mention, that the robbers who for some years greatly abounded in the land, well understood that they might carry on their depredations with perfect impunity, provided they gave the governor a share of their plunder. The consequence was, that they rapidly increased in numbers and daring. From this and other causes, the condition of the people became so miserable, and life and property so insecure, that great numbers emigrated to foreign parts, being no longer able to endure the miseries they suffered at home. When Florus saw that he had made himself thoroughly detested, and that the Jews were likely to complain against him to his superiors, he adopted the deep and atrocious policy of driving them to revolt, that their cries for justice might be drowned in the clash of arms—that in their greater crimes his own might be forgotten. In this he but too well succeeded. But to lay the entire blame of the war upon the procurator would be to take a very superficial view of the transactions of this eventful time. The cause lay far deeper—it lay in the condition and state of feeling of the Jewish nation, which afforded the governor suitable materials on which to operate: and if these had not existed, his attempt pro-

* *Spicilegium, sive Excerpta ex Flavio Josepho ad Novi Testamenti Illustrationem.* Lugd.-Bat. 1741.

† *Observationes in Novum Testamentum e Flavio Josepho.* Lips. 1755.—Newton's *Dissertations* also contain an invaluable collection of illustrative facts derived from Josephus.

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bably would not have been made, or, if made, would have proved abortive.

To demonstrate this it may be desirable to look back a little—the rather so, as it is evident that our Saviour refers to some circumstances which preceded the actual revolt, or which existed as well before as after.

In the note on ch. xxii. 17, we have shewn that, even in the time of Christ, the Jews were highly dissatisfied with their condition under the Romans; that they even doubted whether their submission were not in itself unlawful, and whether the assertion of their independence were not a duty, the neglect of which involved a want of due reliance upon Him who had been their Strong Deliverer of old; but that, upon the whole, they were disposed for the present to wait a little, not more from expediency, than because they doubted that the time for exertion was fully come until the ardently expected Messiah should appear, to lead them to victory and independence. They did not, however, wait very patiently. Their expectations were well known to the Romans; and their eagerness made them but too ready to listen to the dreamers, false prophets, and pretended Messiahs (verses 23, 24) who promised them great things. This and other causes led to partial disturbances and insurrections from time to time; so that upon the whole the Jews were looked upon as bad and turbulent subjects by the Romans, who fully returned upon them the dislike with which they were themselves regarded. The measures of Florus did but kindle into a general blaze the fire which had smouldered long, and which had thrown forth a brief and partial flame more than once before.

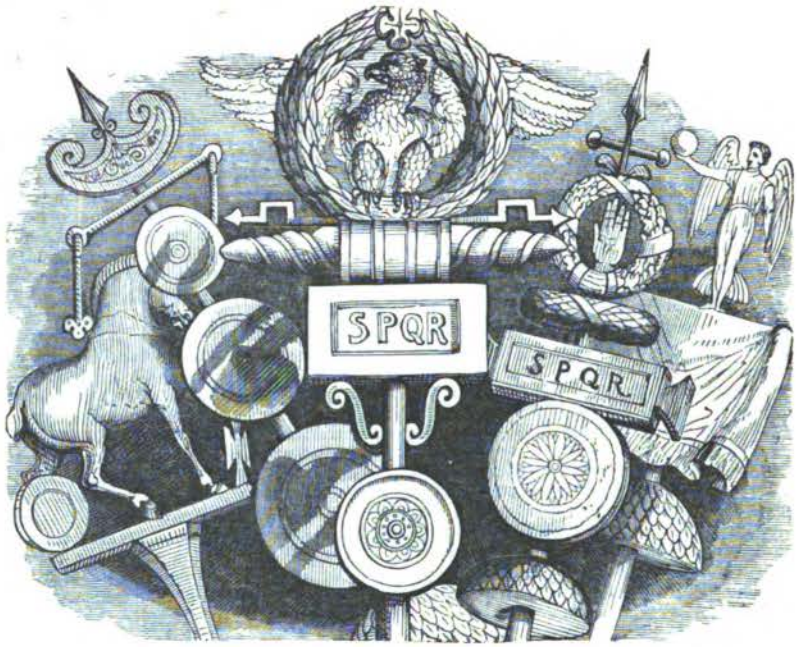
In whatever point of view the condition of the Jews be at this time regarded, it is exceedingly difficult to see any thing that is not painful and distressing. The nation was divided into parties which regarded one another with implacable hatred and bitterness, that often broke forth into acts of murderous violence. Perhaps the history of no country offers a parallel to the party violence which at this time raged in Judæa. It was the duty of the procurator to have kept this party spirit under, or at least to have prevented its more violent excesses; but in the contentions of the people he found a ready means of enriching himself, by levying contributions on, and accepting bribes from, the adverse parties in turn. He therefore rather sought to foment than to allay their differences—particularly when it became his policy to drive the nation into open revolt. He looked on with pleasure to see the Jews themselves working the destruction which he desired to bring upon them. The people generally were fretful and turbulent, ready to give heed to any delusion, and to act upon it. There was no order, no peace. Even the chief priests formed themselves into a faction, opposed, on the one hand, to the inferior priests, and on the other to the principal laymen. The former found adherents among the people; and from words the two factions often proceeded to blows and the throwing of stones: while the inferior clergy, finding the tithes on which they lived taken violently away by the servants of their superiors, were compelled to resist, in order to preserve the means of subsistence. The land was also overrun by robbers and murderers. The former, often acting in powerful bands, devastated the country with fire and sword: while the latter, who arose in the time of Felix (53–60 A.D.), and were never after extirpated, were regular assassins. They were called *Sicarii*, from the short dagger (*sica*) which they employed. They wore this under their garments, and, mingling in a crowd, would dispatch their victim and conceal themselves among the multitude. In this manner they not only disposed of their own enemies, but were quite ready, for pay, to perform the same atrocious service for any other persons who thought proper to employ them. And they were employed even by Roman governors on the one hand, and by Jewish high-priests on the other.

After this general statement we may return to the progress of the revolt.

In the year 66 A.D., an edict from the emperor was received at Cæsarea, by which the Greek and Syrian inhabitants were gratified by being placed in the first rank of citizens, above the Jews, who had hitherto enjoyed that privilege. This was followed by gross insults, from the favoured parties, upon the religion of the Jewish inhabitants. Then ensued commotions, quelled by the Roman troops: and the result was, that the Jews withdrew their sacred books from the synagogue and carried them to Narbata, a place about two miles from Cæsarea. For this decided measure, Florus threw into prison several of the principal Jews who had gone to Sebaste (Samaria) to lay their grievances before him. This oppressive act created a great sensation throughout Judea, and particularly at Jerusalem; in the midst of which a demand was received from the procurator for seventeen talents from the treasury of the temple. This raised a tumult in the city, in which reproaches and imprecations were publicly heaped upon the tyrannical governor. Florus himself arrived to enforce his demand, and hearing of what had happened, demanded that the persons who had joined in the reproaches cast upon him should be delivered up to him. He would listen to no explanations; and, in revenge, gave his soldiers permission to plunder the upper market. They not only did this, but pillaged many private houses, and slew their inhabitants. Many of the best citizens were also dragged before the procurator, and, by his orders, scourged and crucified. Under all this the chief priests and principal citizens exerted themselves to keep the people quiet; and they succeeded for the time: but the crisis came when Florus attempted to enter the temple with his soldiers. The people could not bear this profanation, and resisted with such bravery and success, that the Romans retired to the royal castle for refuge. Florus, having kindled the flame of rebellion, withdrew from the city, and sent notice of what had occurred to his superior, Cestius Gallus, prefect of Syria, who thereupon set his army in motion against the revolters.

In the mean time king Agrippa (the 'almost Christian' of Acts xxvi. 28) arrived at Jerusalem, and successfully exerted himself in pacifying the people, and persuading them to remain subject to the Romans. But soon after, when he advised them to continue obedient to Florus until another procurator should be appointed, they assaulted him with stones and drove him from the city. The inhabitants then divided themselves into two great factions, the one being for continued obedience and submission to the Romans, and the other determined to persist in rebellion. The former took possession of the upper city, while the latter held the lower city and the temple. The two factions often fought desperately against each other, and with varying success. The revolters were soon headed by Menahem, a son of the notorious Judas of Galilee, who came with a band of well-armed robbers and others. He assumed the title of king, and took the direction of the siege of the royal castle in which the Romans were shut up; and this with such success, that the latter surrendered on condition of being allowed to depart in peace. This was very readily granted on oath; but no sooner did the Romans lay down their arms than they were all massacred, except their commander, Metilius, who became a Jew to save his life. This, and some of the other more atrocious transactions of the war, took place on the sabbath; and on the very same day there was a general massacre of the Jews at Cæsarea. This last event enraged the provincial Jews beyond endurance, and the war became general throughout the country, which presented one scene of bloodshed and confusion. The Jews assembled in great numbers, and pillaged and devastated the towns chiefly occupied by Syrians, on both sides of the Jordan; in revenge for which the Syrians massacred those Jews who dwelt in their cities, sparing only the proselytes to the Jewish faith, whom they did not yet venture to attack, and who remained the objects of their hatred and fear. Thus every city was divided against itself—the whole country streamed with blood, and was rent by the most savage commotions: nor was the flame confined to the Jewish provinces, but extended to Syria, Egypt, and other neighbouring countries, in whose towns Jews were settled

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ROMAN STANDARDS.

in considerable numbers. Although this general provincial rising was not primarily against the Romans, they were necessarily mixed up with the general strife, particularly from the part they took, and the transactions which had recently occurred. The Jewish insurgents cut to pieces the Roman garrison at Cypros, near Jericho; and obliged the soldiers stationed at Machærus to yield up that strong fortress.

Thus the land was pervaded by the 'wars and rumours of wars' to which our Saviour appears to refer in the present verse; but, as he adds, 'the end was not yet.' And now, having brought this rapid sketch to the general revolt of the Jewish nation; and finding that this note has been considerably extended by our preliminary observations, we reserve 'the end' for the places we have already indicated.

15. '*Ye shall see the abomination of desolation.... stand in the holy place.*'—This doubtless applies to the Roman standards, which were abominable to the Jews on account of the images upon them to which the Roman soldiers paid idolatrous reverence. But it may naturally be asked, 'Did not the Roman soldiers *stationed* at Jerusalem carry these usual images on their standards *previous* to the siege?' Josephus affords the answer. 'The former procurators were wont to make their entrance into the city with such standards *as had not the effigies of Cæsar.* Pilate was the first who brought these images to Jerusalem, and set them up there *in the night time;* but as soon as the people knew it they came in multitudes, and interceded with Pilate many days *that he would remove the images.* On the sixth day he ordered the soldiers to have their weapons ready, and when the Jews petitioned him again, he gave a signal to the soldiers to surround them, and threatened immediate death unless they would cease distracting him. But they threw themselves on the ground, and laid their necks bare, offering to die rather than see their laws transgressed; on which Pilate, affected by their firm resolution to keep their laws inviolable, commanded the images to be carried back from Jerusalem to Cæsarea.' —*Antig.* xviii. 3. 1.

28. '*Wheresoever the carcase is, there will the eagles be gathered together.*'—Amongst the birds the vulture, though one species, the lammergeyer, comes as far north as the Swiss Alps, generally most abounds in hot climates; and



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SICILIAN WOMEN GRINDING IN A MILL. *Verse* 41.

is often of essential service in preventing the infection likely to be produced by putrid animals. To these birds our Saviour's words doubtless allude. The species he had in his eye was probably the Egyptian vulture (*Vultur percnopterus*), the services of which in Egypt are strikingly described by Hasselquist. After noticing its disgusting appearance, he says, 'Notwithstanding this, the inhabitants of Egypt cannot be thankful enough to Providence for this bird. All the places around Cairo are filled with the dead bodies of asses and camels; and thousands of these birds fly about and devour the carcases before they putrefy and fill the air with noxious exhalations.' Belon observes, which proves their prevalence there, that in Palestine they devour an infinite number of mice, which would otherwise be a great pest. The cognate tribe, the eagles, though they are widely dispersed, have their metropolis in more northern climates, and are distinguished also from the vultures by making living animals chiefly their prey.'—Kirby's *Bridgewater Treatise*.

41. '*Two women shall be grinding at the mill*.'—We have already intimated that the operation of grinding corn is generally performed by women, who usually grind every day the quantity required for that day by the family to which they belong. The mills also have slightly been noticed. To that which has already been said on the subject, we may now add Dr. Clarke's notice of the custom as still existing at Nazareth: 'Scarcely had we reached the apartment prepared for our reception, when, looking into the court-yard belonging to the house, we beheld *two women* grinding at the mill, in a manner most forcibly illustrating the saying of our Saviour. They were preparing flour to make our bread, as is always customary in the country when strangers arrive. The *two women*, seated upon the ground, opposite to each other, held between them the two round flat stones, such as are seen in Lapland, and such as in Scotland are called *querns*. In the centre of the upper stone was a cavity for pouring in the corn; and by the side of this, an upright wooden handle for moving the stone. As the operation began, one of the women with her right hand pushed this handle to the woman opposite, who again sent it to her companion,—thus communicating a rotatory and very rapid motion to the upper stone; their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machine' (*Travels*, iv. 167–8). But although this hand-mill is in general use throughout the East, where wind or water-mills are unknown; yet, as its smallness renders the operation tedious, a fixed mill is sometimes used in large establishments. This differs little from the portable mill except in its larger size. It acts in the same manner as the other, and like that is worked by women, as appears from our present engraving, which shews a Sicilian mill of a similar description. We rather think that the Jews may have had such a mill as this—besides the common small one; and we are supported in this by finding that they certainly had some larger mills than the common; for the Talmud lets us know that, like other nations, they had large mills which were turned by asses. The asses of mills are often mentioned, and notice is taken of a man who worked his mill with wild asses. The large and small hand-mills, together with the large one worked by an ass, mule, or horse, are often found to be in use in the same country. It deserves to be noticed here, that the mill-stone mentioned in ch. xviii. 6, is in the original called an *ass mill-stone*, which might suggest that it denotes one of those larger mill-stones belonging to a mill worked by an ass: but this is not quite certain, as it happens that the lower mill-stone of the hand-mill was also called *the ass*, on account of the burden which it bore. See the note and cut under Judg. ix. 53.

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CHAPTER XXV.

1 *The parable of the ten virgins,* 14 *and of the talents.*
31 *Also the description of the last judgment.*

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are [1]gone out.

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 [2]Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ [3]For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five [4]talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 [5]For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father,

[1] Or, *going out.* [2] Chap. 24. 42. Mark 13. 33. [3] Luke 19. 12. [4] A talent is 187*l.* 10*s.*—chap. 18. 24. [5] Chap. 13. 12. Mark 4. 25. Luke 8. 18.

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inherit the kingdom prepared for you from the foundation of the world:

35 [6]For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, [7]Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And [8]these shall go away into everlasting punishment: but the righteous into life eternal.

[6] Isa. 58. 7. Ezek. 18. 7. [7] Psal. 6. 8. Chap. 7. 23. [8] Dan. 12. 2. John 5. 29.

Verse 1. '*Took their lamps.*'—It appears from this and the whole narrative that the Jewish nuptial processions took place by night, and by the light of torches or lamps. This is still the prevailing custom in the East, and was in ancient times the same also among the Greeks and Romans. Homer describes (Iliad xviii.)

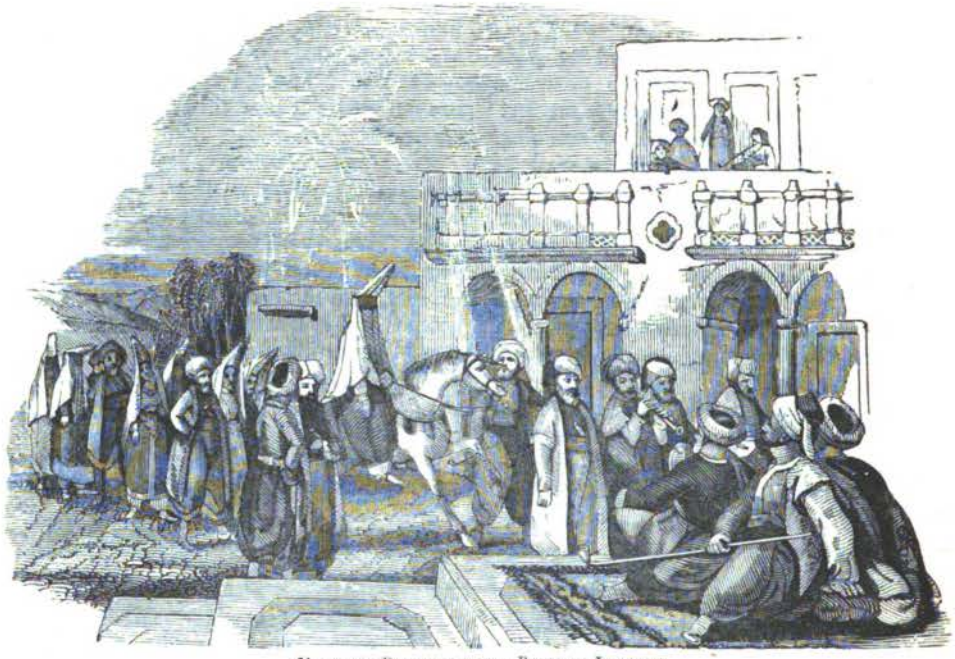
'Rites matrimonial solemnised with pomp
Of sumptuous banquets. Forth they led their brides
Each from her chamber, and along the streets
With torches usher'd them, and with the voice
Of hymeneal song, heard all around.
Here striplings danced in circles to the sound
Of pipe and harp, while in the portals stood
Women, admiring, all, the gallant show.'
COWPER.

In this there is scarcely anything which may not be traced in the Jewish ceremonies; even the 'striplings dancing to the sound of pipe and harp,' illustrates Luke



MARRIAGE PROCESSION OF A HINDOO BRIDEGROOM.

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MARRIAGE PROCESSION OF A BRIDE IN LEBANON.

vii. 32, where the children crying to each other in the market-place, 'We have piped unto you, and ye have not danced,' are generally supposed to allude to the rejoicing nuptial procession. As to the lamps or torches used on such occasions, the Rabbins indicate their form as similar to those used by the 'Ishmaelites' or Arabians, and which are thus mentioned by Jarchi:—'It was the custom in the land of Ishmael to bring the bride from the house of her father to that of her husband, in the night time: and there were about ten staves, upon the top of each of which was a brazen dish, containing rags, oil, and pitch, and this being kindled formed blazing torches, which were carried before the bride.' These are just the same torches which are still employed on similar occasions by the people of Arabia and Egypt.

— '*Went forth to meet the bridegroom.*'—It is remarkable here that the Syriac, Persic, and Vulgate versions add, 'and the bride.' But this does not exist in any Greek copies, except the Cambridge one of Beza's. Although the testimony of these versions—particularly the Syriac—is very valuable, we are not disposed to insist that they supply an omission in the Greek copies; it being quite sufficient for explanatory purposes if we find, from this testimony, that the authors of these versions, who were well acquainted with Oriental manners, understood the procession to be that of the bridegroom *and the bride*—that is, of the bridegroom conducting the bride home from her father's house. To one who has read our note on Jer. vii. 34, it may be suggested that there is nothing that could correspond better with the circumstances than to suppose that the bridegroom having gone out with his party after the bride has reached his house, returns after a while in rejoicing state; his return being, as may be supposed, watched by the maidens and friends who had accompanied the bride to her new home. The fact that the bridegroom seems to be at home when he arrives, and is the person who answers those who apply for untimely admission, is in favour of this. But other circumstances lead rather to the conclusion that the case is that of a bridegroom whose bride lives at some distance, and who goes to her residence to celebrate the marriage and to take his wife home. The existing customs of the Jews are also in favour of this interpretation. The Rev. R. S. Herschel, in his interesting *Brief Sketch of the Present State and Future Expectations of the Jews*, thus indicates the analogy. He is speaking of the customs of the Jews in the interior of Poland, where many old usages, which have been abandoned in Germany, France, and England, are still kept up. The night before the celebration of the marriage is called the 'watch-night,' and is kept as such by the family of the bride and by the maidens who attend her on the occasion. If the bridegroom's residence be at a distance from that of the bride, he usually arrives some time in the course of the night, or very early in the morning. The bridemaids watch anxiously for his arrival, and as soon as they are apprised of his approach, by the joyful shout set up by some of the members of the family who have been on the look out to catch the first glimpse of him: 'The bridegroom cometh!' they go forth to meet him. The precision with which this answers to the parable in the twenty-fifth chapter of Matthew's Gospel, scarcely requires pointing out.

The custom of conveying the bride with great state to her future home is universal in the East; but the details are modified by the local usages and religions of the different countries; and sometimes there are differences even in the same country. In Syria, Persia, and in India, the bridegroom in person brings home his bride; the Turks more usually devolve this duty on a near relative, and remain at home to receive the lady on her arrival. We may collect from Scripture and the Rabbinical traditions, that the Jews had both usages, but that the former was the most common. Again, in Egypt the bridegroom goes to the mosque when the bride is expected, and returns home in procession after she has arrived. In western Asia the procession is usually pedestrian, if the bride's future house is at no great distance in the same town. The bride then generally walks under a canopy, but when the distance is too great—and, in central and eastern Asia, whether the distance be great or small—the bride rides on a mare, mule, ass, or camel, or is carried in a litter or palanquin. Sometimes, when the distance is not great—the bride alone (or the bridegroom also, if present) rides, and the rest walk—as among the Druses of Lebanon.

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ARRIVAL BY NIGHT.—Oriental.

Much depends on the circumstances of the parties. We think we can collect that the Jews practised nearly all these methods; but that, when the bridegroom's residence was near, the bride walked on foot under a canopy. When the bridegroom himself brings home the bride, the former with his friends usually moves in front, sometimes with an interval between the two parties: but they often coalesce, as if for the protection of the bride and her party; and then the bridegroom and bride move near each other, or even, as in India, are borne in the same palanquin. On this point we have not been able to discern clearly the practice of the Jews; but suspect that it varied with circumstances, and in the course of the ages which their history embraces. Music usually attends such processions, and often dancing; the Jews certainly had the former, and, as some think, the latter also—at least in the time of our Saviour. These observations, which are necessarily brief, may serve to convey some ideas concerning the nuptial processions of the Hebrews. The engravings we now give may afford some further assistance. The first represents an Indian bridegroom proceeding to take home his bride; and it might equally be taken to illustrate the return, with the bridegroom in advance of the bride. The other cut shews the manner in which the bride is conveyed home by the Druses of Lebanon—which will be considered the more satisfactory from the Scriptural interest of the locality, and from the fact that ancient customs are always the longest preserved among the mountains.

10. '*The door was shut.*'—The following, from Ward's *View of the Hindoos*, contains some points of illustration, although it rather relates to the arrival of the bridegroom to take his bride than to his coming home with her. 'At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two hours, at length, near midnight, it was announced, as if in the very words of Scripture, "Behold the bridegroom cometh, go ye out to meet him." All the persons employed—[Were any of them females?]—now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lamps, and were unprepared; but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed upon a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys. I and others expostulated with the doorkeepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment: "And the door was shut!" I was exceedingly anxious to be present while the marriage formulas were repeated, but was obliged to depart in disappointment.'

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CHAPTER XXVI.

1 The rulers conspire against Christ. 7 The woman anointeth his head. 14 Judas selleth him. 17 Christ eateth the Passover: 26 instituteth his holy supper: 36 prayeth in the garden: 47 and being betrayed with a kiss, 57 is carried to Caiaphas, 69 and denied of Peter.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 [1]Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 ¶ [2]Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

6 ¶ [3]Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 [4]For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ [5]Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ [6]Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 [7]Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, [8]He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, [9]Jesus took bread, and [10]blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 ¶ And when they had sung an [11]hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, [12]All ye shall be offended because of me this night: for it is written, [13]I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, [14]I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, [15]Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should

[1] Mark 14. 1. Luke 22. 1. John 13. 1. [2] John 11. 47. [3] Mark 14. 3. John 11. 1. [4] Deut. 15. 11. [5] Mark 14. 10. Luke 22. 3. [6] Mark 14. 12. Luke 22. 7. [7] Mark 14. 18. Luke 22. 14. John 13. 21. [8] Psal. 41. 9. [9] 1 Cor. 11. 23, 24. [10] Many Greek copies have, *gave thanks*. [11] Or, *psalm*. [12] Mark 14. 27. John 16. 32. [13] Zech. 13. 7 [14] Mark 14. 28, and 16. 7. [15] John 13. 38.

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die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ [16]Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And [17]while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 ¶ And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: [18]for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the Scriptures be fulfilled, [19]that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the [20]scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ [21]And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, [22]I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, [23]Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 [24]Then did they spit in his face, and buffeted him; and others smote *him* with [25]the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

[16] Mark 14. 32. Luke 22. 39. [17] Mark 14. 43. Luke 22. 47. John 18. 3. [18] Gen. 9. 6. Rev. 13. 10. [19] Isa. 53. 10.
[20] Lam. 4. 20. [21] Mark 14. 53. Luke 22. 54. John 18. 13. [22] John 2. 19. [23] Chap. 16. 27. Rom. 14. 10. 1 Thess. 4. 16.
[24] Isa. 50. 6. [25] Or, *rods*.

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69 ¶ [x]Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

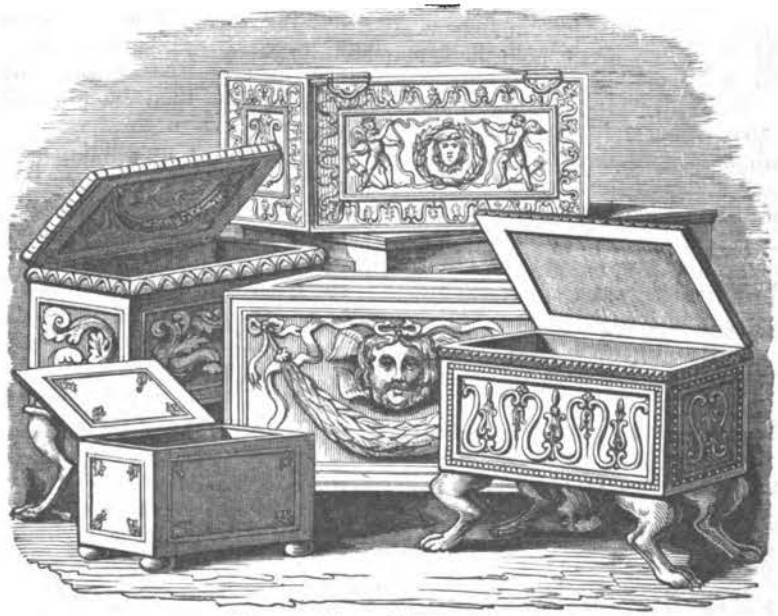
75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

[x] Mark 14. 66. Luke 22. 55. John 18. 25.

Verse 3. '*The palace of the high priest.*'—This was not their proper place of assembly; and we may therefore suppose that they met there for the sake of privacy, or that it might not be known that they had any affair in agitation. The Sanhedrim had been accustomed to meet in a room belonging to the temple, called *Gazith*, or the paved chamber; but, according to the Babylon Talmud, they ceased to sit in this place forty years before the destruction of the temple—that is, rather more than a year before the death of Christ. But they still continued to meet within the bounds of the temple, at a place called *Chanoth*, or 'the sheds.' The palace of the high-priest was in Jerusalem, where he constantly resided; but he was only to be found there at night, as, during the day, he was always in attendance at the temple, where he had a suitable apartment, called the chamber of the high-priest. If that personage were therefore himself present at *this* meeting, it must have been held in the night time, which indeed appears from other circumstances.

— '*Caiaphas.*'—This was his surname, his proper name being Joseph. He was appointed high-priest by Valerius Gratus, Pilate's predecessor in the government of Judæa, towards the end of his administration, or about A.U. 777 (A.D. 24); and his removal was one of the first acts of Vitellius, Pilate's successor, A.U. 789 (A.D. 36). Caiaphas was, consequently, high-priest during the whole of Pilate's administration. Vitellius, who went to Jerusalem soon after his appointment to the government, was well received by the people; and, in acknowledgment of the honour done to him, granted some important favours, among which Josephus includes the deposition of Caiaphas—which sufficiently shews that he was not popular among his own countrymen. It is not known what became of him after this.

5. '*Not on the feast day, lest there be an uproar among the people.*'—It is not very clear, as some suppose, that their apprehensions of a tumult arose from the popularity of Christ among the people; particularly when we recollect that the multitude had just before been greatly disappointed in the expectations under which they had conducted him with triumphant 'Hosannas' to Jerusalem. A better reason for their apprehensions may be found in the fact, frequently mentioned in the Talmud, that the trial of causes on days of public festival was forbidden—though such a prohibition certainly was not in accordance with the spirit of the law of Deut. xvii. 13. That the people might possibly resent the infraction of a popular usage was therefore very likely. But, as Jahn observes (*Arch. Bib.* sect. 245), it appears that, as soon as a person was found treacherous enough to betray the Saviour, their



'ALABASTER BOXES:' ROMAN ACHERÆ.

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fears even from this source vanished. It seems indeed that there is scarcely one of the then existing rules concerning the conduct of public trials which was observed on this occasion. Not to mention in this place other examples, it will be observed that the trial (if it may be so called) and condemnation took place by night; whereas their own canon strictly inculcated that capital causes should be proceeded with and completed by day. Cases of debt, and perhaps some others of a civil nature, were also to be taken by day; but, if prolonged, these might be concluded in the night time: and this exception the more strongly marks the difference, and consequently points out the irregularity of the present proceeding.

6. '*Simon the leper.*'—Simon was probably one of the lepers whom Jesus had healed. The reason usually given for his not being at present a leper, namely, that he would not have been allowed to live in Bethany, is however not a good one, since Bethany appears to have been only a village, and lepers were only excluded from walled towns.

7. '*An alabaster box.*'—Theophrastus and Pliny speak of very precious unguents as kept in vessels of alabaster, for their better preservation; but sometimes the vessels or boxes employed for this use were of gold, silver, glass, stone, or even wood. The vessels were of small size, and appear to have borne a form similar to that of our oil-flasks, with long and narrow necks. They were sometimes much ornamented. Our present cut offers rather a proximate than an exact illustration, shewing the form and ornaments of the small and rich boxes or coffers in which the Romans kept their incense.

18. '*I will keep the Passover at thy house.*'—The inhabitants of Jerusalem prepared rooms, with the necessary furniture, in their houses, where strangers might celebrate the passover. These apartments were not let out for the occasion, nor was any compensation taken, but were of common right, for any persons by whom they were wanted, and were freely allowed to any who came to claim them. This was also the case at the other great festivals, when the inhabitants of other places resorted to Jerusalem. The desire to accommodate their brethren was so strongly manifested by the people of Jerusalem that, as we are told by the Jewish writers, notwithstanding the multitudes which resorted to the city, 'A man could never say to his friend, "I have not found a fire to roast the passover lamb in Jerusalem, nor have I found a bed to sleep on in Jerusalem," nor "The place is too strait for me to lodge in, in Jerusalem."' See Gill, *in loc.* These parties for the celebration of the passover had commonly no communication with that of the family of the house; for not only might two parties celebrate the passover in the same house, but even in the same chamber, if the concourse to Jerusalem were such as to render it necessary.

20. '*When the even was come, he sat down with the twelve.*'—The incidents of the last supper, as recorded by the respective evangelists, may be arranged in the following order:—the taking of their places at table; the contention as to who should be greatest in the Messiah's kingdom; the first cup of wine; the washing of the disciples' feet and reproof; the pointing out of the traitor; the foretelling of Peter's denial; institution of the Lord's Supper, etc. Luke's order differs from that of Matthew and Mark, in placing by anticipation the institution of the Eucharist before the pointing out of the traitor, etc. He was apparently led to this by the first cup of wine (*vv.* 17, 18). Afterwards he returns and narrates the previous circumstances.

69. '*Now Peter sat without in the palace,*' etc.—An Oriental house, as we have often had occasion to explain, is usually built around a quadrangular inner court, into which there is a passage, sometimes arched, through the front part of the house, closed next the street by a heavy folding gate, with a smaller wicket for single persons, kept by a porter. In the text, the interior court, often paved or flagged, and open to the sky, is the αὐλή, where the attendants made a fire; and the passage beneath the front of the house, from the street to this court, is the προαύλιον or πυλών. The place where Jesus stood before the high-priest may have been an open room or place of audience on the ground-floor, in the rear or on one side of the court, such rooms, open in front, being customary. It was close upon the court; for Jesus heard all that was going on around the fire, and turned and looked upon Peter, Luke xxii. 61.

73. '*Thy speech bewrayeth thee.*'—Compare Luke xxii. 59:—'Another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean.' From which we learn that the dialect of the Galileans was so distinctly marked from that of the inhabitants of Judæa, that a man could without hesitation be distinguished for a Galilean by his manner of speech. This is not surprising; since we see that even in comparatively small countries—our own for one—the dialects are found differing greatly from one another, and all from that of the metropolitan district. Even in the small island of Malta, where the vernacular language is a kind of barbarous Arabic, the dialects are so marked, that there was a knight of Malta who acquired some credit for being so well versed in them, that he was able, from hearing them spoken, to discover from what casals (villages) the peasantry who frequented the market of Valetta came. It appears from the Talmudists that the dialect of Galilee was considered very barbarous and corrupt by the people of Judæa. This may have partly proceeded from the circumstance that the population was of a character much more mixed than that of Judæa, being occupied along with the Jews by people of different origin and languages, whose attempts to understand and be understood by one another occasioned accommodations and amalgamations of words and sounds which, while they facilitated intercourse, tended to the corruption of the several languages. If we rightly collect the results of the Rabbinical statements, it appears that the dialect of the Galileans was marked by the indeterminate pronunciation of particular letters, so that the nice ear of the metropolitan Jew was often at a loss to distinguish their meaning; and in mispronouncing or confounding particular letters, especially the gutturals, in such a manner that they were frequently, out of their own country, understood to express something very different indeed from that which they intended to say. Lightfoot (*Chorog. Cent.* ch. 87) has collected some amusing examples, which we may cite in a condensed form.

A certain Galilean said, 'Whose is (אמר *immar*) this lamb?' But he pronounced the first letter of the word אמר *immar*, so confusedly and uncertainly, that his hearers could not tell whether he meant חמר *chamar*, 'an ass;' or חמר *chamar*, 'wine;' or עמר *amar*, 'wool;' or אמר *immar*, 'a lamb.' Another case is mentioned of a Galilean woman who said to her neighbour, תאי דאוכליך חלבא *tai doclic chalaba*—'Come, and I will feed you with milk:' she pronounced the two last words as תוכליך לבא *toclic labe*, words that imply a curse, 'Let a lion devour thee.' Another case is that of a woman who intended to say before a judge, 'My lord, I had a picture, which they stole, and it was so large that if you had been placed in it, your feet would not have touched the ground.' But she so managed the pronunciation, that she was understood to say, 'Sir, slave, I had a beam, and they stole thee away, and it was so large that if they had hung thee in it, thy feet would not have touched the ground.'

74. '*The cock crew.*'—To this it has been objected that there were no cocks kept in Jerusalem, lest their habit of turning over dunghills, where they might find creeping things, should expose to pollution the holy food—the peace offerings and thank offerings—which were eaten in that city. It is not disputed that such a regulation existed; but we know that it was on some account or other dispensed with or not enforced. For Lightfoot and others have shewn that cocks were actually kept at Jerusalem, as in other places, and instance the story, in the Jerusalem Talmud, of a cock which was stoned, by the sentence of the council, for having killed a little child.

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CHAPTER XXVII.

1 *Christ is delivered bound to Pilate.* 5 *Judas hangeth himself.* 19 *Pilate, admonished by his wife,* 24 *washeth his hands:* 26 *and looseth Barabbas.* 29 *Christ is crowned with thorns,* 34 *crucified,* 40 *reviled,* 50 *dieth, and is buried:* 66 *his sepulchre is sealed, and watched.*

WHEN the morning was come, [1]all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that.*

5 And he cast down the pieces of silver in the temple, [2]and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, [3]The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, [4]And they took the thirty pieces of silver, the price of him that was valued, [5]whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 ¶ And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 ¶ [6]Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 ¶ [7]But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it.*

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 ¶ [8]Then the soldiers of the governor took Jesus into the [9]common hall, and gathered unto him the whole band *of soldiers.*

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him.*

32 [10]And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 ¶ [11]And when they were come unto a place called Golgotha, that is to say, a place of a skull,

[1] Mark 15. 1. Luke 22. 66. John 18. 28. [2] Acts 1. 18. [3] Acts 1. 19. [4] Zech. 11. 13. [5] Or, *whom they bought of the children of Israel.* [6] Luke 23. 17. [7] John 18. 40. Acts 3. 14. [8] John 19. 1. [9] Or, *governor's house.* [10] Mark 15. 21. Luke 23. 26. [11] John 19. 17.

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34 They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, [12]"They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 [13]He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 ¶ Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, [14]My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a spunge, [15]and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 ¶ And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 ¶ [16]When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

[12] Psal. 22. 18. [13] Psal. 22. 8. Wisd. 2. 16, 17, 18. [14] Psal. 22. 1. [15] Psal. 69. 21. [16] Mark 15. 42. Luke 23. 50. John 19. 38.

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Verse 2. '*Pontius Pilate the governor.*'—This person came to Judæa as procurator in the year 26 A.D., and continued to fill that office to the year 38. Nothing of his previous history is known. The Jews had in later days worse governors than Pilate; but the general character of his government appeared to much disadvantage as compared with that of most of his predecessors. He was a man of stern and inflexible temper, and understood but little of, or cared but little for, the peculiar character of the people whom he was appointed to rule. By his utter disregard of the religious feelings of the people, to which most of the former procurators had shewn some respect, he gave much offence, greatly disturbed the repose of the country, and laid the foundation for many troubles and revolts that afterwards followed. One instance of this is afforded by the affair of the standards, as related under xxiv. 15. On another occasion Pilate bethought himself of consecrating golden bucklers to Tiberius in the palace of Herod at Jerusalem. The bucklers bore no images of any kind, but only an inscription expressing their dedication to Tiberius. The Jews, however, took alarm, and a great body of the people, headed by the magistrates and the four sons of Herod, repaired to Pilate, to entreat him not to persist in a matter so contrary to their law. But Pilate was deaf to their entreaties and expostulations; and was not moved from his purpose even by their final intimation that they should be obliged to send their complaints to the emperor. They accordingly did write to Rome, and Tiberius wrote back immediately to Pilate, expressing great displeasure, and ordering the bucklers to be withdrawn. This anecdote rests on the authority of Philo the Jew; and may serve, with the other, to illustrate the character of the man who ruled Judæa during the years of our Lord's ministry.

The conduct of Pilate, in the matter of Christ's condemnation, sufficiently appears in the narratives of the Evangelists, and requires no comment. Justin Martyr, Tertullian, Eusebius, and others, state with confidence that Pilate, as, they say, was his duty, sent an account of these transactions to Tiberius, with some particulars concerning the history and miracles of Christ; and that the emperor was so struck by the account that he wrote to the senate on the subject, intimating a favourable opinion of the character of Jesus, with an inclination that divine honours should be allowed him. The senate did not however enter into his views, and the matter dropped. Various spurious copies of the document thus attributed to Pilate were formerly in circulation.

About a year after the death of Christ, a great tumult arose among the Jews, in which many of them were killed by disguised soldiers, whom Pilate sent into the crowd with daggers and bludgeons concealed under their garments. The tumult arose from a demand which he made upon the sacred treasury of the temple, to meet the expenses of an aqueduct to Jerusalem from a fountain twenty miles from the city. In a subsequent year Pilate dispersed, with great slaughter, a large body of Samaritans, who, under the conduct of an impostor, had assembled on Mount Gerizim to search for hidden treasures. The Samaritans, asserting the innocence of their intentions, complained to Vitellius, the prefect of Syria, who ordered Pilate to repair to Rome to give an account of his conduct to the emperor. But Tiberius died before his arrival at the imperial city; and it is not known with certainty what afterwards became of Pilate. But Eusebius, citing his authorities, certain Roman histories no longer extant, says that he was banished to Vienne in Gaul, where, being reduced to great extremities, he was induced to kill himself with his own sword.

The station which Pilate occupied during our Lord's ministry, and the part which he took in his condemnation, may render these details interesting; particularly as they also serve to illustrate the history and condition of the Jews during that most interesting period which his administration embraced.

5. '*Went and hanged himself.*'—A vast quantity of writing has been expended on the explanation and illustration of this passage, and in the attempt to reconcile it with the account which Peter gives (Acts i. 18) of the same event:—'Falling headlong, he burst asunder in the midst, and all his bowels gushed out.' Without attempting to state the various difficulties which have been suggested, the most easy and natural explanation appears to be, that Judas suspended himself from some high place, and the cord, or that to which it was fastened, giving way, he fell to the ground with the result which St. Peter states. The Orientals generally have never been much addicted to suicide; nor does it appear that the Jews were so in the times of the Old Testament. They had perhaps learnt this melancholy and criminal practice from the Greeks and Romans, among whom it was notoriously common. At all events, as we learn from Josephus, suicide was, in these later times, frequently resorted to by miserable and despairing men; and among the forms in which this awful relief was sought, hanging is mentioned as having been particularly common.

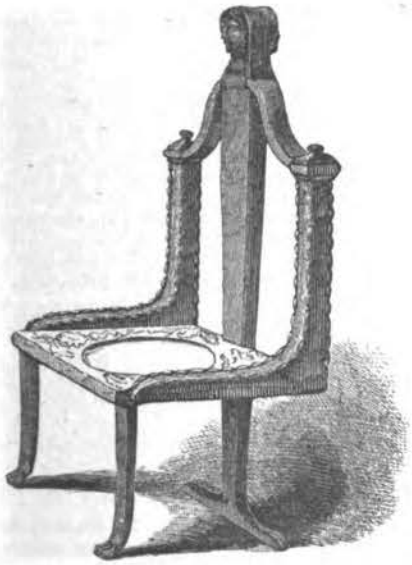
7. '*The potter's field,*' etc.—τοῦ κεραμέως. We copy the following from a note in Bloomfield's Greek Testament:—'The article τοῦ expresses a *particular* field, known by that name; so called from having been used by a potter: no doubt to dig clay for his wares. Thus several villages in England have the prefix *Potter*, probably from part of the ground having been formerly occupied for potteries; for example, Pottersbury in Northamptonshire. So the field at Athens, appropriated as a cemetery for those who fell in the service of their country, was called Ceramicus, from having been formerly used for brick-making. This of course would make a field unfit for tillage, though good enough for a burying ground: and thus the smallness of the price may be accounted for.'

9. '*Then was fulfilled that which was spoken by Jeremy the prophet,*' etc.—This citation is attended with some difficulty. It does not occur in Jeremiah; but in Zech. xi. 13, the prophecy is found, although the words do not there agree perfectly with Matthew's citation. Some critics suppose that an error has crept into St. Matthew's text; and that Ιερ had been written by the transcribers instead of Ζεχ, or that the word has been interpolated. It is to be observed that the word has been omitted in the MSS. by Griesbach, numbered 33 (of the twelfth or eleventh century), in the later Syriac, in the modern Greek versions, one or two MSS. of the old Italic version, some MSS. cited by Augustine, and one Latin MS. cited by Lucas Brugeneis. Griesbach, No. 22 (of the eleventh century) reads Ζαχαριου, which word is also found in the margin of the later Syriac version, and in an Arabic exemplar cited by Bengel. Origen, and after him Eusebius, conjectured this to be the true reading. Other eminent critics, and recently Dr. Davidson, in his *Sacred Hermeneutics*, have held that the ninth, tenth, and eleventh chapters of what is called Zechariah's prophecy, were really written by Jeremiah; but to this opinion we feel unable to subscribe for the reasons given in our Introduction to Zechariah. We incline more to agree with Dr. T. H. Horne, who considers it most likely that the original reading of the present text was simply 'that which was spoken *by the prophet*,' διὰ τοῦ προφήτου, without naming any prophet. And this conjecture is confirmed by the fact that St. Matthew often omits the name of the prophet in his quotations (See Matt. i. 22; ii. 25; xiii. 35, and xxi. 4). Bengel approves of this omission. It is also urged, that it was the custom of the Jews to divide the Old Testament into three parts. The *first*, beginning with the Law, was called THE LAW; the second, commencing with the Psalms, was called THE PSALMS; and the third, beginning with the prophet in question, was called JEREMIAH: consequently the writings of Zechariah, and of the other prophets, being included in that division which begins with Jeremiah, all quotations from it would go under that prophet's name. This solution completely removes the difficulty. Dr. Lightfoot (who cites the *Bava Bathra* and David Kimchi's preface to Jeremiah as his authorities) insists that the word 'Jeremiah' is perfectly correct, by standing at the head of

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the division from which the Evangelist quoted, and as giving its denomination to all the rest. (Horne's *Introduction*, ii. 289, 9th edit.). To us this is not clear, and we prefer the previous explanation.

19. '*This day in a dream.*'—That she says 'this day,' may seem to imply that this was a dream of the early morning, perhaps since Pilate had risen. It is only worth while to notice this on account of the particular



ROMAN JUDGMENT-SEAT. From an unique example at Wilton House. *Verse* 19.

importance which the Romans and other heathen attached to morning dreams, particularly to such as occurred about day-break.

24. '*He took water, and washed his hands.*'—The law directed that in certain cases the Jews should wash their hands, to signify that they were guiltless of the blood of an unknown person found murdered. Pilate was probably aware of this custom, and therefore knew that this symbolical act was calculated to make an impression, and would be distinctly understood. To himself also the adoption of this ceremony was perfectly natural, as the rite was common among the Greeks and Romans as one of expiation for an act of unintentional or unwilling homicide.

26. '*Scourged Jesus.*'—It was the custom among the Romans to scourge condemned persons previous to execution—particularly those condemned to crucifixion, which was considered a most ignominious form of capital punishment, and, except in times of civil war, was seldom inflicted unless on slaves and most atrocious offenders. In the previous scourging the condemned person was tied to a column: and if a free man, he was beaten with rods; but if a slave, was whipped with an exceedingly sharp and torturing scourge, frequently composed of ox-nerves, and mostly interwoven with the huckle-bones of sheep. It was with this *flagellum*, and not with rods, that our Lord was tortured, as the original word (φραγελλώσας) denotes. Indeed most crucified persons were scourged in this manner, the most severe and ignominious form of scourging being associated with the most terrible and infamous form of death.

27. '*The common hall.*'—τὸ πραιτώριον, *the prætorium*, which here denotes a magnificent edifice built by Herod the Great for his palace at Jerusalem, and which was occupied by the Roman procurators when they came to that city, which they did regularly at the great festivals, when multitudes of the Jews resorted thither, that they might be at hand to repress any seditions or tumults which might at such times arise. This accounts for the presence of Pilate at Jerusalem: for the usual residence of the Roman governors was at Cæsarea. The building in question was, after the temple, the most magnificent in Jerusalem; and within its bounds were included the armoury, and the barracks of the Roman soldiers—a fact which explains the facility with which the whole band was called together. In front of this palace was a raised pavement of mosaic work—called by St. John (xix. 13) Gabbatha, or elevated place—where the governors fixed their tribunals when they sat, in a judicial capacity, to hear and determine causes of importance.

— '*The whole band of soldiers.*'—The original word (σπεῖρα) denotes a cohort, which was the tenth part of a legion. Concerning the legion, see Mark v. 9: its numbers varied at different times; but at this time seems to have been generally about 6000, and then of course a cohort consisted of 600 men. The first and most distinguished cohort of the legion, however, usually contained more men than any of the other nine, whose numbers were generally equal. The military force at the disposal of the procurator of Judæa consisted of six cohorts, of which five were usually stationed at Cæsarea, and one at Jerusalem: but the Jerusalem cohort was larger than any of the others; and the number of soldiers at Jerusalem was considerably augmented at the great festivals, when, as just intimated, the governor himself came to the city.

28. '*Put on him a scarlet robe.*'—Mark says 'purple:' but there is no discrepancy, as the word rendered purple is often by other writers employed in an indifferent sense to signify bright red, and all colours that had a mixture of red in them. And hence the words for 'scarlet' and 'purple' are frequently interchanged. As to the 'robe' (χλαμύδα), it was a kind of round cloak, which was confined on the right shoulder by a clasp, so as to cover only the right side of the body, and under which the other vestments were worn. It was used by generals and other officers, and even by the privates, and was called by the Romans *paludamentum* or *sagum*. The *saga* of the generals were made of a superior kind of wool, and were twice dyed in scarlet; the *paludamenta* of emperors were purple, and were longer than the soldiers' cloaks, the wool of which (of an inferior quality, though of the same colour) was once dyed in scarlet. Pilate's soldiers therefore put upon Jesus a shabby and worn-out cloak, belonging to a general or principal officer, for the purpose of mockery when they heard from the Jews that he had called himself their king. See Bloomfield, *Recensio Synoptica*, in loc.

37. '*This is Jesus, the king of the Jews.*'—If the reader turn to Mark xv. 26; Luke xxiii. 38; John xix. 19, he will see that the inscription said to have been put on the cross over the head of our Saviour, is differently given by the four Evangelists—a circumstance perplexing to such as endeavour to harmonize the Gospels, and affording an argument to the opponents of Christianity which they have not failed to employ. We are informed by John that the inscription was written in Hebrew, Greek, and Latin. Had the words been recorded by no more than three of the evangelists, it might have been concluded that each exhibited the inscription in a different language from the other; though there would have been some difficulty in discovering the precise writer that gives the words in a particular language. But since four authors record the writing put on the cross, the question is rendered more intricate.

It is natural to suppose, that as the inscription was in Greek, some one should be moved to write the exact words, the *ipsissima verba*, employed. We are inclined to believe that John furnishes the very terms in question. This is probable from the language he uses: 'And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS' (xix. 19). If this opinion be correct, we should expect to find the very same words in the other three writers. And had the inscription been written only in Greek, we may suppose it would have stood in Matthew, Mark, and Luke, as in John. But it existed in Hebrew and Latin also. Perhaps

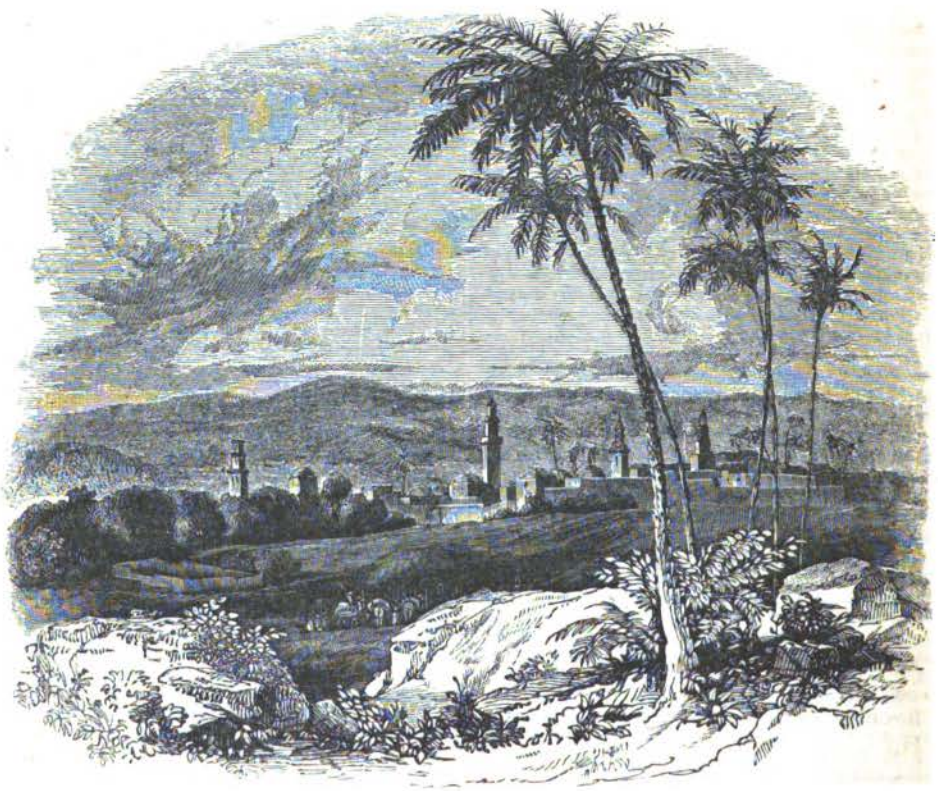
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Matthew gives the Hebrew, or rather a Greek translation of the Hebrew, and Mark the Latin. The object for which the respective Gospels were written, and the persons to whom they were addressed, justify this assumption. Luke again follows Mark, adding the words '*this is*.' See Davidson's *Sacred Hermeneutics*.

54. '*They feared greatly, saying, Truly this was the Son of God*.'—In Luke xxiii. 47, we read 'Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.' In the present text the sentence uttered by the centurion and they that were with him, is given; in the latter, the sentence uttered by the centurion alone. He gave expression to both, and each of the evangelists has given only one of them.—*Davidson*.

57. '*Arimathæa*.'—On the road from Joppa to Jerusalem, about eight miles south-east from the former town and twenty-three miles north-west by west from the latter, occurs a town which now bears the name of Ramah, or rather Ramleh, and is usually identified with the Arimathæa of the text. Jerome, after indicating the situation so as to shew that he had this place in view, speaks of it under the name of Arimathæa; and as he stated the prevalent opinion of his time, the identity had been scarcely questioned until Dr. Robinson urged some reasons against it, which may create a doubt respecting its claim, but are hardly sufficient to disprove it. It is easy indeed to see that the name Arimathæa is but a Greek modification of the Hebrew Rama or Ramah. We have mentioned on former occasions that several places of this name occur in the Old Testament: and hence, it is reasonable to conclude that the Arimathæa of the New Testament is sometimes noticed in the Old by this its more ancient and still surviving name; although, from the want of discriminating indications, we are unable to distinguish the occasions on which it is named. Jerome seems to describe it as a small village, then the sole remain of a noble city built by Solomon, coupling it in this notice with Beth-horon, which Solomon built in this district. That magnificent monarch certainly built Beth-horon (1 Kings ix. 17; 2 Chron. viii. 5), but we find no notice of his building a place called Ramah. It is doubtless, however, the same place which is mentioned in the history of the Maccabees under the name of Ramathem (1 Macc. xi. 32); and must then have been a place of consequence, as it gave name to one of the governments of Samaria. We again find it a place of very great importance in the early ages of the Moslem dominion, and distinguished by the Arabian geographers as the metropolis of Palestine. When the Crusaders arrived in the Holy Land they found Ramleh a fenced city, abounding in all the luxuries of the East. It was exceedingly populous, adorned with stately buildings, and well fortified with walls and towers. Ramleh and the neighbouring town of Lydda were the first two places in Palestine which fell into the hands of the Christians. The former was gained without resistance, the inhabitants having evacuated the town on the approach of the crusading army. There are existing remains to attest the importance which Ramleh in those times possessed, and which it has never since recovered.

The town is first mentioned under its present name by the monk Bernard, about A.D. 870. About A.D. 1150 the Arabian geographer Edrisi (ed. Jaubert, p. 339) mentions Ramleh and Jerusalem as the two principal cities of Palestine. The first Crusaders on their approach found Ramleh deserted by its inhabitants; and with it and Lydda they endowed the first Latin bishopric in Palestine, which took its denomination from the latter city. From the situation of Ramleh between that city and the coast, it was a post of much importance to the Crusaders, and they held possession of it generally while Jerusalem was in their hands.



RAMLEH (ARIMATHEA).—Forbin.

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and long afterwards. In A.D. 1266 it was finally taken from the Christians by the Sultan Bibars. Subsequently it is often mentioned in the accounts of travellers and pilgrims, most of whom rested there on their way to Jerusalem. It seems to have declined very fast from the time that it came into the possession of the Crusaders. Benjamin of Tudela (*Itin.* p. 79, ed. Asher), who was there in A.D. 1173, speaks of it as having been *formerly* a considerable city. Belon (*Observat.* p. 311), in 1547, mentions it as almost deserted, scarcely twelve houses being inhabited, and the fields mostly untilled. This desertion must have occurred after 1487; for *Le Grant Voyage de Hierusalem*, fol. xiv., speaks of it as a peopled town (though partly ruined), and of the 'seigneur de Rama' as an important personage. By 1674 it had somewhat revived, but it was still rather a large unwalled village than a city, without any good houses, the governor himself being miserably lodged (Nau, *Voyage Nouveau*, liv. i. ch. 6). A century later it remained much in the same state, the governor being still ill-lodged, and the population scarcely exceeding 200 families (Volney, ii. 220). Its existing state must, therefore, indicate a degree of comparative prosperity, the growth of the present century.

Ramleh is in N. lat. 31° 59′, and E. long. 35° 28′. It lies in the fine undulating plain of Sharon, upon the eastern side of a broad low swell, rising from a fertile though sandy plain.

The buildings of the present town are spread widely over the face of the level plain in which it stands, and which is described as one of the most fertile parts of the Holy Land, resembling a continued garden. The town makes rather an imposing appearance in the distance; and stands embosomed among olive, fig, and pomegranate-trees, and surrounded with large nopals, which shoot up into singular shapes, and confusedly pile their tufts of prickly pallets one upon another. This mingled group of trees and houses is overtopped by some of the finest palm-trees in the land. The adjacent country is to a considerable extent planted with lofty olive-trees, disposed in quincunxes, the greatest part of which are said by Volney to have been as large as the walnut-trees of France. Amidst these plantations we meet at every step with dry wells, cisterns fallen in, and vast vaulted reservoirs, which prove that in ancient times the town must have been upwards of a league and a half in circumference. The subterraneous cisterns at Ramleh are mentioned with admiration by most travellers who have visited the spot. Ramleh, like most other eastern towns, disappoints the expectations which a distant view may have created. Much of the town is in a ruinous state, and rubbish constantly occurs. The streets are few; but the houses are mostly of stone, and many of them large and well built.

The style of building here is that of high square houses with flattened domes covering them; and some of the terraced roofs are fenced around with raised walls, in which are seen pyramids of hollow earthenware pipes, as if to give air and light without destroying the strength of the wall itself. There are five mosques, two of which are said to have been once Christian churches; and there is here one of the largest Latin convents in Palestine. The inhabitants are usually reckoned at 3000, of whom about one-third are Moslems; the rest are Christians, chiefly of the Greek church, with a few Armenians. They carry on some trade in cotton and soap. The great caravan road between Egypt and Damascus, Smyrna and Constantinople, passes through Ramleh, as well as the most frequented road for European pilgrims and travellers between Joppa and Jerusalem. There are some traces of Gothic architecture in the place—the work of the Crusaders; but the principal and most conspicuous ruin is a fine old tower of Saracenic architecture, about 120 feet high, square, and built with well-hewn stone, the presence of which, standing as it does upon the highest part of the site on which the town is built, serves, more than any other single feature, to impart a distinctive character to it. It bears the Arabic date of 718 A.H. (1310 A.D.), and is generally believed by the Moslems to have formed the tower of a mosque, which is very likely. It is the finest thing of the kind in Palestine.

CHAPTER XXVIII.

1 Christ's resurrection is declared by an angel to the women. 9 He himself appeareth unto them. 11 The chief priests give the soldiers money to say that he was stolen out of his sepulchre. 16 Christ appeareth to his disciples, 19 and sendeth them to teach and baptize all nations.

IN the [1]end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there [2]was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

[1] Mark 16. 1. John 20. 1.

[2] Or, *had been*.

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14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 ¶ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 [s]Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

[s] Mark 16. 15.

Verse 1. '*In the end of the sabbath, as it began to dawn.*'—There has been much discussion respecting the proper sequence and connection of the incidents of the resurrection as recorded by the different evangelists. The subject is discussed at length and with great ability by Dr. Robinson in the *Bibliotheca Sacra* for Feb. 1845; and his *Harmony*, published the same year, presents the following as a summary of these larger investigations.

'The resurrection took place at or before early dawn on the first day of the week, when there was an earthquake, and an angel descended and rolled away the stone from the sepulchre and sat upon it: so that the keepers became as dead men from terror. At early dawn the same morning, the women who had attended on Jesus, viz., Mary Magdalene, Mary the mother of James, Joanna, Salome, and others, went out with spices to the sepulchre, in order further to embalm the body of the Lord. They inquire among themselves who should remove for them the stone which closed the sepulchre. On their arrival they find the stone already taken away. The Lord had risen. The women, knowing nothing of all that had taken place, were amazed: they enter the tomb, and find not the body of the Lord, and are greatly perplexed. At this time Mary Magdalene, impressed with the idea that the body had been stolen away, leaves the sepulchre and the other women, and runs to the city to tell Peter and John.

'The other women remain still in the tomb, and immediately two angels appear, who announce unto them that Jesus is risen from the dead, and give them a charge in his name for the apostles. They go out quickly from the sepulchre, and proceed in haste to the city to make this known to the disciples. On the way Jesus meets them, permits them to embrace his feet, and renews the same charge to the apostles. The women relate these things to the disciples; but the words seem to them as idle tales, and they believe them not.

'Meantime Peter and John had run to the sepulchre, and entering in had found it empty. But the orderly arrangement of the grave-clothes and of the napkin, convinced John that the body had not been removed either by violence or by friends; and the germ of a belief sprung up in his mind that the Lord had risen. The two returned to the city. Mary Magdalene, who had again followed them to the sepulchre, remained standing and weeping before it; and looking in she saw two angels sitting. Turning around she sees Jesus, who gives to her also a solemn charge for his disciples.

'The further sequence of events, consisting chiefly of our Lord's appearances, presents comparatively few difficulties. The various manifestations which the Saviour made of himself to his disciples and others, as recorded by the evangelist and Paul, may accordingly be arranged and enumerated as follows:—

'1. To the women returning from the sepulchre. Reported only by Matthew.

'2. To Mary Magdalene, at the sepulchre. By John and Mark.

'3. To Peter, perhaps early in the afternoon. By Luke and Paul.

'4. To the two disciples going to Emmaus, towards evening. By Luke and Mark.

'5. To the apostles (except Thomas) assembled at evening. By Mark, Luke, John, and Paul.

'N. B. *These five appearances all took place at or near Jerusalem, upon the first day of the week, the same day on which the Lord arose.*

'6. To the apostles, Thomas being present, eight days afterwards, at Jerusalem. Only by John.

'7. To seven of the apostles on the shore of the lake of Tiberias. Only by John.

'8. To the eleven apostles and to five hundred other brethren, on a mountain in Galilee. By Matthew and Paul.

'9. To James, probably at Jerusalem. Only by Paul.

'10. To the eleven at Jerusalem, immediately before the ascension. By Luke in Acts, and by Paul. Then follows the ascension.'

2. '*The angel of the Lord.....came and rolled back the stone from the door, and sat upon it.*'—The Rev. F. V. J. Arundell, in his *Discoveries in Asia Minor*, thus speaks of the ancient tombs which he found at Suleiman:—

'On the mountain side, which rises steeply behind the houses, and opposite the acropolis, are tombs without number. Many of these are converted into capital houses for buffaloes. We went into several. In one, which was a family vault, having six or seven arched recesses for tombs, for they are excavated out of the rock, we found paintings *en fresco* ornamenting the three innermost recesses. The subject was the same in all—a partridge, very correctly drawn and coloured, with flowers covering the rest of the wall, but indifferently done, though the colours were very fresh.

'We entered another, and found above a dozen burial-places, and a communication on the right and left with other vaults. In one place, the small square doorway, to enter which you must *more than stoop*, had been recently opened, and the *large stone* was still before the door, recalling instantly the recollection of Him, of whom the angel of the Lord, who had rolled away the stone and sat upon it, announced the glad tidings to the sorrowing and affectionate females who came to embalm the body: "Fear not ye, for I know that ye seek Jesus which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." '

— '*The angel of the Lord.*'—Mark also mentions only one angel, while Luke speaks of two. But the considerations stated in the note on Matt. viii. 28, will sufficiently explain this.

5. '*The angel said unto the women,*' etc.—Here the angel addresses the women apparently while still sitting on the stone, outside the sepulchre: in Mark and Luke, on the contrary, the conversation takes place in the sepulchre. But although Matthew does not speak of the women as entering the tomb, yet in *v.* 8 he describes them as coming out of it (ἐξελθοῦσαι); so that his account, too, implies that the interview took place in the tomb, as narrated by Mark and Luke.

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THE GOSPEL

ACCORDING TO

S. MARK.

ALTHOUGH it has been questioned by some writers, there appears no sufficient reason to doubt that the author of this Gospel is the same Mark whose name so frequently occurs in the Acts of the Apostles. Matthew and John were apostles, Mark and Luke apostolic men, as Tertullian well distinguishes. St. Peter calls him his son; probably meaning his convert, or son in the faith: a fact which bears against the conclusion that he was one of the Seventy disciples sent forth by our Saviour. He was most probably converted, through St. Peter, at some time after our Lord's ascension. We know he was a Jew, and nephew to Barnabas. His Jewish name was John, to which Mark (Marcus) was a Roman addition, which was probably, as Michaelis supposes, assumed by him when he left Judæa to go into foreign countries—a practice not unusual among the Jews of that age, who frequently assumed a name more familiar to the nations which they visited, than that by which they had been distinguished in their own country. The passage which informs us of his original name (Acts xii. 12) also acquaints us that his mother's name was Mary, that she lived at Jerusalem, and that the Christians of that city frequently assembled at her house. We also collect that Mark accompanied Paul and Barnabas on their visit to the Gentiles (Acts xii. 25), but that he left them at Pamphylia, and returned to Jerusalem (xiii. 13), in consequence of which Paul refused to take him on the next journey (xv. 36—40). This unhappily created a 'sharp contention' between Paul and Barnabas, the result of which was that they separated, and Barnabas took Mark with him to Cyprus. Paul was however afterwards reconciled to Mark, who again became his fellow-labourer, and was with him during his imprisonment at Rome (Col. iv. 1; Philem. 24). That Mark was also at Rome with St. Peter (1 Pet. v. 13) is the only other particular concerning him which the Scriptures contain. The ancient tradition is, that he went to preach the Gospel in Egypt: and to this day the Coptic Christians of that country look upon St. Mark as the founder and first bishop of their church; and their patriarch styles himself 'The unworthy servant of Jesus Christ, called by the grace of God, and by his gracious will appointed to his service, and to the see of the holy evangelist Mark.' It is also added, that he remained in Egypt, and died at Alexandria, in the eighth year of Nero (A.D. 61 or 62). Some comparatively modern writers state that he suffered martyrdom; but this is not said by any ancient writer, and is contradicted by Jerome, whose expressions appear to imply that he died a natural death.

All the ancient Christian writers, from the beginning of the second century downwards, agree that Mark wrote his Gospel at Rome, under the instructions of St. Peter. This statement agrees exceedingly well with the contents of the book, and affords an interesting indication of the great modesty of the apostle's character. The transactions in which he (Peter) was personally concerned are related with greater circumstantiality than by the other Evangelists, especially those in which he does *not* appear to advantage; while other circumstances which redound to his honour, and the high commendations which his Lord bestowed upon him, are entirely omitted. There appear no grounds upon which the date of St. Mark's Gospel can with any certainty be determined. That it was written after Matthew's Gospel, is rendered probable by the circumstances which assign the earliest date to the latter; but derives no additional support from the apparently unfounded notion that Mark's Gospel is but an abstract of St. Matthew's. That it was written before the destruction of Jerusalem is probable in itself, but is not proved by any of the arguments usually advanced. The place which it occupies, next after Matthew, is probably chronologically correct; but it does not seem to have obtained that place through any chronological reference, but on account of the peculiar esteem in which it was held in consequence of its being regarded as having been set forth under the authority of Peter, which also explains the fact mentioned by Irenæus, that a pre-eminent authority was ascribed to this Gospel by some portions of the ancient church. This might even have led to its being placed before Matthew's Gospel, had it not been that not only did all tradition give to Matthew

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the first place in order of time, but that he commences at an earlier point in the history of Christ, and therefore his book formed a more suitable commencement of the Gospel collection.

The church at Rome, for the use of which the Gospel appears in the first instance to have been written, included some Jews, but was chiefly composed of Gentiles. Hence the Evangelist *explains* many little circumstances, concerning which a Jew would have needed no information; as when he does not simply name the Jordan, but says '*the river* of Jordan' (i. 5); explains 'defiled,' or common hands, by 'that is, unwashen' (vii. 2); subjoins to the word 'Corban' the interpretation, 'that is, a gift' (vii. 11); uses the clearer term 'riches,' instead of 'mammon;' and so on, in similar examples.

As there is much verbal agreement between Mark's Gospel and that of Matthew, many have thought that Mark did little more than set forth an abridgment of the narrative which Matthew had already published. This was first started as a probable opinion by Augustin, and his authority caused it to be received without much examination. Lardner, Koppe, Michaelis, and others, have however shewn this opinion to be untenable. It is sufficient to throw a glance over a Harmony of the Gospels to see that Mark differs much from Matthew in the arrangement of certain facts which they both relate; and it is not difficult to discover that the difference results from the greater regard to chronological exactness in Mark than the plan of Matthew's Gospel exacted from its writer. Mark also, notwithstanding his general conciseness, repeats some particulars more fully than Matthew. This may be seen by comparing Mark v. 24—34 with Matt. ix. 20—22; Mark i. 40—45 with Matt. viii. 2—5; Mark ii. 2—13 with Matt. ix. 2—9; Mark iv. 35—41 with Matt. viii. 23—38; Mark v. 1—20 with Matt. viii. 28—34; Mark vi. 14—30 with Matt. xiv. 6—13; Mark xii. 28—35 with Matt. xxii. 34—41, etc. Mark also throws in many circumstances by which to identify more distinctly the persons mentioned in his narrative. Thus he informs us that the name of the ruler of the synagogue, whose daughter Jesus restored to life, was Jairus; that the Canaanitish woman was 'a Greek, a Syrophœnician by nation;' that Simon the Cyrenian was the father of Alexander and Rufus; that Barabbas had committed homicide in a sedition; that Joseph of Arimathea was a member of the Sanhedrim; that Jesus had cast seven devils out of Mary Magdalene; that the blind man at Jericho was called 'Bartimeus, the son of Timeus;' upon all which particulars Matthew is silent, as may be seen by comparing Mark v. 22 with Matt. ix. 18; Mark vii. 26 with Matt. xv. 22; Mark x. 46 with Matt. xx. 30; Mark xv. 7 with Matt. xxvii. 16; Mark xv. 21 with Matt. xxvii. 32; Mark xv. 43 with Matt. xxvii. 57; Mark xvi. 9 with Matt. xxviii. 1, 9. On a particular occasion, Matthew remarks generally, that the disciples had forgotten to take bread; but Mark more precisely adds that they had but one loaf in the ship. It is from Mark also that we learn that the number of the swine that ran into the sea was two thousand. Compare Mark viii. 14 with Matt. xvi. 5; Mark v. 13 with Matt. viii. 32. Nothing can be more conclusive than these details in establishing the fact, that the Gospel of St. Mark is by no means to be regarded as a mere abbreviation of St. Matthew.

All antiquity affirms that St. Mark's Gospel was originally written in the Greek language; but it abounds in such Hebraisms as indicate the Jew by birth and education; and in such Latinisms as manifest that the author was conversant with and had sojourned among the Latins. Thus he speaks in xii. 42 of the λεπτόν, a coin common in Judæa, and finds it necessary to inform his readers of the exact value—and in doing this, he does not, like Josephus, compute the Attic money, but reduces it to Roman money, shewing that he had in view, readers who were better acquainted with the Roman currency than with any other. Contrary to the customary usage of the sacred writers, Mark employs the Roman term *centurion* (ὁ κεντυρίων) to describe the commander of sixty or a hundred soldiers. Josephus always calls such an officer by the Greek title of ἑκατόνταρχος, as do likewise all the New Testament writers except Mark, which evinces that this expression was in accordance with the usage of Palestine. This deviation from Jewish to Greek usage must have been made with reference to readers who were familiar with the Latin technical term, but not with the Greek. Still, as Olshausen remarks, the Latinisms of Mark are not sufficient of themselves to establish for his Gospel the peculiarly Greek character which is claimed for it. 'We should rather,' he says, 'consider the characteristic feature as a proof of the evident carefulness which Mark has employed in perspicuity of statement. For there is in the Roman national character a dexterity in all practical things that cannot be mistaken, and this is reflected in some degree in St. Mark. This Evangelist displays an aptness in representing events in a picturesque manner, and in carrying with him, as it were, his readers to the very scene of action. (Compare particularly Mark v. 1—20, 22—43; vi. 17—29; ix. 14, &c., with the parallels belonging thereto; furthermore Mark vii. 32—37; viii. 22—26, which he has only.) This perspicuity we find predominant in his description of the cures, and among these mostly in the cures of some individuals possessed with devils (Mark v. 1, &c., ix. 14, etc.); in the conception of the *internal* part of the life of Jesus, especially of his discourses, St. Mark falls short in a remarkable manner. Therefore we can by no means regard the perspicuity of St. Mark as such a gift as places him above St. Matthew. It appears, at the same time, as though St. Mark intended to place before the eyes of his readers a graphic picture of the official ministry of Jesus,

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whence he begins his narrative simply with the baptism of Christ. 'No writer of the New Testament,' says Michaelis, 'has neglected elegance of language and purity of expression more than St. Mark:' as to mere choice of words, this may be true, but taking the book as a whole, we would say with Blackwall (as cited by Horne), 'Simplicity and conciseness are the characteristics of Mark's Gospel; which, considering the copiousness and majesty of its subjects—the variety of great actions it relates, and the surprising circumstances that attended them—together with the numerous and important doctrines which it contains—is the shortest, the clearest, the most marvellous, and at the same time the most satisfactory history in the world.'

The separate commentaries on the Gospel according to St. Mark are fewer than those upon the other Evangelists. Hegendorphni *Adnotationes in Marci Evangelium*, Haganoæ, 1526; Myconii *Commentarius in Evangelium Marci*, Basileæ, 1538; Sarcerii *in Marci Evang. justa Scholia*, etc., Basileae, 1839; Danaei *Quæstiones et Scholia in Marcum*, Genevæ, 1594; Angeli del Pas *Comment. in Marci Evang.*, Romæ, 1623; Winckelmanni *Comm. in Evang. Marci*, Francof. 1612; Novarini *Marcus expensus*, Lugd. 1642; Peters, *Commentary upon the Gospel of St. Mark*, Lond., 1642; Droschei *Comm. in Marcum*, etc., Kilonii, 1690; Heupelli *Marci Evang. Notis grammatico-historico-criticis illustratum*, Argentor., 1716; Klemmi *Exercitia critica in dimidium Evang. Marci*, Tübing., 1728; Reinhard, *Observatt. philol.-exeget. in Evang. Marci selectissimæ*, Leipz., 1737; Victoris (Presb. Antioch.), *Exegesis Evang. S. Marci Graec.* edit. Chr. F. Matthaei, Mosq., 1775; Van Willes, *Spec. Hermeneut. de iis, quæ ab uno Marco sunt narrata, aut copiosius et explicatius ab eo exposita*, Utr. 1811.

CHAPTER I.

2 *The office of John the Baptist.* 9 *Jesus is baptized,* 12 *tempted,* 14 *he preacheth:* 16 *calleth Peter, Andrew, James and John:* 23 *healeth one that had a devil,* 29 *Peter's mother in law,* 32 *many diseased persons,* 41 *and cleanseth the leper.*

THE beginning of the Gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets, [1]Behold, I send my messenger before thy face, which shall prepare thy way before thee,

3 [2]The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 [3]John did baptize in the wilderness, and preach the baptism of repentance [4]for the remission of sins.

5 [5]And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was [6]clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 ¶ [7]And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens [8]opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

12 ¶ [9]And immediately the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 ¶ Now after that John was put in prison, [10]Jesus came into Galilee, preaching the Gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.

16 ¶ [11]Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

[1] Mal. 3. 1. [2] Isa. 40. 3. Luke 3. 4. John 1. 23. [3] Matt. 3. 1. [4] Or, *unto.* [5] Matt. 3. 5. [6] Matt. 3. 4. [7] Matt. 3. 13. [8] Or, *cloven*, or, *rent.* [9] Matt. 4. 1. [10] Matt. 4. 12. [11] Matt. 4. 18.

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17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 [12]And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 [13]And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 ¶ [14]And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ [15]And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 ¶ And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils [16]to speak, because they knew him.

35 ¶ And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 ¶ [17]And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 [18]But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

[12] Matt. 4. 13. [13] Matt. 7. 28. [14] Luke 4. 33. [15] Matt. 8. 14. [16] Or, *to say that they knew him.*
[17] Matt. 8. 2. [18] Luke 5. 15.

Verse 29. '*The house of Simon and Andrew.*'—Although we here find them having a dwelling at Capernaum, John (i. 9) informs us that Bethsaida was their native place.

38. '*The next towns.*'—Campbell renders, 'the neighbouring boroughs,' for the sake of distinguishing that cities are not intended. Lightfoot has here a note explaining the Jewish distinctions between cities, towns, and villages. In conclusion he observes, 'By κωμοπόλεις, here, we are to understand towns where there were synagogues, which, nevertheless, were not either fortified nor towns of trade: among us English called "church towns."' His previous statement shews that by 'cities,' we are to understand towns girt with walls, or trading and market-towns, and such as were greater and nobler than others; while 'villages' were country places which possessed no synagogue.

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CHAPTER II.

3 Christ healeth one sick of the palsy, 14 calleth Matthew from the receipt of custom, 15 eateth with publicans and sinners, 18 excuseth his disciples for not fasting, 23 and for plucking the ears of corn on the sabbath day.

AND again [1]he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 ¶ And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? [2]who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 ¶ And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 [3]And as he passed by, he saw Levi the *son* of Alpheus sitting [4]at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 ¶ And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 ¶ [5]And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of [6]new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 ¶ [7]And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

[1] Matt. 9. 1. [2] Job 14. 4. Isa. 43. 25. [3] Matt. 9. 9. [4] Or, *at the place where the custom was received.*
[5] Matt. 9. 14. Luke 5. 33. [6] Or, *raw*, or, *unwrought.* [7] Matt. 12. 1.

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Verse 19. '*The children of the bridechamber.*'—This alludes to the young men, friends of the bridegroom, who accompanied him and remained in attendance upon him at his marriage. The expression conveys nearly the meaning which we should express by 'bridesmen.' Among the Hebrews their attendance continued for seven days, during which they were exempt from the customary observances. They were not required to attend to the stated times of prayer, or to the use of phylacteries; nor were they expected to dwell in booths during the feast of tabernacles; much less were they obliged to observe the occasions of fasting, which were so entirely unsuitable to the nature of the duties they had undertaken. These exemptions of the children of the bridechamber were sanctioned, or indeed provided, by the Pharisees—the 'strictest sect' of the Jewish religion—to some of whom our Lord addnces this illustration.

CHAPTER III.

1 *Christ healeth the withered hand,* 10 *and many other infirmities:* 11 *rebuketh the unclean spirits:* 13 *chooseth the twelve apostles:* 22 *convinceth the blasphemy of casting out devils by Beelzebub:* 31 *and sheweth who are his brother, sister, and mother.*

AND [1]he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth:

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the [2]hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 ¶ And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they [3]pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 ¶ [4]And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went [5]into an house.

20 ¶ And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his [6]friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, [7]He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

[1] Matt. 12. 9. [2] Or, *blindness.* [3] Or, *rushed.* [4] Matt. 10. 1. [5] Or, *home.* [6] Or, *kinsmen.* [7] Matt. 9. 34.

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28 [8]Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ [9]There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

[8] Matt. 12. 31. [9] Matt. 12. 46.

Verse 6. '*The Herodians.*'—No party or sect of this name occurs in any of the Jewish writers; and the Herodians are therefore only known by being mentioned in three places of the New Testament, none of which throw any light upon their distinguishing tenets and opinions. In the first we are told that they came with the Pharisees to ask Christ whether it were lawful to pay tribute to Cæsar (Matt. xxii. 16, 17): the second is before us; and the third is that in which our Lord bids his disciples to beware of the leaven of Herod (Mark viii. 15). In the parallel text to this last (Matt. xvi. 6), we read, instead of this, 'the leaven of the Sadducees;' which seems to render it probable that the Herodians were Sadducees in their religious opinions, and therefore not forming by themselves a religious sect, as some suppose; and this, together with the name which they bore, may rather induce the conclusion that they formed a political party or faction, attached to Herod and advocating his principles. This opinion is sanctioned by the Syriac version—the authors of which must have had valuable opportunities of learning the truth—which renders 'Herodians' by 'the servants of Herod.' The Herod, whose name was taken by this party, was doubtless the Herod the Great. To estimate therefore their principles, is to inquire in what particulars their founder differed from the Jewish nation at large; as in these we may expect to find the points in which his followers also differed from them. By this process we may collect that the Herodians concurred with Herod in his scheme of subjecting the country to the Romans, and of obtaining their favour by compliances with many of their idolatrous usages and customs. In the desire of keeping the country subject to the Romans, they were diametrically opposed to the Pharisees, who, from the view they took of Deut. xvii. 15, maintained that it was unlawful to submit to the Roman emperor or to pay taxes to him; whereas Herod and his followers alleged, and no doubt justly, that the rule in question applied only to voluntary choice, and not to a necessary submission where choice was overpowered by force. This opposition of views between the Pharisees and Herodians affords light to distinguish the snare which was laid for Christ, when they both applied to know whether tribute might lawfully be paid to Cæsar. (See the note on Matt. xxii. 16.) As our Saviour's decision seems rather to favour the Herodian view in this matter, it becomes probable that 'the leaven of Herod' lay in that accommodation to idolatry, from views of interest and worldly policy, which Herod, his family, and followers, very notoriously manifested, and which they held to be lawful under the circumstances in which they were placed. Thus Herod, imitated on a smaller scale by his descendants, sought to ingratiate himself with the emperor and the people of Rome, by erecting temples with images for idolatrous worship, raising statues, and instituting games in honour of Augustus: evil things, which, to the Jews, he pretended that he did against his will, and in obedience to the imperial command. This statement also fully explains why the 'leaven of Herod' is in another place 'the leaven of the Sadducees;' for, as we have stated on a former occasion, the doctrines of the Sadducees were most prevalent in the higher classes of society, and formed, in fact, the court religion, when a court existed. Hence the Herodians, if they were such as we suppose, were, doubtless, in general Sadducees, in their doctrinal opinions. See Prideaux's *Connection*, iii. 516-520, ed. 1725; Jennings's *Jewish Antiquities*, pp. 328-330.

CHAPTER IV.

1 *The parable of the sower,* 14 *and the meaning thereof.* 21 *We must communicate the light of our knowledge to others.* 26 *The parable of the seed growing secretly,* 30 *and of the mustard seed.* 35 *Christ stilleth the tempest on the sea.*

AND [1]he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

[1] Matt. 13. 1.

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8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 ¶ And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 [2]That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, [3]and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 ¶ [4]And he said unto them, Is a candle brought to be put under a [5]bushel, or under a bed? and not to be set on a candlestick?

22 [6]For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he saith unto them, Take heed what ye hear: [7]with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 [8]For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is [9]brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, [10]Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 [11]And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 ¶ [12] And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

[2] Matt. 13. 14. [3] 1 Tim. 6. 17. [4] Matt. 5. 15. [5] The word in the original signifieth a less measure: as Matt. 5. 15.
[6] Matt. 10. 26. [7] Matt. 7. 2. [8] Matt. 13. 12. [9] Or, *ripe*. [10] Matt. 13. 31. [11] Matt. 13. 34. [12] Matt. 8. 23.

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Verse 3.—'*There went out a sower to sow*,' etc.—This parable, as Professor Trench observes, 'rests, like so many others, on one of the common familiar doings of daily life. The Lord lifted up, it may be, his eyes, and saw at no great distance an husbandman scattering his seed in the furrows. As it belongs to the essentially popular nature of the Gospels, that parables should be found in them rather than in the Epistles, where, indeed, they never appear, so it belongs to the popular character of the parable, that it should thus rest upon the familiar doings of common life, the matters which occupy

"The talk
Man holds with week-day man in the hourly walk
Of the world's business;"

while, at the same time, the Lord, using these to set forth eternal and spiritual truths, ennobles them, shewing, as he does, how they continually reveal and set forth the deepest mysteries of his kingdom.'

4. '*The way side.*'—It is questioned whether the field was by the side of a road, into which some of the seed got scattered, or was a pathway through the field. The distinction might hold good here, but is of little value in the East, where the roads are not enclosed from the fields between hedges, but pass through open lands, whether arable or pasture, perfectly unenclosed, and resembling our ways over commons. It is impossible, therefore, for the husbandman, in scattering the seeds which these roads intersect, to avoid wasting some of it upon the road side. He knows it will be lost, but the attempt to save it would require time and labour of greater value than the lost seed.

— '*Some fell by the way side, and the fowls of the air came and devoured it up.*'—Luke (viii. 15) interjects the clause 'it was trodden down.' In other words, it is stated that some fell on the hard footpath or road, where the glebe was not broken, and so it could not sink into the earth, but lay exposed on the surface to the feet of the passers by, till at length it became an easy prey to the birds, such as in the east follow the husbandman in large flocks, to gather up, if they can, the seed-corn which he has scattered.

5. '*Some fell on stony ground.*'—Matthew has 'stony places,' Luke has 'rock,' which indicates the true character of the soil, as 'rocky places' would have done better. It seems to us, as to Trench, that 'a soil mingled with stones is not meant: for these, however numerous or large, would not certainly hinder the roots from striking deeply downwards, as those roots, with the instinct they possess, would feel and find their way, penetrating between the interstices of the stones, and would so reach the moisture below. But what is meant is, ground where a thin superficial coating of mould covered the surface of a rock, which stretched below it and presented an impassable barrier, rendering it wholly impossible that the roots should penetrate beyond a certain depth, or draw up any supplies of nourishment from beneath. While the seed had not fallen into deep earth, therefore, the plant the sooner appeared above the surface; and while the rock below hindered it from striking deeply downward, it put forth its energies the more luxuriantly in the stalk. It sprung up without delay, but was not rooted in that deep moist soil which would have enabled it to resist the scorching heat, of the sun, and being smitten by that, withered and dried.

7. '*Some fell among thorns, and the thorns grew up, and choked it.*'—From this it appears that the seed was not sown among thorns already manifestly grown up, but in soil where the roots of the weeds had not been thoroughly extirpated, and which, therefore, as Luke pointedly notes, grew up along with the corn. In time the thorns (rather briars or nettles) overtopped in growth the young corn plants, and shut them out from the air and light needful to healthy growth, and at the same time drew away from their roots the moisture and richness of the earth, by which they would have been nourished, and thus they pined and dwindled in the shade. They grew dwarfed and stunted, as the best of the soil did not feed them—forming, indeed, a blade, but unable to form a full corn in the ear, and bringing no fruit to perfection. In the first case there was no soil, or none deserving the name; in the second, no sufficient depth of soil; but here there is good soil, as indicated by the luxuriant growth of weeds, but the same loss accrues by lack of careful husbandry.

8. '*Some thirty, and some sixty, and some an hundred.*'—We read in Gen. xxvi. 12, that in the first year of Isaac's residence at Gerar, he sowed the land and reaped an hundred-fold. To illustrate the suppositions of the parable, and to shew its attention to decorum and probability, in limiting the capabilities of a soil like that of Judæa, well known to have been exceedingly fertile, to such degrees of production, Mr. Greswell, in his excellent *Exposition of the Parables*, produces some instances of the capabilities of other soils and other countries of ancient times, some of them not naturally more fertile than Judæa. The following is the substance of the statement he furnishes:—

Herodotus tells us, the soil of Babylonia would ordinarily yield two hundred-fold of wheat or barley; and when most productive, three hundred-fold (i. 193)—Strabo, that Mesopotamia would return, barley in particular, three hundred-fold (xvi. i. 14, 269)—Theophrastus, that the crops in Babylonia required to be twice mown, and once to be eaten down by sheep, in the blade, otherwise they would run out into leaves; and even then, that the returns were ordinarily fifty-fold, and with diligent culture one hundred-fold (*Hist. Pl.*, viii. 7). Pliny repeats this statement. *Hist. Nat.*, xviii. 45.

The region of the Evesperitæ, in Africa, would yield one hundred-fold; and that of Cinyps, like Babylonia, three hundred-fold (Herod., iv. 198). This last country was proverbially fruitful.

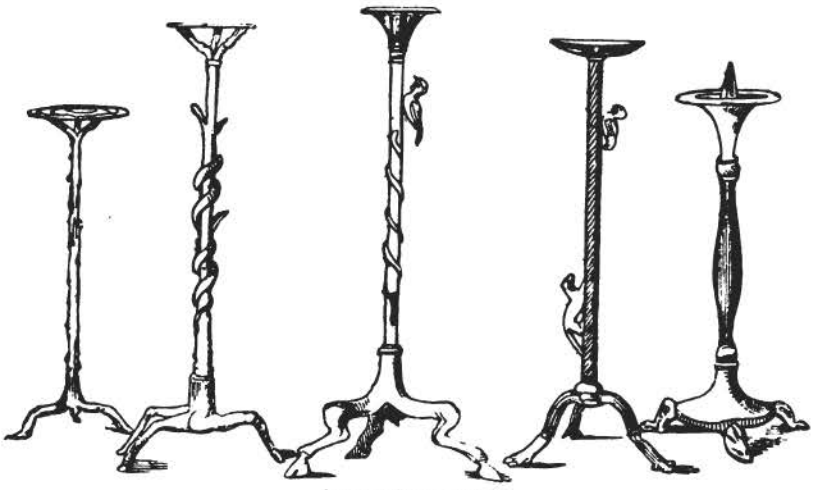
Cinyphiæ segetis citius numerabis aristas,
Altaque quam multis floreat Hybla thymis.
Ovid, *Epp. de Ponto*, ii. vii. 25.

Byzacium, in Africa (the parts about Tunis), would ordinarily yield one hundred or one hundred and fifty-fold; and had been known to yield, in Augustus's time, of wheat four hundred-fold, and in Nero's three hundred and sixty-fold (Plin., *H. N.*, v. 3; cf. Solyni Polyh., xxvii. 6; *H. N.*, xviii. 21). Leontium, in Sicily, all Hispania Bætica, and Egypt in particular, says Pliny, would yield one hundred-fold (*H. N.*, xviii. 21). Strabo insists on the great fertility of parts of Africa, where the straw grew five cubits (seven and a half feet) in height, and as thick as the little finger; and the produce was two hundred and forty-fold (xvii. iii. 11, 664).

The soil in Persis, about Susa, he says, ordinarily yielded one hundred-fold, and sometimes two hundred-fold (xv. iii. 11, 217). Ammianus Marcellinus estimates the average fertility of Egypt at seventy-five-fold (xxii. 15, 335). Heliodorus tells us, that in the island of Meroe wheat and barley would grow high enough to cover a man mounted on a horse or camel, and yield three hundred-fold (*Æthiopica*, x. 6). Varro reckons ten or fifteen-fold a very fair return for certain places; but that about Sybaris in Italy, Garada (leg. Gadara) in Syria, and Byzacium of Africa, the soil would yield one hundred-fold (*De Re Rust.*, i. 44). And Servius reports from him, that when the Lacus Velinus (Pie de Lugo) was drained, such was the richness of the soil in the neighbourhood, the herbage (probably stalks of corn) grew to the height of a longa pertica (about sixteen feet). *Ad Georgic.* ii. 201; *Ad Æneid.* vii. 712.

21. '*Is a candle*,' etc.—This verse contains a proverbial expression to denote that things are rendered useless by being applied to purposes for which they are not suited or designed. The renderings 'candle' and 'candlestick' sufficiently convey the meaning of the original, and are more intelligible to the English reader than any other. But correctly, and with a reference to ancient usages, we should read 'a lamp' instead of 'a candle,' and 'a stand' (*i. e.* a lamp-stand or candelabrum) instead of 'a candlestick.' Lamps were used, and placed upon stands to give them the elevation necessary to diffuse the light around.

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ANCIENT CANDELABRA.

The word μόδιος, rendered 'bushel,' answers to the Hebrew measure called *seah*, containing a gallon and a half. It was a corn-measure, in very general use (as a gallon with us) for common purpose. The alternative of putting the lamp under 'a bed,' is also contained in Luke (viii. 16), but not in Matthew (v. 15). We cannot see clearly what Grotius and others have in view in proving that the 'bed' had a cavity under it large enough to admit a candelabrum; for there is no allusion to the *stand* being put under a bushel or a bed, but the *lamp;* and the lamp was a small portable article, distinct from the stand, not permanently affixed to it, but removed when not in use, and set on again when required to give light to the house. This, so far as its size is regarded, might be thrust away almost anywhere, even under a mattress or cushion; but then its flame would be smothered out, and this we think is intended, for certainly any light would be *extinguished* if set under 'a bushel;' and analogy would seem to indicate an intention to express that it would also be put out if thrust under a bed. Hence it appears to us that the research which has been employed to provide for the lamp-stand, or even for the lamp, a cavity large enough to allow the flame it bore to remain alive, but without giving its proper light to the house, proceeds entirely on a misconception.

26. '*As if a man should cast seed into the ground*,' etc. —This is the only parable peculiar to Mark. With reference to the leading idea in it, Greswell finely remarks, 'The machinery by which nature works, or the mode by which she accommodates causes to their effect, is too subtle for human sagacity to penetrate, or for the human sense to apprehend: so that though we know from experience the effects that will result, we cannot explain the agency by which they are brought to pass. A grain of corn committed to the ground by the hand of man, will sprout and shoot; the shoot will disclose the stem, the stem the ear, and the ear the fruit; and were the most illiterate and unphilosophical person to be asked why all this should necessarily follow from the mere act of burying a seed in the earth, he might be disposed to laugh at the apparent simplicity of the question. Yet no human wisdom was ever able to return the answer to this question, no human sagacity could ever penetrate into the true causes of this effect, and no human knowledge upon such subjects has ever gone further than the merely discovering, by a regular and constant experience, that such and such consequences will uniformly follow from such and such previous acts.'

38. '*In the hinder part of the ship*.'—The original denotes the place at which the steersman usually sat; and which was also a convenient place for passengers. The conjecture of Michaelis, that Jesus himself steered the vessel, is almost gross. Would HE have slept then?

— '*On a pillow*.'—ἐπὶ τὸ προσκεφάλαιον, better taken as '*the* pillow,' the article having a peculiar force in referring to a particular part of the vessel's furniture called 'the pillow.' Some regard it as denoting a piece of wood framed at the stern; but others prefer to consider it as a leather stuffed cushion. The word, in its ordinary acceptation, denotes not only a pillow for the head, but a cushion on which one might sit or lie down.

CHAPTER V.

1 *Christ delivering the possessed of the legion of devils,* 13 *they enter into the swine.* 25 *He healeth the woman of the bloody issue,* 35 *and raiseth from death Jairus's daughter.*

AND [1]they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

[1] Matt. 8. 28.

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6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befel to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 [2]And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 ¶ And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 ¶ While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand,

[2] Matt. 9. 16.

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and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Verse 4. '*He had often been bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces.*'—An Italian physician, quoted by Dr. Pritchard in his work on *Insanity*, when speaking of the lunatics subject to raving mania, states that 'Notwithstanding the constant exertion of mind and body, the muscular strength of the patient seems daily to increase. He is able to break the strongest bonds, and even chains.'

5. '*Crying, and cutting himself with stones.*'—Dr. Pritchard, in the work just cited, p. 113, describing a case of raving mania, says, 'he habitually wounded his hands, wrists, and arms, with needles and pins...The blood sometimes flowed copiously, dropping from his elbows when his arms were bare.'

9. '*Legion: for we are many.*'—This name, expressive of multitude, is taken from the division of the Roman army bearing the same title. This division always contained a large body of men; but the number so much varied at different times, that there is great discrepancy in the statements which are given. With the progress of time, the number of men in a legion seems to have increased from perhaps three thousand to six thousand, and beyond. Six thousand may be probably taken as the general number in the time of our Saviour, exclusive of horsemen, who usually formed an additional body of about one-tenth to the infantry. Examples might be cited from the Rabbinical writers of the use of the word 'legion' to denote a great number, in such expression as 'a legion of olives,' and so on.

As all the divisions of the Roman army are mentioned in the New Testament, we may add that the legion was divided into ten *cohorts*, or regiments (see Matth. xxvii. 27); each cohort into three *maniples* or bands; and each maniple into two *centuries*, or companies of one hundred each, at least nominally. This smaller division, into centuries, from the form in which it is exhibited as a constituent of the larger divisions, clearly shews that six thousand had become at least the formal number of men in a legion.

10. '*Not send them away out of the country.*'—In the constant change of ideas from the man himself to the demons which possessed him, it is not in every place easy to see where the man speaks for himself, and where as for his evil spirits. The present suit might be applicable to either. As regards the man, that is easily understood: and with respect to the spirits, it is to be observed, that according to the notions entertained by the Jews, certain countries were assigned to evil as well as to good spirits, and they being unable to ever pass these limits, to be sent out of the assigned country would be equivalent to the being consigned to 'the abyss,' as no other place remained for them.

23. '*My little daughter.*'—From *v.* 42, it appears that she was about twelve years old, and from Luke that she was his only child. Maimonides (in *Ashuth*, ch. 2) says a daughter from the day of her birth until she has completed twelve years of age, is called *a little maid*; but when she is full twelve years old and one day over, she is called a young woman.

25. '*A certain woman.*'—In a sermon wrongly attributed to St. Ambrose, this woman is said to have been Martha, the sister of Lazarus. Another legend, that of the gospel



EASTERN MANIAC 'BOUND WITH FETTERS AND CHAINS.'

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of Nicodemus (see Thilo's *Cod. Apocryph.*, v. i. p. 562), makes her to have been Veronica. There is a strange story full of inexplicable difficulties, told by Eusebius (*Hist. Eccl.* i. 7, c. 18), of a statue, or rather two statues, of brass, one of Christ, another of this woman kneeling to him, which existed in his time at Cæsarea. Paneas, having been raised by her in thankful commemoration of her healing. See the tenth excursus in the Annotations (Oxford, 1842) to Dr. Burton's *Eusebius*. The belief that these statues did refer to this event was so widely spread as to cause Julian, in his hatred against all memorials of Christianity, or, according to others, Maximinus, to destroy it. There can be no doubt that a group, capable of being made to signify this event, was there, for Eusebius speaks as having himself seen it, but the correctness of the application is far more questionable. Justin Martyr's mistaking of a statue erected at Robine to a Sabine deity (Semoni Sanco), for one erected in honour of Simon Magus, shews how little critical the early Christians sometimes were in matters of this kind.

26. '*Had suffered many things of many physicians.*'—'And it is no wonder,' says Lightfoot; 'for we see what various and manifold kinds of medicines are prescribed for a woman labouring under a flux.' He then cites several of these, and mentions many more which he does not adduce. His citations are instructive, from the insight which they offer into the medical practices of the Jews in and about the time of our Saviour. They consist of various simple or compound medicines, to be tried successively in case the preceding failed in their operation; and in the present case the series extends to at least fourteen changes. We observe that all the medicines are directed to be taken in wine. We think we can collect that there was no long perseverance with one course of medicine; but that, if it did not immediately, or very speedily, produce the desired effect, another and another was tried. This is still the case in the East. From the same citations we infer, that if the case were found to be stubborn, superstitious practices were resorted to in order to aid the medicine, and were gradually increased till at last medicine was altogether relinquished, and the cure sought by other means. This also is Oriental. We will quote one instance of simple medicine; another of mixed medicine and superstition; and a third wholly superstitious.

'Take of Persian onions thrice three logs; boil them in wine, and give it her to drink, and say, "Arise from thy flux."

'But if this does not prevail, set her in a place where two ways meet, and let her hold a cup of wine in her hand; and let somebody come behind her, and affright her, and say, "Arise from thy flux."

'But if this does not benefit, let them dig seven ditches, in which let them burn some cuttings of such vines as are not circumcised [that is, that are not yet four years old]. And let her take in her hand a cup of wine; and let them lead her away from this ditch, and make her sit down over that. And let them remove her from that, and make her sit down over another. And in every removal you must say to her, "Arise from thy flux,"' etc.

CHAPTER VI.

1 *Christ is contemned of his countrymen.* 7 *He giveth the twelve power over unclean spirits.* 14 *Divers opinions of Christ.* 27 *John Baptist is beheaded,* 29 *and buried.* 30 *The apostles return from preaching.* 34 *The miracles of five loaves and two fishes.* 48 *Christ walketh on the sea:* 53 *and healeth all that touch him.*

AND [1]he went out from thence, and came into his own country, and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, [2]A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. [3]And he went round about the villages, teaching.

7 ¶ [4]And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no [5]money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 [6]And whosoever shall not receive you, nor hear you, when ye depart thence, [7]shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, [8]and anointed with oil many that were sick, and healed *them*.

14 ¶ [9]And king Herod heard *of him;* (for his name was spread abroad:) and he said,

[1] Matt. 13. 54. [2] John 4. 44. [3] Matt. 9. 35. Luke 13. 22. [4] Matt. 10. 1.
[5] The word signifieth *a piece of brass money, in value somewhat less than a farthing*—Matt. 10. 9; but here it is taken in general for *money*.
[6] Matt. 10. 14. [7] Acts 13. 51. [8] James 5. 14. [9] Matt. 14. 1.

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That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 ¶ [10]But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, [11]It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had [12]a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and [13]observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent [14]an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

30 ¶ [15]And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 [16]And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 ¶ [17]And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 [18]And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred [19]pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 ¶ And straightway he constrained his disciples to get into the ship, and to go to the other side before [20]unto Bethsaida, while he sent away the people.

[10] Luke 3. 19. [11] Levit. 18. 16. [12] Or, *an inward grudge.* [13] Or, *kept him*, or, *saved him.* [14] Or, *one of his guard.*
[15] Luke 9. 10. [16] Matt. 14. 13. [17] Matt. 9. 36. [18] Matt. 14. 15.
[19] The Roman penny is seven pence halfpenny; as Matt. 18. 28. [20] Or, *over against Bethsaida.*

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46 And when he had sent them away, he departed into a mountain to pray.

47 [21]And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart was hardened.

53 ¶ [22]And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched [23]him were made whole.

[21] Matt. 14. 23. [22] Matt. 14. 34. [23] Or, *it*.

Verse 3. '*Is not this the carpenter*,' etc.—It was a common practice, in almost every country, to distinguish a person from others of the same name, by giving him a surname derived from the trade or occupation of his parent. The English language furnishes us with examples of this in the surnames of Baker, Smith, Taylor, Carpenter, and the like; and what is still more to the point, it is at this day the custom in some of the Oriental nations, and particularly among the Arabs, to distinguish any learned and illustrious man, who may chance to be born of parents who follow a particular trade or art, by giving him the name of such trade or art as a surname, although he may never have followed it himself. Thus, if a man of learning happen to be descended from a dyer or a tailor, they call him the tailor's son, or the dyer's son, or frequently omitting the word son, simply the dyer, or the tailor. According to this custom, the remark of the Jews, in which our Saviour is termed the carpenter, may be considered as referring merely to the occupation of his reputed father: and that τέκτων ought to be understood in this place as meaning nothing more than ὁ τοῦ τέκτονος υἱὸς, 'the son of the carpenter.' This explanation of the term is supported by the authority of another of the evangelists, who resolves it by this very phrase.

21. '*Herod on his birth-day made a supper*.'—See also John xii. 2; Rev. iii. 20. The Orientals have nearly all their great feasts in the evening: thus, to give *a supper*, is far more common than a dinner. These evening festivals have a very imposing effect; what with the torches and lamps, the splendid dresses, jewels, processions, the bowers, the flowers, and the music, a kind of enchantment takes hold of the feelings, and the mind is half bewildered in the scenes.

37. '*Two hundred pennyworth*.'—The penny being the Roman denarius of seven pence halfpenny—this would have been six pounds five shillings of our money.

For notes on the other contents of this chapter, see the parallel passages in Matthew and Luke.

CHAPTER VII.

1 *The Pharisees find fault with the disciples for eating with unwashen hands.* 8 *They break the commandment of God by the tradition of men.* 14 *Meat defileth not the man.* 24 *He healeth the Syrophenician woman's daughter of an unclean spirit,* 31 *and one that was deaf, and stammered in his speech.*

THEN [1]came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with [2]defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands [3]oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and [4]pots, brasen vessels, and of [5]tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, [6]This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

[1] Matt. 15. 1. [2] Or, *common*. [3] Or, *diligently*: in the original, *with the fist*: Theophylact, *up to the elbow*. [4] Sextarius is about a pint and a half. [5] Or, *beds*. [6] Isa. 29. 13. Matt. 15. 8.

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8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye [7]reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* [8]Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ [9]And when he had called all the people *unto him,* he said unto them, Hearken unto me every one *of you,* and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 [10]For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ [11]And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it:* but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a [12]Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

7 Or, *frustrate.* 8 Matt. 15. 5. 9 Matt. 15. 10. 10 Gen. 6. 5, and 8. 21. Matt. 15. 19. 11 Matt. 15. 21.
12 Or, *Gentile.*

Verse 3. '*All the Jews, except they wash their hands oft, eat not.*'—Not all the Jews, or the disciples would have done so too; but all those who made great pretensions to ceremonial holiness, whether Pharisees or not—but in particular the Pharisees. Indeed we learn this much from the Rabbinical traditions, which state that the punctilious washing of hands before eating, was a matter by which these high professors distinguished themselves, not only from the heathen, but also from 'the men of the earth,' as they called the common people of their own nation. Now, the disciples of our Lord being of this class, the Pharisees would probably not, under ordinary circumstances, have

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expected them to be particular as to the washing of hands: it was rather as the disciples of One who appeared as a religious teacher, that this was expected from them; for all such persons, the followers of great doctors and teachers, were in general remarkably attentive to this and the other ceremonial 'traditions of the elders.'

The practice appears to have been founded on the traditions which alleged that defilement was contracted by the touch of so many different things—far beyond what the law contemplated—that it was almost impossible for one who held these traditions to avoid the frequent defilement of his hands. And as it was held that the hands, being defiled, communicated their defilement to the meat which they touched, rendering it unclean, the hands were constantly and curiously washed before eating, even when the man knew not that his hands were defiled, as he could not be certain that they had not received accidental pollution. It was for this reason, among others, that the Pharisees refused to eat with the common people, who were less attentive to these solemn trifles. The Orientals, who take up with their fingers the food they eat, always, for the sake of cleanliness, wash their hands before they sit down to meat. So doubtless did our Lord's disciples; for the present occasion, on which they ate with unwashed hands, does not in the least appear to have been a regular meal, but some small incidental eating, in which only 'some' of them indulged. The question therefore comes before us as one of ceremonial, not of merely personal cleanliness, of which there is not the least reason to suppose the disciples neglectful.

It appears that the hand only was washed for the eating of ordinary food; but the hand and arm, to the elbow, for eating such food as had been offered at the altar. They also washed their hands in the common way, by having water poured upon them, for common food; but for the holy food, they were careful to dip their hands in the water. There were other minute regulations in this matter with which we shall not trouble the reader, and which distinguished ceremonial washings from those which had nothing but personal cleanliness in view. Such as the last, were accounted as nothing, ceremonially; and hence, that the disciples ate bread with unwashed hands, does not necessarily imply that they did not wash their hands, but that they did not wash them according to the regulations which the traditions prescribed. It should be observed, that 'bread' is to be understood as a general term, including all kinds of food excepting fruits. For the eating of fruits, washing was deemed superfluous; and he who did wash was regarded even by the Pharisees as an ostentatious man.

4. '*When they come from the market, except they wash, they eat not.*'—This they did, lest in the concourse they should have received some accidental pollution. This they could not well avoid in the usually crowded state of the narrow market streets, or bazaars; and it was held that the mere contact of the clothes of 'the people of the earth'—the unwashed multitude—conveyed pollution, and rendered purification necessary. Hence we are told by Maimonides that, in walking the streets, they were careful to go by the side of the way, that they might not be defiled by touching the common people. This was indeed a literal exemplification of the feeling, 'Stand by, for I am holier than thou.' On returning, they washed by plunging their hands in water; whereas, unless holy food were to be eaten, the common pouring of water (in the traditional manner) sufficed for those who remained at home, and had not knowingly contracted any pollution. Gill supposes that the whole person was washed on returning from market; but we have the sanction of Lightfoot in thinking otherwise. There appears no good



EASTERN BAZAAR.

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reason for the supposition, expressed in the Oriental versions, that the articles bought at the market were washed when brought home; for there were necessarily many articles which could not be washed.

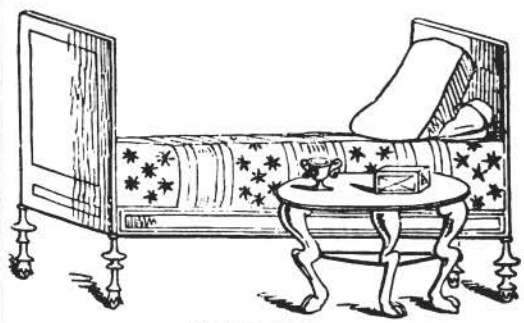


WASHING OF HANDS.

— '*The washing of cups...pots...brasen vessels.*'— This is all to be understood of vessels of wood and metal, as those of earthenware were to be broken, if they became defiled. (See the notes on Lev. vi. 38; xv. 12.) The Law prescribed that other vessels were to be washed or scoured, when defiled from causes which it specifies. But the 'traditions of the elders' added numerous other defilements which produced the effect of rendering it necessary that earthen vessels should be very frequently broken, and that those of other materials should be washed and scoured every time they were used. The Rabbins give plenty of information on this part of the subject; but the only particulars which seem worth adding to our statements in Leviticus, are, that *glass* was not to be broken, like earthenware, but to be washed, when defiled. Vessels used for cold liquids were to be washed in the common way, or, if much defiled, to be dipped in much water: but such pots and kettles as were used for hot things, were to be heated with hot water and scoured.

— '*Tables.*'—Tables might be polluted by the touch of unclean things or persons. They were to be purified by water, in which it was considered necessary that the water should come in contact with every part of the substance of the table. If any spots of grease, pitch, etc., prevented this, the purification went for nothing. From a distinction which the Talmud makes between tables of wood and marble, we observe, with some interest, that the Jews sometimes had tables wholly or in part of marble.

But although this be true of tables, it does not seem that tables are meant in the present instance. Κλίναι denotes *beds* or *couches* in the general sense, and is supposed here to express the *triclinia*, or raised sofas, on which the ancients reclined at meals. Perhaps it is better to take it in its larger acceptation as denoting any thing on which one lies down or reclines, whether for sleep, rest, or eating. Hence the Oriental and many modern translations have 'beds,' instead of tables. These might be polluted in various ways. Commentators have been rather perplexed to know how these were to be washed; particularly as the Rabbins are not very clear on the point. We venture to suggest that not the bed itself but its covering was washed. It is probable that the beds and cushions were formed of such cotton or wool-stuffed mattresses as are still used in the East: and these are furnished with outer coverings, frequently of printed cotton, which are stitched on loosely, and often taken off to be washed.



BED AND TABLE.

11. '*Corban, that is to say, a gift.*'—The word *corban* denotes a sacred offering—a thing devoted to sacred uses, and the appropriation of which could not be altered or alienated. Here, we are scarcely to suppose that the man, in order to avoid assisting his father from his substance, deprives himself of all interest and benefit in it by dedicating it to the service of the temple and altar. Our Lord himself informs us (Matt. xxiii. 18) that to swear by 'the gift,' or *corban*, upon the altar was considered an oath of the most binding description. Taking this in connection with the illustrations which the Rabbins furnish, we can collect that the son does not devote his property as corban, but that he swears by the corban already existing, declaring that his property shall be *as* corban, so far as any benefit from it to his father is concerned. A vow thus expressed was considered most binding; and although disregard for the wants of a father was far from being avowedly taught, it was considered so important to uphold the sacredness of the corban above all other considerations, that although such a vow did not bind a person in any manner to devote his property to sacred uses, it did most effectually exclude him from assisting his father, however he might repent of a declaration, uttered perhaps in a moment of excitement or displeasure, or however earnestly he might wish it recalled.

CHAPTER VIII.

1 *Christ feedeth the people miraculously:* 10 *refuseth to give a sign to the Pharisees:* 14 *admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod:* 22 *giveth a blind man his sight:* 27 *acknowledgeth that he is the Christ, who should suffer and rise again:* 34 *and exhorteth to patience in persecution for the profession of the Gospel.*

IN those days [1] the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From

[1] Matt. 15. 32.

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whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them.*

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 [2]And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ [3]Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* [4]because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ [5]And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 ¶ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, [6]Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 [7]Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

[2] Matt. 16. 1. [3] Matt. 16. 5. [4] Matt. 16. 7. [5] Matt. 16. 13. [6] Matt. 10. 38. [7] Matt. 10. 33.

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Verse 6. '*Gave thanks.*'—It was at this time customary among the Jews to pronounce a short prayer, or, as we should call it, a *grace*, before meat. The earliest instance is that mentioned by Josephus as having been pronounced, standing, by Eleazer, at the feast which Ptolemy Philadelphus gave to the seventy-two interpreters (*Antiq.* xii. 2), and expressly says that this was according to the custom of their own country. He also mentions the sect of Essenes as saying grace before and after meat (*Bell. Jud.* ii. 8). The Talmudists supply us with further information concerning this custom. They say that, however large was the company, one person alone said the grace, the others saying 'Amen' at its conclusion. The form of words commonly used is said to have been, 'Let us bless the Lord our God, the God of Israel, the God of hosts, who sitteth between the cherubim.' It is to be observed, however, that there were graces for the different descriptions of food and drink. Thus, in the present instance, our Lord 'blessed' both for the loaves and fishes, separately; as, at the last supper, he did also for the bread and the wine. This is in conformity with the still existing practice of the Jews, whose prayers for such occasions are of high antiquity: perhaps as old as the time of Christ—they say older. The following examples may be interesting:—

Before eating bread, and the other produce of ground plants. Blessed be thou, O Lord, our God, King of the Universe! who hast created the fruit of the ground.

For fruit produced by trees. Blessed be thou, O Lord, our God, King of the Universe! who hast created the fruit of the tree.

For every kind and preparation of animal food; and also for drinks, wine excepted. Blessed be thou, O Lord, our God, King of the Universe! through whose word all things do exist.

For wine. Blessed be thou, O Lord, our God, King of the Universe! who hast created the fruit of the vine.

After eating. Blessed be thou, O Lord, our God, King of the Universe! Creator of numberless beings, whose wants are supplied by all the varieties which thou hast created; wherewith to keep alive the soul of every living creature. Blessed be thou, O Life of the Universe!

— '*And brake.*'—We never read of *cutting* bread with a knife in the Bible: nor is this now done in the East. Bread was, and is, always broken. Not that there is any peculiar feeling on the subject: but the bread being baked in small cakes or in broad and thin ones—not in large and dense loaves—is easily broken into such portions as may be required. Bread was, among the Jews, always broken and distributed by the master of the family.

19. '*How many baskets full of fragments took ye up?*'—The quantity of the fragments taken up, clearly enough shews that the miracle was exhibited by increasing the quantity of the loaves and fishes: not, as some suppose, by giving to the previously existing quantity the power, without increase, of satisfying the hungry multitude: for then the part would have been greater than the whole; which is absurd.

24. '*I see men as trees, walking.*'—From this it is evident that the man was not born blind, but had become so by some accident or disease. It is clear that he could not otherwise have had such ideas of the appearance of men or trees, as could render them objects of comparison or recognition.

CHAPTER IX.

2 *Jesus is transfigured.* 11 *He instructeth his disciples concerning the coming of Elias:* 14 *casteth forth a dumb and deaf spirit;* 30 *foretelleth his death and resurrection:* 33 *exhorteth his disciples to humility;* 38 *bidding them not to prohibit such as be not against them, nor to give offence to any of the faithful.*

AND he said unto them, [1]Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 ¶ [2]And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and [3]how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ [4]And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

[1] Matt. 16. 28. [2] Matt. 17. 1. [3] Isa. 53. 24. [4] Matt. 17. 14.

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16 And he asked the scribes, What question ye [5]with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he [6]teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ [7]And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ [8]And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ [9]And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: [10]for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 [11]For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 [12]And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 [13]And if thy hand [14]offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 [15]Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye [16]offend thee, pluck it

[5] Or, *among yourselves.* [6] Or, *dasheth him.* [7] Matt. 17. 22. [8] Matt. 18. 1. [9] Luke 9. 49. [10] 1 Cor. 12. 3.
[11] Matt. 10. 42. [12] Matt. 18. 6. [13] Matt. 5. 29, and 18. 8. [14] Or, *cause thee to offend.* [15] Isa. 66. 24.
[16] Or, *cause thee to offend.*

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out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, [17]and every sacrifice shall be salted with salt.

50 [18]Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

17 Levit. 2. 13.

18 Matt. 5. 13.

Verse 12. '*Elias verily cometh.*'—Few things appear more conspicuously in the Gospels than the expectation of the Jews that Elias was to come among them as the harbinger of the Messiah. This expectation was founded on the prophecy of Malachi; which, however, they misunderstood, as they did the prophecies concerning the Messiah himself. Our Saviour himself explains the sense in which this foretold coming of Elias was to be understood—that is, of one who was not Elias personally, but who should come 'in the spirit and power of Elias,' that is, who should be the antitype of Elias, as the Messiah himself was of David. We are further told that this was accomplished in John the Baptist, who in spirit and power, and even in some personal circumstances, resembled Elias, and who came to prepare the way of the Lord, as it had been predicted that Elias should come. And here the small but not unimportant circumstance may be noted, that in the Old Testament history, Elijah is always distinguished as 'Elijah *the Tishbite*;' whereas in the prophecy, this mere personal distinction is dropped, and he is called 'Elijah *the prophet*.'

However, the Jews did, and do still, expect the bodily appearance of Elias himself; and knowing that his coming must precede that of the Messiah, their petitions for his manifestation have for ages been most constant, and have formed indeed one prominent subject of the public prayers in their synagogues. In their expectations concerning Elias they do not forget that the Tishbite did not 'taste of death,' but was taken away in a whirlwind; and hence an opportunity was offered, which the Jews, of all men, were least likely to neglect, of indulging in most ingenious conjectures concerning his condition and employments, which conjectures at last became articles of fixed belief. They taught that although he retains a body, it is not like our bodies, all its moisture having been dried up by that whirlwind and flaming fire in which he disappeared: and that in virtue of this change he received a sort of semi-spiritual being, subsisting without meat or drink, or the necessities of human life. They held also that he was not taken to the 'heaven of heavens,' but to the earthly paradise from which our first parents were expelled, where his proper station is beneath the tree of life. Yet that he is not there so stationed, but that he is present in different places in this world—in many or in all places at once—interesting himself greatly in the affairs of the Jews, watchful of their conduct, and constantly employed in doing good to Israel—redressing wrong, punishing injustice, and doing mercy. It is in particular believed that he is present at all circumcisions, for which reason an empty chair is always set on the right hand of the person who holds the child, and on which, though invisible, he is supposed to sit. It is believed that Elias is visible to all those who are acquainted with the mysteries of the Cabbala: hence the Jewish books contain many accounts of interviews with him, and instructions received from him. In these accounts he is described as a venerable old man with a white beard, but with nothing in his appearance to suggest that he is not as other men. Most of these views concerning Elias, if not all of them, were certainly entertained in the time of our Saviour. What therefore the Jews seek is not the presence of Elias, for he is already present, but for the *manifestation* of his presence in the performance of that high office appointed for him—to 'restore all things,' and 'to make straight the way of the Lord.'

41. '*Give you a cup of water to drink in my name.*'—Harmer has large collections on the general subject of giving water to travellers; but the real point here is that the water is given *in the name of Christ*; and the citation which Dr. Adam Clarke (in his edition of Harmer) produces from the *Asiatic Miscellany*, has therefore more exact application to the illustration of the present text. It is there shewn that in India the Hindoos go sometimes a great way to fetch water, and then boil it, that it may not be hurtful to travellers who are hot; and after this stand from morning till night in some great road where there is neither pit nor rivulet, and offer it in honour of their gods to be drunk by the passengers. Such necessary works of charity in these hot countries seem to have been practised among the more pious and humane Jews; and our Lord assures them that if they do this in his name they shall not lose their reward.

CHAPTER X.

2 *Christ disputeth with the Pharisees touching divorcement:* 13 *blesseth the children that are brought unto him:* 17 *resolveth a rich man how he may inherit life everlasting:* 23 *telleth his disciples of the danger of riches:* 28 *promiseth rewards to them that forsake any thing for the Gospel:* 32 *foretelleth his death and resurrection:* 35 *biddeth the two ambitious suitors to think rather of suffering with him:* 46 *and restoreth to Bartimeus his sight.*

AND [1]he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

1 Matt. 19. 1.

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6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, [2]Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ [3]And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ [4]And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ [5]Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 [6]But many *that are* first shall be last; and the last first.

32 ¶ [7]And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ [8]And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I

[2] Matt. 5. 32, and 19. 9. [3] Matt. 19. 13. [4] Matt. 19. 16. [5] Matt. 19. 27. [6] Matt. 19. 30. [7] Matt. 20. 17. [8] Matt. 20. 20.

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drink of? and be baptized with the baptism that I am baptized with?

39 And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, [9]Ye know that they which [10]are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ [11]And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath [12]made thee whole. And immediately he received his sight, and followed Jesus in the way.

9 Luke 22. 25. 10 Or, *think good.* 11 Matt. 20. 29. 12 Or, *saved thee.*

Verse 12. '*And if a woman shall put away her husband.*'—This is a very singular clause, inasmuch as it appears to intimate that the wife sometimes exercised the right of divorcing her husband. Certainly there is nothing in the Law that can, by any construction, be made to sanction such a practice. We may therefore infer that the Jews had learnt it from the Romans, among whom it was deplorably common. It does not appear, however, that such a practice could have been common or popular among the Jews; though that it did exist, we learn not only from the passage before us, but from Josephus: and the instances mentioned by him lead us to conclude that the practice only existed in the higher ranks of society, which were most exposed to the contagion of Roman example; and, seemingly, where the wife was by birth and connections superior to the husband, and could depend upon being supported in a measure so extreme; and which, as it appears to us, must have been so entirely opposed to the established habits of thinking in the Jewish nation. The instances afforded by Josephus are those of Salome, the sister of Herod the Great, who sent a bill of divorce to her husband Costobarus, and dissolved her marriage with him; and that of the notorious Herodias, who divorced her husband Philip in order to marry his brother Herod, the tetrarch of Galilee. In both cases it would have been useless for the husbands to have made any opposition, and both occur in the Herodian family, so noted for its disposition to adopt Roman customs. Probably these examples had some influence in the higher ranks of society: at all events the matter had, in these examples, so lately and prominently been brought before the people as to account for our Saviour's allusion to it. It ought to be observed that Josephus, in mentioning the case of Salome, is careful to notice that her act was contrary to the Jewish law, under which a woman, even if she left her husband, was not free to marry another until her former husband had put her away. However, as he strongly remarks, Salome chose rather to follow the law of her authority than the law of her country. And we find that even she considered it prudent to gain the support of her brother Herod, by pretending that what she had done was out of regard for him (*Antiq.* xv. 7. 10). Philo assigns to the falsely-accused wife the liberty of putting away her husband, but we do not know that this was generally allowed among the Jews; and in this and other cases it appears to us very doubtful whether, even in the most extreme cases, any right which the woman may have possessed of 'putting away' her husband was not rather a right of demanding a bill of divorce from her husband than of giving one to him. It appears, from the second Apology of Justin Martyr, that the first Christians limited divorce to cases of adultery, and considered that the wife had as clear a right to divorce her guilty husband, as the husband had to put away his criminal wife.

17. '*What shall I do that I may inherit eternal life?*'—This person appears to have been, in doctrine, a Pharisee of that sect which were wont to say, 'Let me know what my duty is, and I will do it;' an expression the spirit of which admits of being differently understood, but which the Talmudical gloss interprets as equivalent to a boastful declamation, that none could point out in what he had transgressed. Both the Talmuds inform us that there were seven sorts of Pharisees; and these, however much they were divided among themselves, seem to have entirely concurred in their enmity to Christ. The six besides the above were,—1. *The Shechemite Pharisee*—from a reference to the people of Shechem, who were circumcised not from regard to the truth, but for their own gain and profit. 2. *The Dashing Pharisee*—who walked in humility, scarcely lifting his foot from the ground, so that his feet were dashed against the stones. 3. *The Bleeding Pharisee*—one who shut his eyes when he walked abroad to avoid the sight of women, and would press himself close to the walls that he might not be defiled by touching those who passed by; whence he frequently hurt his person, particularly his feet, making them bleed. 4. *The Mortar Pharisee*—so called, according to some, from his

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wearing a loose coat in the shape of a mortar with the mouth downward; or, as others, from his wearing a cap or head-dress of such a shape. 5. *The Pharisee of Fear*—who followed the law chiefly from the dread of punishment; and who, from the operation of that principle, paid most attention to the negative commands. 6. *The Pharisee of Love*—who obeyed the law from a principle of love, and paid more attention than the former to its affirmative commands.

None of these orders of Pharisees are specified by name in the New Testament; but it is possible that allusions to some of them may, on more than one occasion, be discovered. Matt. xxiii. 5, 14, for instance, may very probably allude to the Shechemite Pharisees.

46. '*Bartimæus, the son of Timæus.*'—This is a name and its translation; for 'Bartimæus' means 'the son of Timæus.' *Bar* is Syrian for 'son,' equivalent to the Hebrew *Ben;* and it occurs rather commonly in the New Testament, in such names as *Bar*tholomew, *Bar*nabas, *Bar*jona, *Bar*jesus. It is incorporated with the proper name, as a patronymic, on the same principle as our 'son' in such names as John*son*, Jack*son*, Thom*son*, Nel*son*, and others. The only difference is that we place the term of relationship at the end rather than the beginning of the name.

CHAPTER XI.

1 Christ rideth with triumph into Jerusalem: 12 curseth the fruitless fig tree: 15 purgeth the temple: 20 exhorteth his disciples to stedfastness of faith, and to forgive their enemies: 27 and defendeth the lawfulness of his actions, by the witness of John, who was a man sent from God.

AND [1]when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the [2]Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 [3]And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ [4]And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ [4]And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, [5]Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

[1] Matt. 21. 1. [2] Matt. 21. 19. [3] Matt. 21. 12. [4] Matt. 21. 19. [5] Or, *Have the faith of God.*

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24 Therefore I say unto you, [6]What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, [7]forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: [8]and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one [9]question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

[6] Matt. 7. 7. [7] Matt. 6. 14. [8] Matt. 21. 23. [9] Or, *thing*.

Verse 13. '*The time of figs was not yet.*'—This clause involves the whole passage in very considerable difficulties, by which commentators have been exceedingly perplexed. That the time for figs was not come, is a very satisfactory reason that none were found on this tree; but the question then occurs, why our Lord expected to find figs on that or on any fig-tree at such an unseasonable time, and why he condemned the tree to sterility for wanting that which it could not naturally possess? Many have given up the explanation in despair, and others propose to cancel or alter the clause which creates the difficulty. But this way of obviating a difficulty is most dangerous, and cannot be tolerated; since, even if it were absolutely impossible to arrive at any satisfactory explanation, it would be humbler and better to attribute this to our want of sufficient knowledge of the various fig-trees of Palestine, than to conclude that the text itself contains an error or interpolation.

As a first step towards clearing the difficulty, many writers suppose a *trajectio* per *synchysin*, by which the words, 'the time of figs was not yet,' are to be referred not to the immediately preceding clause, 'he found nothing but leaves;' but to the more remote, 'he came if haply he might find anything thereon.' Such trajections are not unusual, and a very remarkable one might be adduced from Mark himself (xvi. 3, 4): 'They said, Who shall roll away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away, for it was very great.' Here the reason, 'for it was very great,' would naturally come after the expression of their inability to roll away the stone themselves, reading, 'Who shall roll away the stone from the door of the sepulchre? for it was very great.' So in the present instance we would then read, 'He came, if haply he might find anything thereon (for the time of figs was not yet); and when he came to it he found nothing but leaves.' It will be seen that this explanation makes the fact that the time of figs was not come, a reason that Jesus expected to find figs on the tree, rather than as affording a reason for their not being found. And that this might have furnished a reason for such an expectation is clear, when 'the season of figs' is understood as the season when figs become mature, and when, of course, they are gathered. The result is, then, that Jesus expected to find figs on a tree that looked so promising, since the season for gathering figs had not yet arrived. Figs might be and are pleasant and refreshing before they arrive at that condition of maturity in which they are usually gathered.

This explanation does not, however, meet all the difficulties of the subject. Let us therefore look to the account closely.

This transaction took place a few days before the passover: and in the year in which our Lord was crucified, the passover occurred at the beginning of April. But figs do not come to maturity till the middle or end of June; and therefore the season of figs was, indeed, so far from being come, that it was very distant. Here then again we come to the original difficulty, which the previous considerations by no means obviate; and there is no way of dealing with it but by meeting it fully as it stands. We think, with Lightfoot, that this cannot better be done than by considering the fact, that 'the time of figs was not yet,' refers to the whole transaction, and not to any one part of it in particular. It seems, in fact, the key which, while it produces all the difficulties, can unlock them all.

In the note in Matth. xxi. we have premised that this transaction took place in a district where fig-trees abounded. In passing through this district, when the time of figs was not, and when, consequently, no one expected to find figs on every tree, Jesus saw one tree at a distance, and being hungry, proceeded to it, if haply he might find figs thereon. What distinguished this tree, and led to this expectation?—that it was a tree 'with leaves,' a tree which had acquired its full foliage. This implies that the other trees had no leaves: which was true; for it was a rule of the Rabbins that the leaves of the fig-tree *began* to make their appearance about the passover; and our Saviour himself attests that the appearance of the leaves of the fig-tree was a sign of near summer (ch. xiii. 28). The tree was therefore in the peculiar condition of having an ample foliage: and this warranted the expectation that figs in an eatable state might be found on it; for as the fruit of the fig-tree appears *before* its leaf, an advanced state of the foliage would necessarily imply, in a good tree, a condition of corresponding advancement in the fruit. It is a fact that particular fig-trees, under some singular combinations of favourable circumstances, will be in advance of their species, affording a few ripe figs many weeks before the full season. And that the present tree, if of the same species with the common, was a very forward one, from which this might be expected, is evinced by the state of its foliage.

But if any one should hesitate to acquiesce in this conclusion, there are still other alternatives which may be provided. For we may suppose that the tree thus distinguished by its leaves was of another species than the common one; and then the intimation that 'the time of

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figs was not yet,' may well be understood as intimating the reason why fruit was not rather sought on the common fig-trees, which abounded in the district. There is a kind of fig-tree, frequently mentioned in the Talmud, to distinguish it from the common fig-tree, which always had leaves, and on which the fruit of three years was always found. Thus, the fruit which it put forth in one summer, remained till the third year ripening upon the tree; and it also put forth fruit in the second year and in the third year, which remained also on the tree before that of the first year was mature, and continued afterwards until the produce of each year had reached the third season. The produce proceeded in this order, so that the figs of three years, in different states, might be seen at once upon the tree. It is true we have no distinct information concerning this tree from modern travellers; but from the business-like way in which it is mentioned, merely to distinguish it from the common fig-tree, it would be very hardy to deny its existence. On such a tree—distinguished by its foliage, which the common fig-tree wanted—our Saviour might naturally expect to find figs, and that it had none, manifestly proved that it was barren.

If, however, this also should be questioned, there remains another alternative in the sycamore fig-tree, which is always green, and bears fruit at different times of the year, without observing any certain seasons. It is, however, not the best alternative, as this tree might be a good one, even though it had leaves without fruit; whereas the common fig-tree, if good, could not have had leaves without fruit: and the other tree that we have mentioned could not have been at any time without fruit, unless in a state of barrenness.

15. '*Cast out them that sold and bought in the temple.*'—It must not be supposed that the traffic which this verse describes as being carried on in the temple was in things for common use. The dealings had all more or less a reference to the offerings and service of the temple. The passover being now at hand, it would seem that the buyers and sellers were those who bought and sold lambs for the passover, and sheep and oxen for the feast of the following day, as well as the doves, which are presently mentioned separately. For such dealings a large place, furnished with shops, was appropriated in the southern part of the spacious outer court, called the Court of the Gentiles. Besides animals and birds for sacrifices, whatever else might be required for offerings and sacrifices was sold in this market, such as salt, wine, oil, and other requisites. Although this market was always open, it was more abundantly supplied, and far greater traffic carried on, just before the Passover and other great festivals. As this market was held in a part of the temple distant from the sanctuary, and was intended for the service of the temple, the proceedings which moved Christ's indignation was generally considered justifiable by the Jews.

— '*Overthrew the tables of the money-changers.*'—These money-changers appear to have been the persons who sat in the temple to supply persons with half-shekels, with which to pay their annual tribute to the temple. (See the note on Matt. xvii. 24.) We shall see this, if we consider that our Saviour's visit to the temple must be placed on or about the tenth day of the month *Nisan*. The tribute became due in the preceding month, Adar, but was seldom fully paid in until the passover, which was now near at hand. On the first of Adar, proclamation was made in all the cities and provinces that the tribute would be due on the fifteenth, that every one might prepare his half-shekel. On the fifteenth the exchangers seated themselves in all the towns to receive the money, and asked it mildly of those who did not come spontaneously forward. On this occasion, doubtless, Peter was applied to at Capernaum. But the exchangers at Jerusalem did not seat themselves in the temple till the twenty-fifth: and thenceforward they were urgent with those who were tardy; and, in default of the money, were empowered to take a pledge from the party, even his garment, whether he consented or not. As therefore the tenth of Nisan was but fifteen days after the commencement of the collection at the temple, there is much reason to conclude that these were the persons whom our Saviour expelled. The Talmud describes them as sitting with tables before them, and with chests for the money. The business of these exchangers was not only to give Jewish for foreign coin, but also to give half-shekels for shekels. The exchangers were paid for this accommodation at the rate of a *kolbon* for every shekel they exchanged; and as it often happened that the exchange was not needful, as when two persons paid a shekel for both, it was cunningly provided that in such a case each of them must pay the *Kolbon*. The kolbon was worth about one halfpenny; and the vast number of halfpence thus collected, must have put a very large sum annually into the pockets of the money-changers.



EASTERN MONEYCHANGERS.

— '*The seats of them that sold doves.*'—These doves were offered for sale to persons who wished to purchase them for offerings. Doves being, to a certain extent, a substitute permitted to the poor in place of larger offerings, the demand for them was very great. The principal consumption was from the offerings of poor women ('two turtle doves or two young pigeons') after child-birth, as well as from those who had running issues. The demand often made the doves extravagantly high-priced. A story is related in the Talmud, that doves were at one time of such high price as a golden penny (about 15*s*.) each, when Rabban Ben Simeon Gamaliel, pitying the poor people, swore that he would not lie down to sleep till he had reduced the price to a silver penny; which he accomplished by teaching in the council-house that one offering ought to serve for five certain births, and for five certain issues, in consequence of which the price of doves fell that very day to the point he desired.

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CHAPTER XII.

1 In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles. 13 He avoideth the snare of the Pharisees and Herodians about paying tribute to Cesar: 18 convinceth the error of the Sadducees, who denied the resurrection: 28 resolveth the scribe, who questioned of the first commandment: 35 refuteth the opinion that the scribes held of Christ: 38 bidding the people to beware of their ambition and hypocrisy: 41 and commendeth the poor widow for her two mites, above all.

AND [1]he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; [2]The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ [3]And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a [4]penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's.

17 And Jesus answering said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

18 ¶ [5]Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

32 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ [6]And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of

[1] Matt. 21. 33. [2] Psal. 118. 22. [3] Matt. 22. 15. [4] Valuing of our money seven pence halfpenny; as Matt. 18. 28. [5] Matt. 22. 23. [6] Matt. 22. 35.

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all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35 ¶ [7]And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, [8]The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, [9]Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 [10]Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ [11]And Jesus sat over against the treasury, and beheld how the people cast [12]money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two [13]mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

[7] Matt. 22. 41. [8] Psal. 110. 1. [9] Matt. 23. 5. [10] Matt. 23. 14. [11] Luke 21. 1.
[12] A piece of brass money; see Matt. 10. 29. [13] It is the seventh part of one piece of that brass money.

Verse 38. '*Which love to go in long clothing.*'—By comparing this with Matt. xxiii. 5, we learn that the clothing was made long by an enlargement of the borders of the garment. This fringe was worn in supposed obedience to the injunction contained in Num. xv. 38, and Deut. xxii. 12. See the note on the former text; where also is given a representation of the Jewish *taled*, or prayer-veil, with its fringes. We thus learn that the Scribes and Pharisees, in conformity with their pretensions to superior sanctity, wore these borders much broader than the ordinary. The Babylonian Talmud also instances this practice, and notices one person of high pretensions (Ben Teitzith Hacceseth) who so enlarged the fringe of his garment that it was borne behind him like a train. We do not suppose that the Scribes carried the matter so far as this, since the cited instance is mentioned as something remarkable. But the example shews the manner in which the principle operated.

— '*Salutations in the market-places.*'—They were fond of resorting to the markets and other public places where the people congregated, that they might display their sanctimonious appearance, and be gratified by the marks of deference and respect which it procured them from the people.

39. '*The chief seats in the synagogues.*'—To understand this, it is necessary to observe the interior arrangement of the synagogues, which is nearly the same now as it was in the time of Christ. At the end of the synagogue opposite the entrance was a press in which the book of the law, used in the synagogue, was very carefully kept, wrapped up in embroidered linen. This place was called the ark, in allusion to the ark in the sanctuary of the temple, to which this part of the synagogue was considered to correspond. At some distance from this, between it and the entrance, was a railed platform, not very elevated, with a desk; and from this place the book was read and discourses delivered. This platform in some sort divided the place into two parts, of which the part between the desk and the ark might be regarded as a sort of chancel, and the part between the desk and the door as the body of the church, in which the bulk of the congregation remained. Now, 'the chief places of the synagogues'—such as were appropriated to the elders and other eminent persons—were those parallel with or above the desk, so that the select few who sat or stood there, had their faces turned towards the body of the congregation, and were thus fully in view of the people there assembled. The space immediately between the desk and the ark was kept clear; but the rest of this upper portion of the synagogue afforded 'the chief places' which were so much coveted by the Scribes and Pharisees.

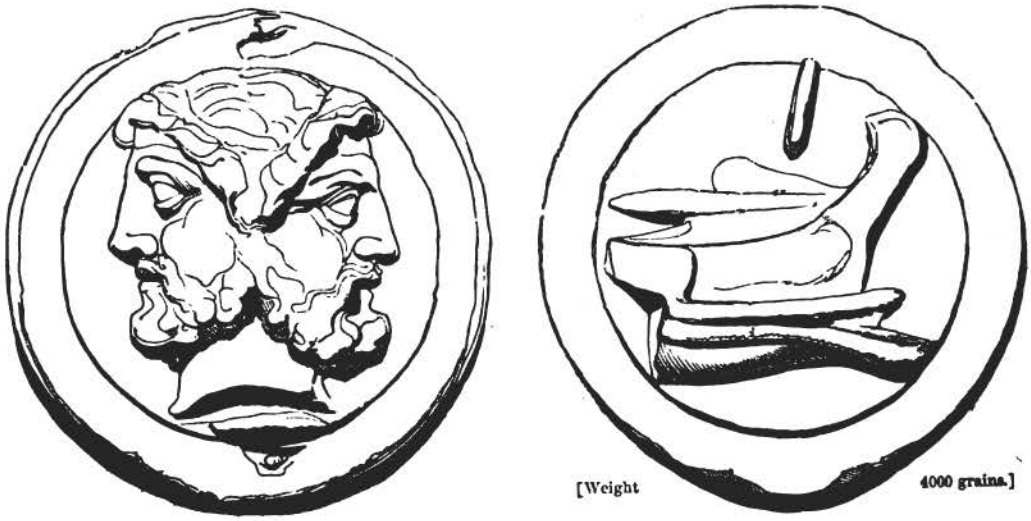
40. '*Which devour widows' houses.*'—On this we copy Lightfoot's remark. 'Under the pretence of mighty devotion, but especially under the goodly show of long prayers, they so drew over the minds of devout persons to them, especially of women, and, among them, of the richer widows,—that, by subtle attractives, they either drew out or wrested away their goods and estates. Nor did they want nets of counterfeit authority, when, from the chair, they pronounced according to their pleasures, of the dowry or estate befalling to a widow, and assumed to themselves the power of determining concerning these things.' To something of this kind we may perhaps also attribute the particular anxiety which was manifested to make proselytes of women, and particularly women of wealth and rank. See some examples in the note to the parallel text, Matt. xxiii. 14. Another occurred during the troubles which we stated at the end of the note on

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Matt. xxiv.; and which will presently again occupy our attention. When the citizens of Damascus heard of the first and unsuccessful campaign of the Romans against the revolted Jews, they determined to destroy all the Israelites in the city; but were restrained by fear of their own wives, *who had all embraced the Jewish religion.* They therefore kept their design secret, until they found an opportunity of surprising the Jews unarmed and defenceless, when they were slain, to the number of ten thousand.

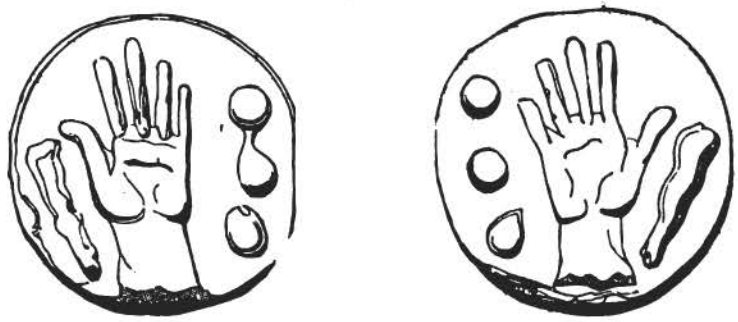
41. '*The treasury.*'—This does not mean the treasure chamber, where the wealth of the temple was deposited; but the place where certain chests were set to receive offerings and contributions. There were eleven of these chests standing constantly in the temple; besides others which also stood there while the 'tribute' was collecting, and which were afterwards removed. Each chest had written on it the class of offerings which it was destined to receive, so that every one knew where to cast in what he had to offer. The money was not for alms, as some imagine, but for the various services of the temple. The chests stood in one of the cloistered courts, before the pillars of the cloister, as if, to use Lightfoot's comparison (*Prospect of the Temple*, c. xix.), such chests should be set in the quadrangle, before the pillars which bear up the cloister walks in the Royal Exchange, London. The same writer shews that these chests were in the Court of the Women, and placed there that the women might have access to them as well as the men, which could not have been managed had they been placed elsewhere. Jesus appears then to have been sitting in the cloister of this Court (and no one was allowed to *sit* in the Court of Israel) when his attention was drawn to the people casting their gifts into the treasury.

42. '*Two mites, which make a farthing.*'—The word rendered 'farthing' in this place is different from that so rendered in Matt. x. 29; Luke xii. 6. *That* is ἀσσάριον,



ROMAN AS.

or the Latin *as*; the present is κοδράντης, the Latin *quadrans*, so called from being the fourth part of the preceding, even as our farthing (fourthing) is so called from being the fourth part of a penny. Consequently the present farthing is one-fourth less than that which occurs in the texts referred to above. The value of the *as* was estimated with reference to the denarius (see the note on Matt. xx. 2), and that of the quadrans with reference to the *as*, the denarius containing ten *asses*, and the *as* four *quadrantes*. Thus as the denarius, in the time of our Saviour, was equal to sevenpence-halfpenny, the *as* (or 'farthing' of Matt. x. and Luke xxii.) was consequently equivalent to three farthings; and the *quadrans* (or 'farthing' of the present text), being one-fourth thereof, was not equal to our farthing, but answered to about two-fifths of a halfpenny. It should be observed that the *as* originally weighed a Roman pound (of brass), but its weight gradually declined till it became, apparently, about one ounce and a half in the time of Christ; although it may be rather difficult to determine the precise weight of the *as* at a particular time. The *as*, as a pound, was divided into twelve ounces (*unciæ*), and the coin representing the ounce—as well as all the other coins related to the *as*—diminished, of course, in the same proportion,



ROMAN QUADRANS.

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although the old denominations were retained. Thus all the brass coins below the *as* were marked with pellets or globules, to denote the number of (ultimately nominal) unciæ which they contained. Then the *uncia* itself bore one such globule, the *quadrans*, three, and so on. Besides this, the quadrans was charged with other representations, which varied at different times. Sometimes an open hand, with a strigil, occurs on both sides; while in other examples the obverse bears a star, grains of corn, a dolphin, heads of Hercules, Ceres, etc. As to the *as* itself, it usually bore, except in the earliest times of Rome, a head of the two-faced Janus on one side, and on the other the prow of a ship. The specimens of this, and that of the quadrans, which we insert, are older and heavier than those which circulated in the time of Christ, but are similar in other respects.

The Romans had no coin, of which, like the 'mite' of the text, two were equal to the quadrans; although they had one (the uncia) worth a third of that coin. The 'mite' (λεπτόν) must therefore have been a native coin: and we suppose the reason that the widow did not give the quadrans itself, but two mites that made a quadrans, was, because it was not considered lawful to take such heathen coins to the temple treasury, although they were admitted into the general circulation.

CHAPTER XIII.

1 *Christ foretelleth the destruction of the temple:* 9 *the persecutions for the Gospel:* 10 *that the Gospel must be preached to all nations:* 14 *that great calamities shall happen to the Jews:* 24 *and the manner of his coming to judgment:* 32 *the hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.*

AND [1]as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 [2]Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of [3]sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the Gospel must first be published among all nations.

11 [4]But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 [5]But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 [6]And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ [7]But in those days, after that tribula-

[1] Matt. 24. 1. [2] Matt. 24. 3. [3] The word in the original importeth *the pains of a woman in travail.* [4] Matt. 10. 19. [5] Matt. 24. 15. [6] Matt. 24. 23. [7] Matt. 24. 29.

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tion, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 [a]Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

[a] Matt. 24. 42.

Verse 2. '*There shall not be left one stone upon another, that shall not be thrown down,*' etc.—In this striking prediction our Lord distinctly foretells the destruction of Jerusalem by the Romans, and the captivity and dispersion of the Jewish people. (See also Matt. xxiv.; Luke xxi.) The fulfilment of this prediction is recorded by Josephus, whose narrative is in many respects a very striking—although undesigned, and therefore the more striking—commentary on the whole of the prophecy. But we have a still more unconscious and even more striking witness in the marble composing the arch which was erected to commemorate the victories of Titus over the Jewish people. It is thus noticed in Masters' *Records of a Journey in Italy*:—

'The voice of the sceptic has nothing to say of Him "with whom is no variableness, neither shadow of turning." But the very *stones* do speak. Who could have told that Domitian, that cruel persecutor of the Christians, should erect an arch which should confirm for ages the veracity of that God whom they worshipped? But God brings to nought the wisdom of men.

'We are told that this arch of triumph was erected by Domitian and the Roman people in honour of Titus, for his conquest of Jerusalem. On the interior are two basreliefs. On one Titus is represented borne on a triumphal car, which Rome, under the figure of a woman, conducts; whilst Victory crowns the conqueror. On the opposite side is represented the triumphal pomp with the Jewish spoils: first the prisoners; then the table of shew bread, with the sacred vessels; the silver trumpets; the candlestick with seven branches: the ark of the covenant, which the Roman soldiers, crowned with the wreath of victory, bear on their shoulders. [An engraving of this has been given under Exod. xxv.]

'Whilst gazing, the mind recals the sound of that voice which declared to the stiff-necked Jews, "When ye shall do evil in the sight of the Lord, he shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you." Deut. iv. 25-27. Titus saw not the hand of God leading his captives. But let us hear the faithful transcript of the threat from the testimony of Josephus, one of that very people:—"But for the spoils taken in the temple at Jerusalem, they made the greatest figure of all; that is, the golden table, of the weight of many talents; the candlestick also, that was made of gold,—its lamps, seven in number, represented the dignity of the number seven among the Jews; and the last of all was carried the law of the Jews. Titus laid up in the temple of Peace these golden vessels that were taken in the temple of Jerusalem, as ensigns of his glory. But he gave orders that they should lay up the law, and the veils of the holy place, in the royal palace itself, and keep them."'

14. '*Ye shall see the abomination of desolation... standing where it ought not.*'—We here resume the illustrative account, which under Matth. xxiv. we brought down to the general revolt of the Jewish nation.

When Cestius, the prefect of Syria, was apprised of this revolt, and of the sanguinary commotions which distracted the country, he marched to restore order, having under his command one legion of Roman soldiers with a number of auxiliaries from the neighbouring kings, attended by king Agrippa. After having, with great bloodshed, restored comparative quiet in the provinces, he advanced upon Jerusalem, at the time when the city was full of people who had arrived to celebrate the feast of tabernacles. Confiding in their numbers, they seized their weapons and rushed out to meet the hostile army when they heard of its approach. So overpowering were their numbers, and so impetuous their assault, that the Romans were obliged to give way, with the loss of 515 men, whereas the Jews lost only twenty-one. This was on the sabbath. After this Agrippa, at the instance of the prefect, sent ambassadors, exhorting the revolters to lay down their arms, and promising forgiveness for what had passed. But, elated by their recent success, they rejected the overture with scorn, and, falling upon the ambassadors, slew one of them and wounded the other. Let it be observed, that all these transactions were strongly in opposition to the wish of the more respectable citizens, who desired nothing more earnestly than peace; for whatever might be their desire for the glory and independence of their nation, they felt assured that, without the special interposition of God, they could not possibly withstand the power of imperial Rome, and that the very attempt was calculated to bring down unheard of calamities upon them. These formed, at the present time, a very powerful body; but the seditious were far more powerful; augmented, as their num-

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bers were at this time, by the concourse from those provinces which had hitherto been far more disturbed than Jerusalem itself.

Cestius returned to the assault of the city, animated by a desire to wipe out the disgrace which the Roman arms had incurred. He took the two northern quarters of the town, driving the rebels into the inner city and the temple. The Romans then advanced against the upper town, and spent five days in vainly attempting to gain the walls; nor was their success better when, on the sixth day, they assaulted the temple itself on the north side. Their next step was to form a testudo (see the note on Judges v. 8), under cover of which they undermined the wall, and advanced to set the gates on fire. On this the rebels were seized with a panic, and fled from the city; and the peaceable people joyfully prepared to open their gates to the Romans: when Cestius, being as little aware of the terror of the one party as he was of the friendly disposition of the other, suddenly gave up his undertaking in despair, and withdrew his forces from the city. The spirit of the discouraged revolters revived at his retreat; and they pressed upon him with so much vigour, that the retreat became a flight, attended with great loss. The Romans, constantly harassed in their march, and waylaid in the defiles, sought to facilitate their retreat by burning all their dispensable baggage, and destroying their baggage-cattle, excepting such as were necessary to convey their arms and military engines. In the end they were obliged to abandon even the latter, which were carefully collected by the Jews for future use. The Romans lost in this disastrous flight not less than 5300 foot and 380 horse.

The more peaceable inhabitants of Jerusalem lamented this success as a calamity; and anticipating the consequences which must follow, many of them fled from the city, which they began to consider as devoted to destruction. Among these were many Christians, who having seen the 'abomination of desolation (the Roman army with its ensigns) standing where it ought not,' remembered the injunction of their Lord, that they should then flee to the mountains. This, in short, appears to be the period referred to in verses 14–18 of the present chapter. Those that still remained departed before the avenging army under Titus advanced upon Jerusalem; and thus, through our Lord's care for his church, it does not appear that a single Christian partook in that 'affliction, such as was not from the beginning of the creation which God created until this time, neither shall be.' They retired, for the most part, to Pella beyond Jordan, where they enjoyed comparative peace during all the final horrors of the war.

On their return to Jerusalem, the revolters by argument and compulsion induced the mass of the more peaceably disposed people to join in their rebellion, and proceeded to organize a civil and military government. Eleazar, the son of Simon, by whom the usurping king Mehanem had been slain in the temple with most of his followers, and who from that time took the leading part in the rebellion, and who had greatly enriched himself from the public treasury and the spoil of the Romans, was, on account of his arbitrary disposition, passed over in the appointments made on this occasion; though he continued to possess very great influence with the people, whom he courted by large gifts, and by larger professions and promises. Some of those who now took the direction of affairs were persons who had been anxious to preserve peace; but who now, seeing war inevitable, determined to take an active part in the defence of their country. The civil government of Jerusalem was given to Ananus, the high-priest, and Joseph-ben-Gorion; while five persons, some of them priests, were intrusted with military commands in as many provinces. One of these was Josephus, the renowned historian of the war, to whom was confided the command in Galilee and Gamala. All these employed every exertion to prepare for the fearful struggle which they saw to be approaching.

They had no time to lose: for when the news of the revolt of the Jews and the defeat of Cestius arrived at Rome, the emperor (Nero) sent Vespasian into Syria to take the conduct of the war. He arrived early in the year 67 A.D.; and having spent some time in collecting his forces, he found that he had at his disposal 60,000 men,



NERO.

including two legions which his son Titus had brought from Alexandria, and auxiliary forces from the neighbouring kings.

The Roman general did not immediately march to Jerusalem. His plan was to subdue all the provinces, and the districts that covered the metropolis, reserving the city itself for the final and crowning conquest. Referring to Josephus for a full account of his operations, we proceed to observe, that having well nigh accomplished the first part of his object, the growing troubles of the Roman empire made him very anxious, at the commencement of the year 69, to bring the war to a speedy conclusion. He therefore hastened to complete the work that remained to be done, before leading his army to Jerusalem; and having secured all the region around the city, so as to cut off the communication between it and the provinces, he was about to undertake the siege, when the news of the death of Nero, and the successive intelligence of the revolutions which rapidly followed, induced him to defer his design for a while, till he should learn the ultimate result. He heard first of the accession of Galba, and soon after of his murder: a shorter interval elapsed between the news of the accession and murder of Otho, the succeeding emperor.



VITELLIUS.

The ensuing elevation of Vitellius, by the German legions, filled Vespasian and his army with indignation: and the latter held a council, in which they determined to invest their own general with the imperial purple. They did so. This act of the army of Palestine was received with general approbation. The year 70 was chiefly occupied by the new emperor in establishing his authority, by himself and his generals, in Syria, Egypt, and Rome. He was at Alexandria when he received the news that his cause had

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triumphed at Rome, and that Vitellius had been slain; on which he prepared to embark for Italy, sending his son Titus to Palestine to prosecute the long-suspended siege of Jerusalem. It was now time for those Christians and other peaceable persons who still remained in Jerusalem to escape from the devoted city; and they neglected not to avail themselves of this last opportunity which was offered.

The pause in the operations of the Romans had worked badly for the Jews, as Vespasian had sagaciously foreseen: while the interval of rest had invigorated the Roman soldiers, and enlarged their resources for future action. The increased and murderous rage of factions had, in the meanwhile, weakened the Jews, and diminished their resources: and such had been its operation, that at this time Jerusalem, 'the holy city,' had become, in the strong language of Josephus, 'the nest of all uncleanness, a horrid den of robbers, and a hateful cave of murderers.' The direful abominations and horrors of that place were such, in his opinion, that if the Romans had not been commissioned by God to destroy it, its overthrow might have been expected from some such direct manifestation of the Divine indignation as that which overthrew Sodom and Gomorrah.

To exhibit clearly the internal condition of Jerusalem, before and after the Roman host moved against it, would occupy more room than we could possibly afford to the whole subject. We may possibly touch on some parts of this instructive matter in separate notes on the parallel passage in St. Luke; being principally anxious at present to confine our notice to the leading external circumstances. We must however here make it distinctly understood that the principal horrors of this war, were produced rather by the more violent parties of the Jews, than by the Romans. Most of the staid and sober-minded men had, from the beginning, strongly condemned the war, and saw that the ruin of the country could not fail to be the result. But the troubled years which had passed, acting upon the old political principles to which we have often had occasion to advert, had united the young, the rash, and the unprincipled into a war party, whose numbers and power could not be opposed. The demoralizing effects of constant warfare and of an entirely disordered state of society, with the associations formed with the powerful predatory bands which ravaged the country, soon produced a body of men whose depravity, cruelty, avarice, and pride have perhaps not been paralleled in the history of the world. Whatever can be imagined most brutal, hateful and unnatural, *that* they were. Yet all this they covered under the profession of zeal for the glory of God. If that zeal had been pure, there had been something that sounded noble in their graver talk; for they alleged that nothing but the dishonour done to God by the submission of his people to the heathen, could have induced them to have taken up their arms, which they vowed never to lay down until they had either delivered Israel from the yoke of foreign dominion, or had perished in the attempt. Thence they got the name of 'Zealots,' by which they are known in the history of the war. These men collected into bands, and wandered about the country, plundering and murdering their countrymen with so much barbarity, that they preferred to perish by the sword of the Romans rather than to fall into the hands of the Jews. Being joined by, or connecting themselves with other robbers who had hitherto made no profession of a principle, they became the scourge of the land, which trembled at their name. Their sect diffused itself everywhere, and existed in every city and town; so that, as our Saviour had foretold, a man's greatest enemies were often those of his own household. Wherever they were the strongest, the peaceable people sustained unutterable sufferings from them. It was death to be even suspected of a disposition to submit to the Romans; and those in a family who were spared, dared not exhibit any sign of sorrow for their friends who lay slaughtered around them. The mass of these ruffians ultimately repaired to Jerusalem, where they carried on their murders and depredations in the face of day. The people were at first overawed by their violent measures; but at last, stimulated by Ananus and other chief priests, they took arms against them. Many severe battles were fought in the city, with various success, until the Zealots, by the assistance of the Idumæans, whom they had called to their aid, were enabled to carry all before them. Ananus and the other chief priests were slain; great numbers of the people were massacred, and the principal citizens were thrown into prison by day, and murdered by night, unless they agreed to join the party of the Zealots. The bodies of the slain lay corrupting in the streets, for all were afraid to bury them, lest that act should render them suspected of treason. From that time the Zealots and robbers were the masters of the city, and did whatsoever they would.

After this general statement, we can only further mention that when the Roman army appeared before Jerusalem, three factions—besides the people, who were then reduced to a nearly passive condition—were waging bitter conflicts against each other within the city. The first party was the earliest party of Zealots, whose measures we have mentioned in the preceding paragraph: they had at their head the noted John of Gischala, a brave and sagacious but unprincipled man, who had acquired a sort of reputation by his vigorous opposition in Galilee to Josephus, on the one hand, and to the Romans on the other. Having been defeated by the latter, he fled to Jerusalem, and soon placed himself at the head of the Zealots, and became, consequently, the master of the city. At this time he was shut up, with six thousand men, in the outer part of the temple, into which he had been driven, and in which he was kept confined by the second party, at whose head was Simon of Gerasa, a young man still more daring but less subtle than John. This person, having put himself at the head of the assassins and robbers who had taken and retained possession of the strong fortress of Massada, increased his party to a real army, by the promise of freedom to the slaves, and proportionable rewards to the free men who would come over to him. This had the desired effect, and many Jews of distinction, as well as those of inferior rank, were glad to seek protection with him from the violence and cruelties of other parties. With an army of 20,000 men, afterwards swelled to 40,000, he conquered Idumæa, which he laid waste with fire and sword; and, having given this evidence of his power, marched to Jerusalem, in the hope of obtaining the chief direction of the rebellion. After a time he was admitted by the people, who hoped that he would relieve them from the tyranny of John, which they could no longer bear. This was a fatal measure, for although Simon fought against John, and blocked him up in the temple, the people found that they had only increased the number of their oppressors. Simon thus had possession of the city, as distinguished from the temple, with a force of ten thousand Zealots and five thousand Idumæans: he was better supplied with arms and provisions than the other parties, but was far more disadvantageously posted for defence. The third party, the smallest and of latest origin, was that of Eleazar, the son of Simon, who has already been mentioned. This person, moved by jealousy of the power which John had acquired, but professing to be displeased at his cruel measures, won over to his interests some of the most powerful men and a part of the Zealots, and withdrew them into the inner temple, comprehending chiefly the court of the priests, in which the services of religion were usually performed. This party amounted to no more than 2400 men. His situation was by far the strongest, as the part of the temple which he occupied stood on higher ground than that in which John was stationed. The latter was thus hemmed in between two powerful adversaries, having Simon in the city, below him, and Eleazar in the temple, above; and had to carry on a twofold war against both. Against the latter he could not bring his engines to bear with much effect; yet many priests were slain at the very altar. Eleazar himself remained on the defensive chiefly, subsisting on the stores of the temple and on the sacrifices and offerings brought to the altar by the people, who were still admitted to the services of the temple, although the avenues were very carefully guarded to exclude dangerous persons. Simon's party easily obtained sufficient provi-

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EASTERN STREET CONFLICT.

sions from the town: but John was obliged to maintain himself by plundering the people, which rendered necessary frequent sallies, in which he had to fight with Simon. He set the streets on fire as far as he could penetrate; and Simon, in his turn, after repelling the attacks of John, burnt the houses which stood in his way. Thus all the streets in the neighbourhood of the temple were laid waste, and provisions were consumed which might have served the inhabitants for several years, averting the horrors of that famine which formed so frightful a circumstance of the ensuing siege.

Such were the factions by which the miserable city was rent when the Romans appeared before its walls. And while the implacable hate with which they regarded one another kept up a constant war within the city—with all the miseries which an internal war never fails to produce—the people were the common prey of all. While they were ruined on the one hand by the excursions of John, Simon ruled them with a rod of iron on the other. All the avenues of escape from this 'den of robbers' were now closed: and none dared to complain of his condition, however miserable; for the men who seemed to manifest the slightest marks of discontent were denounced as friends to the Romans, and, being put to death, their bodies were thrown out into the streets, which were filled with their unburied carcases and those of the men slain in the wolfish conflict of the factions. This condition of Jerusalem was, however, but the beginning of sorrows—but the first outpourings of that vial of Divine indignation the last dregs of which the devoted city was destined to receive. An account of this is given under Luke xxi.

CHAPTER XIV.

1 *A conspiracy against Christ.* 3 *Precious ointment is poured on his head by a woman.* 10 *Judas selleth his Master for money.* 12 *Christ himself foretelleth how he shall be betrayed by one of his disciples:* 22 *after the Passover prepared, and eaten, instituteth his supper:* 26 *declareth aforehand the flight of all his disciples, and Peter's denial.* 43 *Judas betrayeth him with a kiss.* 46 *He is apprehended in the garden,* 55 *falsely accused, and impiously condemned of the Jews' council:* 65 *shamefully abused by them:* 66 *and thrice denied of Peter.*

AFTER [1]two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

3 ¶ [2]And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of [3]spikenard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred [4]pence, and have been

[1] Matt. 26. 2. [2] Matt. 26. 6. [3] Or, *pure nard, or, liquid nard.* [4] See Matt. 18. 2.

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given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ [5]And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ [6]And the first day of unleavened bread, when they [7]killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 [8]And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ [9]And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an [10]hymn, they went out into the mount of Olives.

27 [11]And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 [12]But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 [13]And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them

[5] Matt. 26. 14. [6] Matt. 26. 17. [7] Or, *sacrificed*. [8] Matt. 26. 20. [9] Matt. 26. 26. [10] Or, *psalm*.
[11] Matt. 26. 31. [12] Matt. 26. 33. [13] Matt. 26. 36.

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asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ [14]And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ¶ [15]And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 [16]And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: [17]and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 ¶ [18]And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto.*

71 But he began to curse and to swear, *saying,* I know not this man of whom ye speak.

72 [19]And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And [20]when he thought thereon, he wept.

[14] Matt. 26. 47. [15] Matt. 26. 57. [16] Matt. 26. 59. [17] Matt. 24. 30. [18] Matt. 26. 69.
[19] Matt. 26. 75. [20] Or, *he wept abundantly*, or, *he began to weep.*

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Verse 3. '*Spikenard.*'—Νάρδος, which also occurs in the Old Testament, under the same name, נֵרְד *nerd;* and in the Latin, *nardus*. Although the word occurs in Hebrew, it is not supposed by lexicographers to be a proper Hebrew word, but a foreign one, probably Indian, as well as the perfume it denoted; but Sir William Jones regards the word as Persian. That the *nard* of the ancients came from India is generally admitted by their writers; and although some speak of a Syrian and Persian *nard*, not much stress is to be laid on this, as the Greeks and Romans have often mystified us with respect to other products, by regarding them as produced in the country of the people from whom they obtained them, but who really procured them from a far land. However, as it is allowed, that even if India did not alone produce the spikenard, it afforded the best and most costly, there need be no difficulty in allowing that Syria, etc. may have produced a kind of spikenard, or something which went by that name, however inferior to the true Indian perfume. That the present was the Indian sort, is evinced by the high price, which clearly denotes a costly foreign commodity, as well as does the sensation which its lavish waste excited in the persons present. The Romans gave the name of *nardus* to the plant, and that of *nardum* to its aromatic essence, exhibited, apparently, as an essential oil, or *attar*, as it is called in the East. The classical writers bear witness to its costliness and the high estimation in which it was held. Horace describes a small quantity contained in an onyx-box, as a sort of equivalent to a cadus (or thirty-six quarts) of wine; and he and others describe its use at baths and entertainments. Its high price rendered it liable to much adulteration, and difficult to procure in a pure and genuine state; whence the Evangelist takes care to apply to it the epithet πιστικός, pure, or unadulterated.

The difficulty which has been felt in identifying the plant which produced this precious perfume, was felt to be almost insuperable, till Sir William Jones turned his attention to the subject while in India, and published the result of his inquiries in the *Asiatic Researches* (vol. ii. p. 405-417); where the evidence may be seen on which he concludes that the *nardus* of Ptolemy, the *Indian sambul* of the Persians and Arabs, and the *spikenard* of our shops, are the same with the *Jatamansi* of the Hindoos. This plant appears to be a native of the region of Bootan and Nepaul. It is a species of valerian, and grows erect above the ground, resembling in colour an ear of green wheat. The radical leaves, rising from the root, and enfolding the young stem, are plucked up with a part of the root, and being dried in the sun, or by an artificial heat, are sold as a drug, which from its appearance has been called *spike*-nard; though, as observed by a Persian writer, it might be compared more properly to the tail of an ermine. When nothing remains but the dry fibres of the leaves, which retain their original form, they have some resemblance to a lock of hair, from which the Sanscrit name (*Jatamansi*) it seems is derived. When recent, the plant has a faint odour, which is greatly increased by the simple process of drying it. It abounds on the hills and even on the plains of Bootan, where it is collected for medicinal uses; for which it is so much valued, that the natives were very reserved in giving information concerning it. A learned Brahmin gave Sir William Jones a parcel of the drug, and told him that it was used in their sacrifices; that, when fresh, it was exquisitely sweet, and added much to the scent of rich essences, in which it was a principal ingredient. This applies to it as a drug; but its effects are still more powerful in the form of an attar, or essential oil, to which we conceive the present text to refer.

The spikenard is still brought to Syria by the ancient overland route, where it is used in substance, mixed with other perfumes, and worn in small bags; or in the form of essence, and kept in little boxes or phials, like *attar* of roses. The following conjectures of Sir William Jones appear to us to obviate many of the difficulties which have attended the investigation of the history of this famous perfume. 'I am not of opinion that the *nardum* of the Romans was merely the essential oil of the plant from which it was denominated, but am strongly inclined to believe that it was a generic word, meaning what we now call *attar*, and either the *attar* of roses from Cashmir and Persia; that of *cetaca*, or *pandanus*, from the western coast of India; or that of *agura*, or aloe-wood, from Asam or Cochin China; or the mixed perfume called *abir*, of which the principal ingredients were yellow sandal, violets, orange-flowers, wood of aloes, rosewater, musk, and true spikenard: all of these essences and compositions were costly; and most of them being sold by the Indians to the Persians and Arabs, from whom, in the time of Octavius, they were received by the Syrians, they must have been extremely dear at Jerusalem and at Rome. There might also have been a *nardine oil*, as Athenæus call it; but *nardum* probably meant an Indian essence in *general*,



SPIKENARD (*Nardostachys Jatamansi*).

taking its name from that ingredient which had, or was commonly thought to have, the most exquisite scent.

'*She brake the box.*'—Some think from this that it was broken in pieces; but this does not seem very proper or probable. The original would justify us in understanding that the woman opened the box (or rather flask or phial, probably long-necked) by *breaking it open*, as we break open a bottle, by forcibly extracting its tightly-inserted stopple. Or, perhaps better, as the phials of nard were closely sealed up to preserve the odour, and the stopple could not be conveniently extracted, it may be that the top of the neck was broken off, together with the stopple and seal, to obtain access to the contents, on such occasions as the present.

5. '*More than three hundred pence.*'—That is, more than 9*l.* 7*s.* 6*d.* This was therefore truly a royal anointing, and argues that the woman was a person of substance. Anointing the principal guests with nard and other aromatics was a common and ancient custom. But the rabbins and public teachers refused to be anointed with fra-

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grant unguents, as tending too much to luxurious niceness. This may partly explain the indignation of the disciples at what they called the 'waste' of the ointment; beyond the mere regret that so precious a thing should be lost.

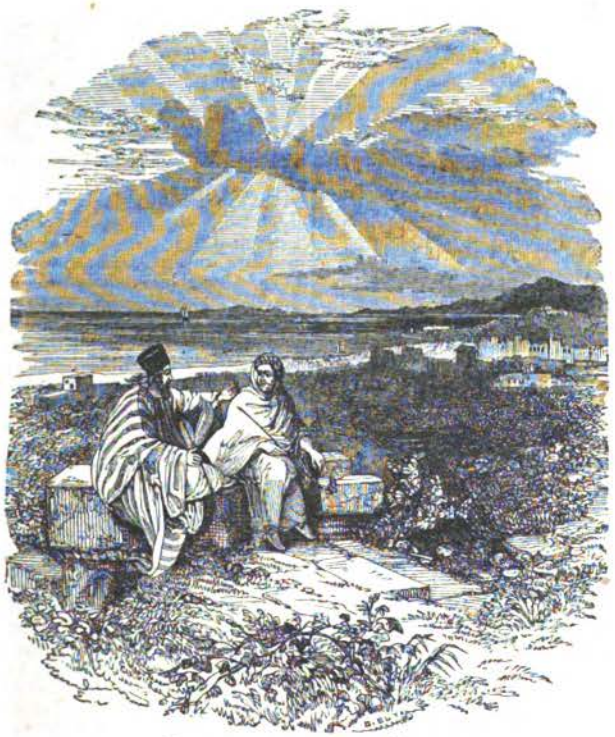
39. '*Again he went away*,' etc.—Matthew relates that our Lord went away *thrice* and prayed. Mark speaks of his going away *twice* only, but mentions his coming again the *third* time, *v.* 41; and therefore accords with Matthew. According to Luke, Jesus goes away and prays, and an angel strengthens him; after which he prays 'the more earnestly,' ver. 44. The three Evangelists, therefore, agree in their narratives.

51. '*A young man*,' etc.—This interesting little circumstance—so perfectly incidental and unconnected with the main narrative, that no inventor of a fictitious narrative would have thought of its introduction—is noticed only by St. Mark. It is impossible to ascertain who the young man was, though various conjectures have been offered on the subject. He may or may not have been an apostle or a disciple. If an apostle (some think John), the linen cloth must be understood as being his ordinary dress; and we are to conclude, that, although he fled in the first instance, he returned, on reflection, to watch the result. Christ had none but the apostles with him: if therefore the young man was a disciple, we may suppose that, having heard so many persons pass the place where he was, and guessing or learning something of their object, his anxiety induced him to throw the linen cloth hastily around him, and follow to observe what happened. Or an indifferent person, sleeping somewhere within hearing, may have been induced, from mere curiosity, to do the same. We are inclined to think that the form of the expression would seem to imply that the 'linen cloth' had been thrown hastily around him, and that, consequently, he had probably been roused from his rest.

52. '*The linen cloth*.'—Some of those who acquiesce in the conclusion just stated, consider it necessary to suppose that the 'linen cloth' was one of the sheets in which the young man had lain—forgetting that the ancients did not use sheets, and that the Orientals do not use them to this day. We cannot recollect anything, answering to the description, likely to have been at the hand of a person roused from sleep, unless something that he had worn in the daytime. Therefore, so far as this linen cloth is concerned, it amounts to the same whether we conceive him to have been a person in his ordinary dress, or one who had thrown something hastily around him when roused from sleep; especially as we learn from the Law, that poor people used their ample outer robe—perhaps their only one—for a covering when they slept. Pococke has something on this subject which deserves attention. 'It is almost a general custom among the Arabs and Mohammedan natives of the country (Egypt) to wear a large blanket, either white or brown, and in summer a blue and white cotton sheet, which the Christians constantly use in the country; putting one corner before, over the left shoulder, they bring it behind and under the right arm, and so over their bodies, throwing it behind over the left shoulder, and so the right arm is left bare for action. When it is hot, and they are on horseback, they let it fall down on the saddle; and about Faiume I particularly observed that young people especially, and the poorer sort, had nothing on whatever but this blanket; and it is probable the young man was clothed in this manner who followed our Saviour when he was taken, having a linen cloth cast about his naked body; and when the young men laid hold on him, he left the linen cloth and fled from them naked.' *Description of the East*, i. 190. The article of dress which Pococke thus describes is called a *burnous*.

The loose sleeveless abba, or cloak, which is also used by the Arabs, and which may be slipped or pulled off with the most perfect ease, when the wearer does not detain it, might also be proposed as an alternative.

The original word σινδών is the same as that which describes the 'linen cloth' in which the body of Christ was wrapped, when hastily laid in the sepulchre of Joseph of



DRESS: THE ABBA AND THE BURNOUS.

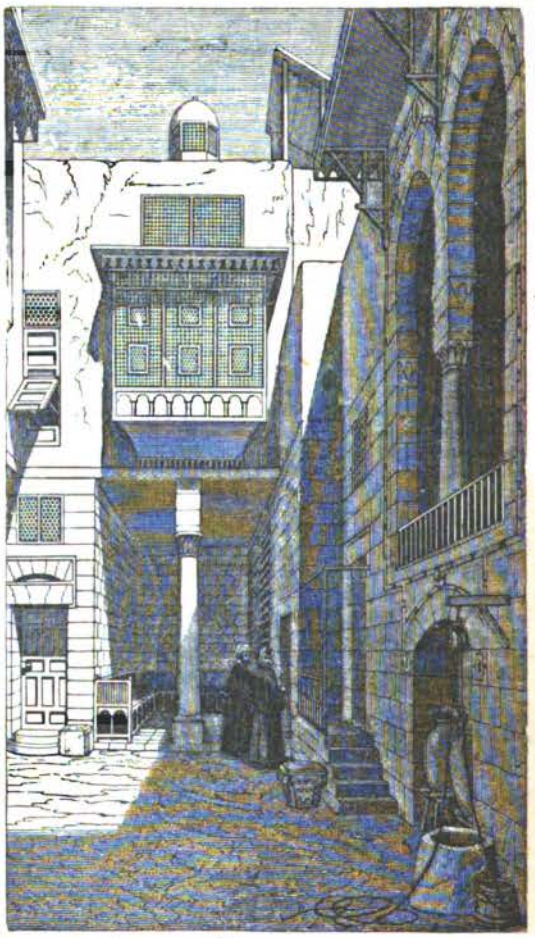
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Arimathea; but this was a circumstance which proves nothing for the present case, as a mere web of cloth, like the *hyke* mentioned by Pococke, or such an ample, square, and shapeless robe as the abba, might very well have served for such a purpose. Lightfoot adduces many rabbinical authorities to shew that the *sindon* was that outer garment to which the memorial 'fringes' were attached.

'*Fled from them naked.*'—Many understand that this means absolutely naked; yet there seems to us considerable difficulty in admitting this conclusion. If the man was in his usual dress, it is not likely that he had on but one garment, and that too of linen; particularly when we observe that the nights were cold at this time of the year, and are indeed expressly informed that this night was so (John xviii. 18). We also know that the Jews generally wore two garments; it was unlikely that the inner one should be dispensed with, when the outer one was only of linen. Neither does the alternative, that the man had risen hastily from bed, improve this common conjecture; for the Orientals do not take off all their clothing when they retire to rest, but sleep in more of their personal raiment than Europeans. But the 'linen cloth' being the outer garment, it is clear that, if roused from sleep, the man throwing this over that part of his dress which he wore while asleep, could be little less than completely dressed. As, therefore, 'to be naked,' in Scripture, often implies no more than to be destitute of the external robe, we incline to think it must be here so understood. We indeed see not how the 'young man' *could* have been absolutely naked in any other hypothesis than the rather forced one of Lightfoot,—that he was one of those austere sectaries who macerated their bodies, among other ways, by wearing but one robe when others wore two.



ENTRANCE TO AN EASTERN HOUSE.



COURT OF AN EASTERN HOUSE. Cairo.

65. '*Some began to spit on him.*'—(See the notes on Num. xii. 14; Job xxx. 10; Isa. l. 6.)

66. '*As Peter was beneath in the palace,*' etc.—It will be seen by reference to the note under Matt. xxvi. 69, that an Oriental house is usually built around a quadrangular interior court, with which there is a passage, sometimes arched, through the front part of the house, closed next the street by a heavy door or gate, kept by a porter. In great houses the gate is often large, with a smaller wicket for single persons. In the text the interior court, which is open to the sky, is the αὐλή, rendered 'palace' in the present version, but more correctly 'in the *court* beneath,' as in the Rheims version, and 'in the *halle* benethen' by Wiclif; and the passage beneath the front of the house to this court is doubtless the προαύλιον, cf. *v.* 68, rendered 'porch' in the Anth. Version, or the πυλῶν or gate, also rendered 'porch' in Matt. xxvi. 71. The place where Jesus stood before the high priest may have been an open room or place of audience on the ground floor in the rear or on one side of the court; such rooms, open in front, being customary. It was close upon the court, for Jesus heard all that was going on around the fire, and turned and looked upon Peter; Luke xxii. 61. Peter's *first* denial took place at the fire in the middle of the court, on

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his being questioned by the female porter. Peter then, according to Matthew and Mark, retreats into the passage leading to the street (πυλών, προαύλιον), where he is again questioned, and makes his *second* denial. Luke and John do not specify the place. The evangelists differ in their statements here, as to the person who now questioned him. Mark says the same maid, ἡ παιδίσκη, saw him again (πάλιν), and began to question him, *v.* 69; Matthew has ἄλλη, 'another maid,' xxvi. 71; Luke writes ἕτερος, 'another person,' or 'another man,' ἄνθρωπος, *v.* 58; while John uses the indefinite form εἶπον, 'they said.' As, according to Matthew (*v.* 71) and Mark (*v.* 69) there were several persons present, Peter may have been interrogated by several. The *third* denial took place an hour after, probably near the fire, or at least within the court, where our Lord and Peter could see each other: Luke xxii. 61. Here Matthew and Mark speak of several interrogators, Luke has ἄλλος τις, and John specifies the servant of the high priest. See Robinson's *Harmony*, p. 225.

72. '*The second time the cock crew.*'—Mark here relates that the cock crew *twice* (*v.* 68); the other evangelists speak only of his crowing *once*. This accords also with their respective accounts of our Lord's prophecy (comp. Mark xiv. 30; Matt. xxvi. 34; Luke xxii. 34; John xiii. 38). The cock often crows irregularly about midnight or not long after; and again always, or regularly about the third hour, or daybreak, when therefore the 'cock crowing' is mentioned alone, this last is always meant. Hence the name ἀλεκτοροφωνία, *cock-crowing*, for the third watch of the night, which ended at the third hour after midnight, Mark xiii. 35. Mark therefore here relates more definitely, the others more generally. Robinson, *Harm.*

CHAPTER XV.

1 *Jesus brought bound, and accused before Pilate.* 15 *Upon the clamour of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified.* 17 *He is crowned with thorns,* 19 *spit on, and mocked:* 21 *fainteth in bearing his cross:* 27 *hangeth between two thieves:* 29 *suffereth the triumphing reproaches of the Jews:* 39 *but confessed by the centurion to be the Son of God:* 43 *and is honourably buried by Joseph.*

AND [1]straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things: but he answered nothing.

4 [2]And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 ¶ Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 ¶ And the soldiers led him away unto the hall, called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 [3]And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 ¶ And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

[1] Matt. 27. 1. [2] Matt. 27. 13. [3] Matt. 27. 32.

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26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, [4]And he was numbered with the transgressors.

29 ¶ And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 ¶ And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, [5]Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 ¶ And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, [6]followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ [7]And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

[4] Isa. 53. 12. [5] Matt. 27. 46. [6] Luke 8. 3. [7] Matt. 27. 57.

Verse 6. '*At that feast he released unto them one prisoner, whomsoever they desired.*'—This was not a law, but a custom; and even as a custom there is no other trace of it than that which this occasion offers in the Scripture, or in any of the old Jewish writings. It was probably a custom introduced by some Roman governor (perhaps Pilate himself) to gain the popular favour; and from being repeated in several successive years, came to be regarded by the people as a right, and to be claimed as such. Thus the privilege appears to have been founded on concession, and established by prescription. Pilate is called upon 'to do as he had ever done unto them' (verse 8).

21. '*Simon a Cyrenian.*'—One who had been born or brought up in the important city of Cyrene, in Libya, on the African coast. The city was of Greek origin, and chiefly occupied by persons of Greek descent. It appears from Josephus that Jewish settlers had long been established at Cyrene, in such numbers as to be formidable to the other inhabitants, with whom they had frequent quarrels. Ptolemy, son of Lagus, was the king of Egypt by whom a colony of Jews was originally settled at Cyrene. The Cyrenian Jews had a synagogue at Jerusalem, and some of them were among the earliest converts to the faith of Christ (compare Acts ii. 10; vi. 9; xi. 19, 20). It is uncertain whether Simon had come to Jerusalem at the celebration of the passover, or was at this time a resident in the city. Probably the latter. Simon may have been selected on this occasion, because, being a foreign Jew, the less offence was likely to be given to the native citizens; or it may be that Simon was known as one favourably disposed towards Jesus, and perhaps a disciple. This is the more likely, as his sons are supposed to be the Alexander of Acts xix. 33, and the Rufus of Rom. xvi. 13. This is probable, as suggesting a reason for their being mentioned in this place, as, if the same, they were men of note among the Christians at the time when Mark wrote, and, as friends of St. Paul, were probably personally known to him. Perhaps he had heard them tell how their father had borne the cross of their crucified Lord.

— '*To bear his cross.*'—John says (xix. 17) that Jesus 'went forth, bearing his cross.' It seems, therefore, that the soldiers finding that Jesus, exhausted by his sufferings, was no longer able to bear the cross, laid hold of Simon, who happened to be passing, and compelled him to bear it for him, or with him—for the expression used does not render it certain whether Simon took the cross and bore

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it entirely himself, or merely carried one end of it to relieve the Saviour from a part of the burden.

The opinion which painters have rendered current, that our Saviour bore the entire cross on which he suffered, does not appear very probable—or indeed scarcely possible—when we consider its size and its great weight, from being made of the hardest and heaviest woods—very generally of oak. Even the painters have been *practically* sensible of this; for he who paints Christ as bearing his cross, gives a cross different, shorter, and more portable than that which he will exhibit in his painting of the Crucifixion. Lipsius (*De Supplicio Crucis*) explains that the heaviest part of the cross, the *stipes* or perpendicular beam, was either fixed in the ground before, or was made ready to be set up when the condemned person arrived; and he contends that the part which the prisoner carried was the large cross-beam, to which the arms of the crucified were fastened. The opinion of Lipsius claims great respect; but it appears to us that there are some objections to this as well as to the other. We think we can collect that the object of this part of the punishment was not merely, if at all, to burthen the prisoner, but to suggest to the people in the streets through which he was conducted the kind of punishment to which he was destined. This could hardly be done by a beam of wood such as this. That which the condemned man bore was called *furca;* and Lipsius may be right in saying this was the name of the transverse beam, from the appearance it gave to the perpendicular beam when applied to it. But it seems more probable that it derived this name from its independent form, suggesting that either the transverse beam was furnished with a shaft for the occasion less ponderous than that of the real cross, or that the whole was rather an entirely different cross, portable though heavy, and had no part belonging to the cross of actual crucifixion. We seem constrained to some such view by finding that this *furca* sometimes served as a kind of gibbet to the person condemned to the cross; that is, his head and hands were fastened to the transverse part, and he was, at least sometimes, hauled along by the shaft. As the person condemned to be crucified was thus conducted to his death, we are told that the people took delight in insulting and inflicting extemporaneous tortures on those whose offences moved their indignation.

25. '*It was the third hour, and they crucified him.*'—Here Mark says that Christ was crucified at the *third* hour; but in John xix. 14, we read—'it was the preparation of the passover, and about the *sixth* hour,' when Jesus was brought forth by Pilate and presented to the Jews with the words, 'Behold your king!' How is this seemingly great discrepancy to be reconciled? Some affirm that the true reading of John xix. 14, is τριτη. In ancient times numbers were not written at length, but with numeral letters; and it is therefore said that τ and ϛ, representing ζ and ω respectively, might have been easily exchanged. But the letters are not similar so as to lead a copyist to mistake them. Besides an overwhelming weight of evidence, consisting of MSS. and versions, is in favour of ἑκτη. None of the critical editors have ventured to remove it from the text and read τριτη. It is easy to account for the introduction of τριτη into the few authorities which have it; the difficulties suggested it; and, according to Griesbach, the more difficult reading should be preferred to the easier. On the other hand, it is impossible to explain satisfactorily how ἑκτη (supposing τριτη to have been the original) found its way into the most ancient MSS. and versions. We believe then, that ἑκτη in John's gospel should not be disturbed.

Another solution proceeds on the principle that the νυχθημερον, or twenty-four hours, was divided among the Jews into eight parts of three hours each; four parts making the day, and four the night. Mark says it was the third hour, from which we may conclude that it was fully come, or rather already past. But John is not so exact; he merely states it was about the sixth hour. It was between the third and sixth hours, towards the conclusion of the former and the commencement of the latter. That the intermediate hours, four and five, are not alluded to, need not appear strange when we recollect that the Jews regarded only the great divisions at which prayer and sacrifice were offered in the temple, and preferred to speak of time by them when great accuracy was not required. Strictly speaking it was past the fifth hour, and verging towards the sixth; but Mark thinks it sufficient to say that the third hour was come. The third gave its name to all the space between the third and sixth.

Others think that Mark follows the Jewish computation, and John the Roman; but this is incorrect, because the Jewish and Roman were in reality alike.

Rejecting these solutions, we are inclined to agree with Townson, that John's computation of hours throughout his gospel agrees neither with the Jewish nor the Roman, but with the modern. In this opinion Greswell and Townsend concur.

Agreeably to it, the sixth hour is our six o'clock in the morning. It suits all the circumstances of the history to assume that Christ was brought forth about six o'clock, and that the hour of crucifixion was about nine o'clock in the morning. This is shewn by Dr. Townson with great minuteness and ability in his *Discourses on the Four Gospels.* See Davidson's *Sacred Hermeneutics.*

43. '*Joseph of Arimathæa... craved the body of Jesus.*'—In the accounts of our Lord's crucifixion there are several circumstances which exhibit differences from the customary practice of the Romans, and which were in fact so many points of accommodation to the peculiar notions of the Jews; and which operated rather favourably for the condemned persons.

In the first place, the Romans usually left the crucified ones to linger on in their tortures till life became extinct; and this commonly did not happen before the third or fourth day, and some even lingered until the seventh. Soldiers were stationed to prevent interference or relief from friends, till they were dead; and a guard was even afterwards maintained, that the bodies might not be stolen away and buried. For the Romans left the bodies to consume upon the crosses, as we did formerly upon gibbets in this country, by the natural progress of decay, or from the ravenings of birds or (if the cross were low) of beasts of prey. But as such lingering deaths, as well as the continued exposure of the body, were most wisely and mercifully forbidden by the letter and spirit of the law of Moses—which directed that criminals 'hanged on a tree' should be taken down before sunset—the Roman soldiers in Judæa were instructed to extinguish, on the approach of evening, what remained of life in those upon the cross. We see that the two thieves were thus despatched by their legs being broken: and the body of Christ would doubtless have been thus treated; but it had been foretold that not a bone of him should be broken, and he accordingly expired before this became necessary. The spear-thrust which was given him by the soldier was doubtless to ascertain whether he were really dead or only in a swoon; and the resulting evidence that life had departed from him rendered further measures unnecessary; indeed the wound then inflicted would doubtless have been of itself sufficient, and was probably intended, to produce death, if Jesus had not been dead already (see John xix.). Piercing the side is said to have been one of the common methods of accelerating the death of crucified persons, as well as the breaking of their bones. It is stated that, on such occasions, a fire was sometimes kindled under the cross, to suffocate the crucified with the smoke; or even, in the case of very atrocious offenders, that wild beasts were let loose upon them.

Even among the Romans permission was sometimes given to the friends of the crucified person to take down and inter the body, the power of granting which was vested in the judge or supreme magistrate. And sometimes, on great festivals, such as the emperor's birth-day, bodies were removed and interred, even without the solicitation of friends. The Jews, as instructed by their

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Law, buried all executed criminals, but honourable graves were not allowed to them. There was a place in which all such were buried, and where they were classed according to the form of their execution, which, in a general way, indicated the nature of the crime for which they suffered. Here they lay till their flesh was consumed; when, but not before, the friends might, if they pleased, collect their bones and lay them in the sepulchres of their fathers. It is clear, therefore, that the object of Joseph's application was to prevent this treatment of his Lord's remains, by obtaining from Pilate, who alone could grant that favour, the disposal of the body. It was necessary that this application should be prompt and decided, or else the corpse, when taken down, would have been hurried away for interment in the public burial-ground for crucified criminals.

CHAPTER XVI.

1 *An angel declareth the resurrection of Christ to three women.* 9 *Christ himself appeareth to Mary Magdalene:* 12 *to two going into the country:* 14 *then to the apostles,* 15 *whom he sendeth forth to preach the Gospel:* 19 *and ascendeth into heaven.*

AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 [1]And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 [2]And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, [3]as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.

9 ¶ Now when *Jesus* was risen early the first *day* of the week, [4]he appeared first to Mary Magdalene, [5]out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form [6]unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ [7]Afterward he appeared unto the eleven as they sat [8]at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 [9]And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; [10]but he that believeth not shall be damned.

17 And these signs shall follow them that believe; [11]In my name shall they cast out devils; [12]they shall speak with new tongues;

18 [13]They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; [14]they shall lay hands on the sick, and they shall recover.

19 ¶ So then after the Lord had spoken unto them, he was [15]received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them,* [16]and confirming the word with signs following. Amen.

1 Luke 24. 1. John 20. 1. 2 John 20. 11. 3 Matt. 26. 32. 4 John 20. 14. 5 Luke 8. 2. 6 Luke 24. 13. 7 Luke 24. 36. John 20. 19. 8 Or, *together.* 9 Matt. 28. 19. 10 John 12. 48. 11 Acts 16. 18. 12 Acts 2. 4. 13 Acts 28. 5. 14 Acts 28. 8. 15 Luke 24. 51. 16 Heb. 2. 4.

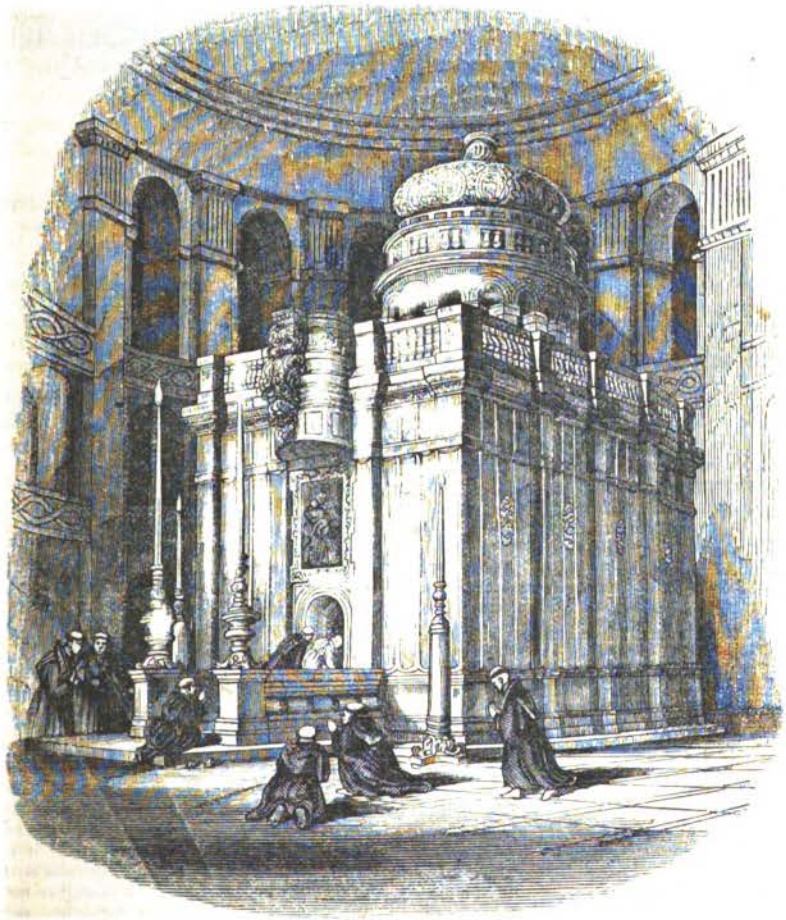
Verse 2. '*The sepulchre.*'—We introduce engravings of the Holy Sepulchre, contained in the church of the same name, at Jerusalem: and we shall take the opportunity of giving a short account of the church and its contents. That the church really does include the site of Calvary and of the sepulchre is an opinion strongly disputed by Dr. Clarke, Dr. Robinson, and others. We shall not at present investigate this question, which more properly connects itself with an inquiry concerning the site of Calvary, which we reserve for another place. It may suffice for the present to observe that from the age of Constantine until the present, the Christians of the East and West have never on any occasion questioned that the tomb of Christ existed on this spot; and this certainly was the very tomb to deliver which from the infidels streams of blood were shed by the Crusaders—the tomb which, for at least fifteen centuries, pilgrims, heedless of suffering and toil, have constantly been travelling from far countries to

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look upon; and within whose sanctuary rivers of tears of penitence and strong emotion have been shed by men of many languages and climes.

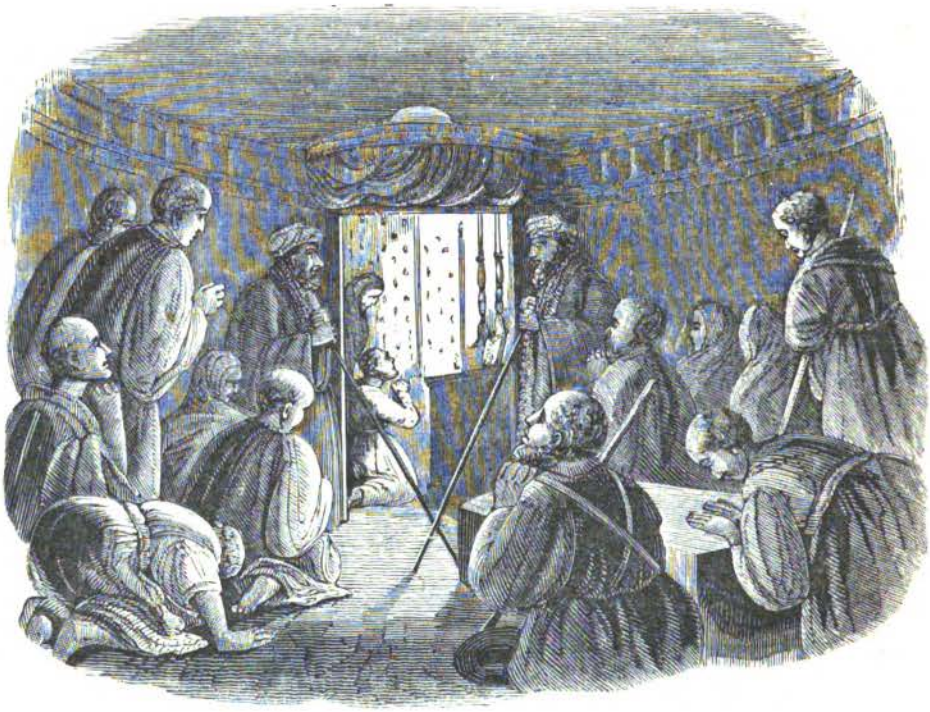
The foundation of the church of the holy sepulchre dates as far back as the age of Constantine. Eusebius has preserved a letter, in which that emperor directs Macarius, bishop of Jerusalem, to erect a church on this spot; and then gives a description of the church which the bishop erected under this order, and the dedication of which occupied eight days (in 135 A.D.). This building was repaired and improved by Justinian, who ascended the imperial throne in 527 A.D.; but when the Persians under Khosroes took Jerusalem by storm in 614, the finest churches were destroyed, and among them that of the Holy Sepulchre, which was burnt to the ground. It was soon, however, rebuilt by the contributions of the faithful, collected by Modestus, bishop of Jerusalem, who travelled throughout Palestine and Syria for the purpose, and who was nobly rewarded by John the patriarch of Antioch, who himself contributed 1000 pieces of gold, 1000 pounds of iron, 1000 sacks of wheat, the same of pulse, 1000 barrels of dried fish, as many skins of wine, and 1000 Egyptian labourers, for whose food the provisions were doubtless intended. Charlemagne in his time enriched this church with costly gifts, but in 1009 the khalif Hakem of Egypt, in dread of the consequences of being suspected to favour the Christians, set about perverting them, and destroying their best churches. Among these that of the holy sepulchre perished, and an unsuccessful attempt is said to have been made to destroy the sacred tomb itself, by levelling it to the ground. The successor of Hakem, however, allowed the church to be rebuilt, which the patriarch Nicephorus was enabled to accomplish by the aid of liberal grants from the imperial treasury at Constantinople. This building was beautified and enlarged by the Crusaders, and it remained until 1808, when great part of it was consumed by a fire, which broke out in the chapel of the Armenians on the 12th of October of that year. No time was, however, lost in the restoration of the ruined church, and this was accomplished in the next year at an immense expense, borne chiefly by the Greek Christians. This was done so exactly after the model of the former building, that they might be thought identical: and a traveller visiting the spot before the fire, and again after 1809, would hardly suspect that in the meantime the temple had been burnt down and built up again.

The church is very near the Latin convent in the upper part of the city, originally Acra. Its area embraces a space of about three hundred feet in length, by a very irregular breadth, at such different levels that the chapel [of the 'Invention,' or Finding] of the Cross is fifty feet below the alleged rock of Calvary. This irregular form arose from the wish to include within the walls all the spots which tradition or inventive superstition connected with the death of our Lord. The approach to the build-



EXTERIOR OF THE HOLY SEPULCHRE.

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INTERIOR OF THE HOLY SEPULCHRE.

ing is by very narrow lanes, which terminate in a large court, formed upon the eastern front of the building by two projecting wings. A row of columns in the Byzantine style, of which only some pedestals and short portions of the shafts remain in their places, formerly bounded this court on the south. The façade, as it now stands, is of pointed architecture, the details being of a mixed and corrupt style; but the entire effect is declared by competent judges to be venerable and picturesque.

The door of the church is kept by a Turk, who receives a trifling fee from those who enter. Within the vestibule the first object that attracts our attention is a large marble slab, upon which it is said that the body of our Lord was laid after the crucifixion, to be anointed for the tomb. Passing the vestibule, we stand under the great central dome of the church, in a circular area, which is separated from the surrounding space by sixteen fine columns, which rise from the pavement to an upper gallery that rests upon them. In the centre of this area stands a small but very beautiful structure of white marble—a kind of miniature church—about twenty-five feet in length, and of proportionate height and breadth. It fronts towards the east, and has a small platform ascended by a few steps, and surmounted by a low parapet of marble before it. Upon this raised pavement stands a small block of foreign marble, on which, as the monks affirm, sat the angel who announced to the woman that the Lord had risen. The sepulchre itself is within the small edifice just described, and has to be approached through a low narrow entrance, that can only be passed by stooping very low towards the floor. The place where the body lay is covered by a white marble slab, which conceals entirely the primitive rock in which the sarcophagus was hewn. The area of the sepulchre is nearly half taken up by the sarcophagus, so that only a few persons can be at one time in the tomb, which is lighted night and day by suspended lamps of gold and silver, and perfumes are always burning in it.

It will be observed that this sepulchre is above ground—not a subterraneous tomb, as all the excavated sepulchres of the Jews were. Shaw, like others, accounts for this, by remarking that all the surrounding rocks were cut away to form the level of the church, so that it is now a grotto above ground. Clarke denies this, and remarks that all the rocks of Jerusalem are of compact limestone, of which there is no appearance about this place. The answer to this would be that the rock of this venerated spot is everywhere covered with slabs of that beautiful breccia commonly called verde-antique marble, which conceals the natural rock; and this answer it might be difficult to refute when a further reference is made to the small dimensions of the interior as compared with the exterior mausoleum, so that ample room is afforded between the outside walls and the alleged internal lining of marble, for the rocky walls of such a grotto as the sepulchre is said to be; while these same walls of rock afford the best reason for the contracted limits of the interior. While therefore we doubt that there is evidence to shew that the alleged sepulchre is not essentially a grotto, it by no means follows that, even if a grotto, it is to be considered the true sepulchre of Christ. If it be such (which we have not yet affirmed or denied), how much more gratifying and exciting to every reasonable mind would it have been if left in its originally simple state, instead of being dressed out with the labour of art and the theatrical disguisings which we have described. The effect of the whole, as it now stands, is striking, and may be very well estimated from the engraving. It produces different impressions upon travellers. Some call it a 'superb mausoleum,' while Clarke slightingly calls it 'a dusty fabric, like a huge pepper-box.' It is well to notice that at the conflagration in 1808, this sepulchre escaped entirely from the effects of the fire which encircled it on all sides.

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THE GOSPEL

ACCORDING TO

S. LUKE.

CONSIDERING that we owe to the pen of St. Luke so large a portion of that sacred volume, which is the source of our hope and of our instruction in all truth, our information concerning him is exceedingly small, if we lay aside the uncertain traditions preserved by the early Christian writers. The notice of him in the New Testament arises exclusively, and quite incidentally, from his connection with St. Paul, of whom he appears to have been an attached and faithful follower. Luke is nowhere mentioned by name in his own 'Acts of the Apostles:' but from his using the first person plural, in speaking of Paul and his party at Troas, we learn that he was there with that apostle, but not how long previously nor where he had joined him. As he continues occasionally to employ the same form of expression, we gather that he accompanied Paul in his subsequent travels in Greece, after which he proceeded with him to Jerusalem, was present at the transactions which there took place; and that he attended the apostle when sent as a prisoner to Rome, in consequence of his appeal to Cæsar, and remained with him during his imprisonment in the imperial city. This last circumstance we know from Paul himself, who, in his epistles written from Rome to distant churches, mentions Luke as one whose greetings he sent to them. In one instance he is thus called 'Luke the beloved *physician*' (Col. iv. 14), which instructs us as to the profession which he followed. In another (Philem. 25), Paul mentions Luke with others whom he calls his 'fellow-labourers.' In an epistle of later date, the second to Timothy (iv. 11), he mentions that, of these fellow-labourers, none remained with him except Luke. The Scriptures contain no later information than this; and the traditions as to his subsequent proceedings and death are so very contradictory, that it is impossible to decide which is in the right, or whether reliance may be placed upon any. As none of the ancient writers mentioned that he suffered martyrdom, it is probable that he died a natural death.

The generally-received opinion, that Luke was a native of Antioch, the capital of Syria, rests on better and more uniform testimony than almost anything else which has been affirmed concerning this Evangelist. That he was a painter, is a statement for which no ancient authority can be found, and to which scarcely any one now gives credit. There are not many questions which have occasioned more discussion than the attempt to ascertain what Luke was previously to his conversion to the faith of Christ. Every possible alternative has found its advocates.

That St. Luke was a Jew by birth and education was alleged by some ancient fathers, and has been warmly and ably advocated by Basnage, Fabricius, Dr. Lardner, Bishop Gleig, and other writers of note. This opinion is chiefly advocated on the ground of the most intimate acquaintance with the peculiarities of the Jewish law, notions, and character, which his writings exhibit, and which it is difficult to suppose that any other but a Jew could have attained; and on account of the Hebraisms, which are scarcely less numerous in his books than in those of the other New Testament writers, who are known to have been all of them Jews. On this conclusion is based another, which makes him to have been one of our Lord's disciples, and probably one of the Seventy, and therefore an eye and ear witness of that which he relates. The latter opinion is founded on the numerous particulars related by him which the other Evangelists do not notice, and the many minute touches and circumstances which seem strongly to intimate that the writer was actually present. And, still further, he is more particular in his account of the commission of the Seventy than any other Evangelist, while he touches but lightly on that of the Apostles. But to this it may be answered, that he expressly tells us in his proem that he derived his information from those who had been from the beginning eye-witnesses and ministers of the word, which implies that he was not such himself; and consequently that he was not one of the Seventy. And again, if one of the Seventy, he must have been, from the nature of the commission delivered to that body, a Jew by birth. But that he was not such seems to be evinced by the manner in which St. Paul sends his salutation to the Colossian church. For after having sent the greetings of Aristarchus, Marcus, and Jesus surnamed Justus, he adds, 'who are of the circumcision. These only are my fellow-workers unto the kingdom of God.' He clearly means

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that these only 'of the circumcision' were his fellow-workers; for, a few verses further, he sends the salutations of other fellow-workers, who by the above restriction are clearly distinguished as *not* being of the circumcision; and among these is 'Luke the beloved physician.'

If the above considerations dispose of the question, whether Luke was a Jew and an eye-witness of the transactions which he relates, the remaining questions are of comparatively small importance. These, are, however,—whether he was converted immediately from heathenism to Christianity, or had previously been a proselyte to Judaism. The reasons we have given against his being considered a Jew, at least by birth, prove his descent from Gentile parents; to which may be added his superior intimacy with the Greek language, and his Greek name of Luke (Λουκᾶς). And, on the other hand, the reasons which have been adduced in favour of his being considered a Hebrew, have been thought to require that he should, before his conversion to Christianity, have been a well-instructed proselyte to the Jewish faith; and this opinion, as reconciling all difficulties, has been generally adopted by such of our best recent writers as have not been anxious to prove that Luke was one of our Lord's own disciples. It also obviates the difficulty which arises from a circumstance which occurred to Paul at Jerusalem, when Luke was with him. There the Asiatic Jews raised a tumult, on the supposition that the apostle had introduced Gentiles into the temple; which impression arose from their having seen him in the city with the Gentile convert Trophimus; and as Luke is not mentioned, it is inferred that he was not considered a Gentile. This argument is, however, not of much weight, as Luke may from modesty have omitted to name himself, according to his custom; or he may not have been seen with Paul by the persons who raised the tumult.

Lastly, Dr. Bloomfield—who thinks that the argument derived from Coloss. iv. 11, 14, is by no means cogent, and that Luke was probably too young, when converted to Christianity, to have previously passed from Paganism to Judaism—has stated another hypothesis. 'It may rather be supposed that he was born of Jewish parents; or, at least (as in the case of Timothy), of parents, the father a Gentile, and the mother a Jewess. The Hebrew-Greek style of his writings, and the accurate knowledge shewn in them of the Jewish religion, make it probable that the writer was not a *Jewish proselyte*, but a *Jew*, on the *mother's* side, though a Greek on the father's. Thus also we are enabled to account for the power of Greek style which he occasionally evinces. For it was likely that he would by his father be competently instructed in Greek literature. That he should be *so far* a Jew is not inconsistent with his bearing a Greek name, which he would derive from his father. There is, I apprehend, nothing in the New Testament which militates against this hypothesis (by which all seeming discrepancies are reconciled), but much to confirm it.'

Such are the various alternatives which have been proposed on this difficult question, which has not yet been, and, we believe, never can be, settled beyond dispute. Our statement will serve for little more than to shew the uncertainty in which the whole matter is involved. And we might even increase the uncertainty by adding that we see nothing that clearly shews it necessary that Luke ever should have been of the Jewish religion. As to his Hebraisms, we might as well call them Syriacisms; and it seems generally agreed that Luke was a native of Syria, and, probably, of Antioch, where both Syriac and Greek were spoken. And then we do not see that a man of education, like the Evangelist, who was brought up in a place where Jews abounded, who had resided in Palestine, and who had been for many years in close intimacy with well-instructed persons who were Jews by birth and education—and, in particular, with Paul, who had been brought up at the feet of Gamaliel,—might not have acquired that close acquaintance with Jewish customs and notions, which Luke did most certainly possess, without having been himself a Jew.

It was the opinion of Irenæus and some other early Christian writers, that Luke undertook to write this Gospel at the instance of St. Paul, who supplied the substance of the information which it contains:—or, in short, that the book may properly be considered as St. Paul's Gospel—Luke being little more than his amanuensis. It is very possible that Paul may, under God, have suggested the undertaking, and approved of its execution; and that he supplied Luke with such information as he possessed. No one would object to receive such information as Paul had the means of obtaining from those who had been constantly with Christ, and which he knew and believed to be true. But as Paul was not himself an eye-witness of our Lord's doings and a hearer of his sayings, it is satisfactory to know from the proem of this Gospel, that its author availed himself of the opportunities, which he also possessed, of obtaining his information from those who had been both.

In the proem to his Gospel, St. Luke claims great exactness for his narrative; this is fully borne out by the contents of his book. He not only commences at an earlier point in the evangelical history—even to the antecedents of the birth of John the Baptist, but for the most part relates the events in the order of their occurrence. Any one who glances at the Harmony which we have given at the commencement of the New Testament, will see this to be the case.

As St. Luke disclaims personal knowledge of the facts which he records, a question of some interest has been raised respecting the sources from which he drew his information. These were doubtless, first, the relations already existing, and to which he refers in his proem, and in which he

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was qualified by the divine Spirit to distinguish the true from the false, the certain from the uncertain. He might also have profited by communications from the Virgin Mary respecting those portions of her history, which he relates more fully than any other Evangelist; the memorials existing in the family of John the Baptist would also be open to him; and, more than all, he had the advantage of the communications of St. Paul, who must frequently have spoken in Luke's hearing of the events of the Gospel history, if he did not, as was anciently supposed, dictate the work. No modern writer has laboured more than Hug to detect the plan and principle of Luke's operations in the composition of his Gospel. That this plan is necessary to harmonize the evangelical narratives, or that all its positions are proved, is more than we can say; but it involves many points that may be regarded as established, and others that are at least probable. He agrees with the general sentiment of antiquity, that Luke's Gospel was written subsequently to those of Matthew and Mark. That these Gospels were before him, or present to his mind, in writing his Gospel—as indeed, if they then existed at all, they must have been—he regards as proved, seeing that many passages in their Gospels are literally the same in his. It would seem that in all which had respect to the doctrine and the words of Christ, he had them equally under his attention; but when he desires to establish the order of events, and to be very precise in particular circumstances, Mark is preferably followed, whom he even in these respects surpasses. For example, in the account of the crucifixion, he reports that one of the two thieves rebuked the other for his mockery of the guiltless Redeemer (xxiii. 39, 40); that there were two angels at the sepulchre (xxiv. 4). When any event is sufficiently detailed in St. Matthew, Luke contents himself, like St. Mark, with abridging the narrative. He re-states many facts which Mark omits, and arranges them in their proper order; and when he does omit or pass over any circumstance, Hug presumes to think (for it *is* high presumption) that it was because he could not ascertain the order of their occurrence, or because they were less necessary than the others to the plan and objects of his Gospel. Among the circumstances omitted on the latter ground, we may count the traits favourable to Judaism, which it would seem to have been no part of his plan to produce. This internal peculiarity of the Gospel is so much in accordance with the known views of St. Paul, as to afford much sanction to the general opinion that it was produced under his influence. This *universal* character of the Gospel (as Olshausen remarks), appears in the tracing back the genealogy of Jesus as far as Adam, whereas Matthew goes no farther back than to Abraham, the ancestor of the Jews; and further, in the description of the mission of the seventy disciples, as the representatives of all the nations, whereas St. Matthew has only the twelve apostles, who may have been regarded as representing the twelve tribes. It may be said, therefore, that if St. Matthew represents Jesus as the *Jewish* Messiah, St. Luke, on the contrary, represents him as the *Gentile* one; that is, as the One in whose person all the most sublime presentiments of the Gentile world had become realized, and in whose ministry they were deeply interested. It was probably the omissions of many Judaical characteristics which determined the Marcionites—who were so much opposed to Judaism—to assign a sort of preference to St. Luke's Gospel, which by these circumstances seemed better suited to, if not more specially intended for, the Gentiles. But if St. Luke has omitted some facts registered by his predecessors, he has recorded many others which they pass over in entire silence. Thus, besides the birth of John the Baptist (i. 5–25), the annunciation of the angel to Mary (i. 26–80), all the circumstances of the birth of Christ (ii. 1–20), his abode at Nazareth and presentation in the temple (ii. 22–52), there are many other events contained in chaps. ix. xviii. which are recorded by Luke only, as one may easily perceive by casting his eyes over any Harmony of the Gospels. The Gospel of Luke may therefore be regarded as being in some measure supplementary to those of St. Matthew and St. Mark.

It is right to add, that although it is on all hands admitted that the Gospel of Luke is posterior to that of Matthew, there are some who dissent from the conclusion that it was also of later date than that of Mark. Griesbach, Theile, Saunier, De Wette, and Meyer are among those who hold that the Gospel of Mark was composed after that of Matthew; but this is not the general opinion.

There is much reason to concur in the opinion that, inasmuch as Mark's Gospel seems to have been prepared with a particular view to the use of the Romans, that of Luke was especially adapted to the Greeks. This Evangelist is very circumstantial in his narrative, and is careful to insert geographical notices of the places in Palestine which he has occasion to mention. See Luke i. 26; iv. 31; viii. 26; Acts i. 12. It is remarked that in his very circumstantial account of the circumstances which preceded and attended the births of John the Baptist and of Christ, Luke's Gospel is more Hebraistic than any other part of the New Testament except the Apocalypse; and this has suggested the probability that the Evangelist copied this narrative and the genealogy just as he found them in the families of Mary and Elizabeth. St. Luke has the peculiar power of exhibiting with great clearness of conception and truth (especially in the long account of Christ's journey, from ix. 51—xviii. 14), not so much the discourses of Christ as his conversations, with all the incidents that gave rise to them, with the interlocutions of those that were present, and with their final issues.

With regard to the time and place in which the Gospel of Luke was written, the considerations

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produced in the note on i. 3, respecting the Theophilus to whom it is addressed, will materially assist our conclusions. As it there appears probable that he was a man of rank, living in Italy, it becomes likely that Rome was the place where the Gospel was written. To this inference we are also pointedly led by the concluding portion of the Acts of the Apostles. This breaks off, without any formal conclusion, with the second year of Paul's imprisonment at Rome; and as Luke had been associated with Paul during this captivity, this circumstance would alone induce us to regard Rome as the place where it was most probably written. Moreover, as nothing has been added concerning the issue of the case of Paul, there remains little obscurity respecting the time in which the Gospel was composed. It must have been written a short time prevous to the Acts of the Apostles, during the captivity of Paul at Rome, about the year 64 A.D. That a considerable interval should have elapsed between the writing of the Gospel and the Acts of the Apostles is not likely, because both writings are so closely connected in the facts which they relate; and, moreover, the acquaintance of Luke with Theophilus was in all probability the result of his sojourn at Rome.

The following are the Commentaries on the Gospel according to St. Luke. Lamberti *Commentarius in divi Lucæ Evangelium*, Noribergæ, 1524; Agricolæ *Comment. in Lucam*, Norib., 1524; Sarcerii *in Lucæ Evang. justa Scholia*, etc. Basilæ, 1539; Logenhagenii *Comment. in Evang. secundum Lucam, ex operibus Augustine excerptus*, Antverpiæ, 1574; Soaris *Comment. in Evang. secund. Lucam*, Conimb. 1574; Stellæ *Comment. in Sanctum Jesu Christi Evang. secund. Lucam*, Salmanticæ, 1575, and numerous subsequent editions; Alphonsi de Horosco *Comment. in Lucam.* Compluti, 1579; Caspar de Melo *Comm. in Lucam*, Vallisoleti, 1597; Piscatoris *Analysis logica Evang. secund. Lucam*, Sigenæ, 1596; Winckelmanni *Comment. in Lucam*, Francof., 1601; Novarini *Lucas expensus*, Lugd. 1643; Pope, *Das Evang. Lucae, umschrieben und eläutert*, Brem. 1777; Morus *Prælect. in Lucæ Evang.* ed. C. A. Donat, Lips., 1795; Major, *The Gospel of St. Luke, with English Notes*, Lond., 1826; Bornemann, *Scholia in Lucæ Evang. ad supplendos reliquor. interpretum Commentarios*, etc. Lips., 1830; Stein, *Kommentar zu dem Evang. des Lucas*, etc. Halle, 1830. [We may here refer to *die drei ersten Evangelien übersetzt, u. erklart*, von Ewald, 1850.]

CHAPTER I.

1 *The preface of Luke to his whole gospel.* 5 *The conception of John the Baptist,* 26 *and of Christ.* 39 *The prophecy of Elisabeth, and of Mary, concerning Christ.* 57 *The nativity and circumcision of John.* 67 *The prophecy of Zacharias, both of Christ,* 76 *and of John.*

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

5 † THERE was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 [1]And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

[1] Exod. 30. 7. Levit. 16. 17.

† Before the Common Account called Anno Domini the Sixth Year.

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13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 [2]And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient [3]to the wisdom of the just; to make ready a people prepared for the Lord.

18 ¶ And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 ¶ And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* [4]highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 [5]And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 [6]And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 ¶ And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she [7]that believed; for there shall be a performance of those things which were told her from the Lord.

46 ¶ And Mary said, My soul doth magnify the Lord,

[2] Mal. 4. 6. [3] Or, *by*. [4] Or, *graciously accepted*, or, *much graced*: see verse 30. [5] Isa. 7. 14. Matt. 1. 21. [6] Dan. 7. 14. Mic. 4. 7. [7] Or, *which believed that there*.

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47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear him from generation to generation.

51 [8]He hath shewed strength with his arm; [9]he hath scattered the proud in the imagination of their hearts.

52 [10]He hath put down the mighty from *their* seats, and exalted them of low degree.

53 [11]He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel [12]in remembrance of *his* mercy;

55 [13]As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these [14]sayings were noised abroad throughout all the hill country of Judea.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 ¶ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 [15]And hath raised up an horn of salvation for us in the house of his servant David;

70 [16]As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 [17]The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people [18]by the remission of their sins,

78 Through the [19]tender mercy of our God; whereby the [20]dayspring from on high hath visited us,

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

[8] Isa. 51. 9. [9] Psal. 33. 10. [10] 1 Sam. 2. 6. [11] Psal. 34. 10. [12] Jer. 31. 3, 20.
[13] Gen. 17. 19. Psal. 132. 11. [14] Or, *things*. [15] Psal. 132. 17. [16] Jer. 23. 6, and 30. 10. [17] Gen. 22. 16.
[18] Or, *for*. [19] Or, *bowels of the mercy*. [20] Or, *sun-rising*, or, *branch*. Num. 24. 17. Isa. 11. 1. Zech. 3. 8. Mal. 4. 2.

Verse 1. '*Forasmuch*,' etc.—'Luke does not begin his Gospel in the true Jewish style, with the narrative itself, but he opens his book according to the taste of the Greeks and Romans, with a proœmium, in which he acquaints us with his views and motives, and with the writings previously existing on the subject.'—*Hug.* Luke's history of the Acts of the Apostles also commences with an introduction; and by this practice he distinguishes himself from all the other sacred writers.

3. '*Theophilus*.'—This is the same person to whom St. Luke also addresses his Gospel, and whom he there styles κράτιστος, 'excellent.' Concerning this person there has been no small amount of discussion and conjecture. It was an old opinion—easily shewn to be untenable, and now generally exploded—that 'Theophilus' was a feigned name, to be taken according to its *signification* ('friend of God'), as comprehending and describing *all Christians;* to whom, therefore, St. Luke's books are to be understood as addressed.

But, believing Theophilus to have been an individual, and probably one converted by St. Luke, it still remains most difficult to determine who or what he may have been. It is

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easier to narrow the ground of inquiry by shewing what he probably was *not*, than to attempt to indicate precisely what he *was*. From the title κράτιστος being given to him, it has been very generally inferred that he was a person of high, and probably of official, rank. It is elsewhere (Acts xxiii. 26, xxiv. 3) applied as a title of respect to the Roman governor of a province, just as we apply the title 'excellency' to similar personages; and from this some have inferred that Theophilus was also a Roman governor. But the title was likewise applied, in ancient inscriptions, to high-priests and priestesses, to the superintendents of holy edifices and spectacles, to the overseers of the imperial revenues, and to other persons of dignified station. If, therefore, the term be understood here as a title of respect to station, it by no means informs us what that station was; nor indeed is it certain that Theophilus occupied any station of dignity; for, as Dr. Bloomfield remarks, 'A reference to *title* would be out of place here, and not agreeable to the manner of Scripture; and it is therefore at least probable that, as the same writer states, the sense may be that of our own word "excellent," defined by Johnson as "said of a person of great virtue and worth."'

Michaelis, who has devoted a section to the subject, thinks there is great probability in the opinion of Theodore Hase, that this Theophilus was the same as the person of that name whom Josephus mentions as one of the sons of the high-priest Annas, who attained the high-priesthood. He was made high-priest, in place of his own brother Jonathan, by the Roman governor Vitellius, and held the office till Herod Agrippa became king of Judæa. He may have been alive, though he had long ceased to be high-priest, when St. Luke wrote. The only reason we can find for the alleged probability of the identity, is the very impotent one that the annals of the first century take notice of no other Theophilus than this high-priest; to whom 'excellent' might also certainly be applied, in virtue of the office he had held. But, instead of believing that this son of Annas was the Theophilus of Luke, the observations which Luke frequently makes, for the sake of being intelligible to his reader, seem to evince that the latter was not even a native of Palestine. In speaking of Capernaum, he finds it necessary to acquaint him that it is a city of Galilee (Luke iv. 31): he adds the same information concerning Nazareth and Arimathea (ch. i. 26, xxiii. 51). When he mentions the country of the Gadarenes, he is obliged to specify diffusely its situation (ch. viii. 26). He describes the situation of the Mount of Olives, and its distance from Jerusalem (Acts i. 12); and he determines, by stadia, the distance of Emmaus from the capital (Luke xxiv. 3).

Pursuing the same line of argument, it is shewn by Professor Hug (*Introduction*, ii. sect. 34), from Acts xxvii. 8, 12, that Theophilus was no Cretan: neither was he an Athenian, or one living in the neighbourhood, for to none such would it have been necessary to explain by an observation (Acts xvii. 21) the characteristic trait of this nation. The text, Acts xvi. 12, also precludes us from considering him a Macedonian. A native of Antioch (which seems to have been Luke's own native place) could hardly have been so ignorant of the geography of Palestine, which was near. That he was an Alexandrian, as he is made by Bar Bahul, a Syrian lexicographer of the tenth century (quoted by Castell in his *Lexicon Heptaglotton*, p. 3859), is a more recent pretence, which is entirely subverted by the old Alexandrian teachers not appropriating this reputation to their church. Even Origen professes to know no more than that Luke wrote for the Gentiles.

Another opinion which makes Theophilus a person residing in Rome or Italy, was stated by the Alexandrian patriarch, Eutychius, whose testimony is, however, too remote from the time to be any way decisive. 'There are nevertheless,' says Hug, 'some grounds for it. For we see that Luke makes it his business to instruct his Theophilus, by means of explanations respecting the places, with which he thought him unacquainted. He pursues the same method in relating the voyage of the Apostle to Rome, and assists his account by descriptions (Acts xxvii. 8, 12, 16). But as soon as he approaches towards Sicily and Italy (xxviii. 12, 13, 15), he puts down all the places as though they were known to him (*e.g.* Syracuse, Rhegium, Puteoli, on the name of which Josephus was obliged to make comments for Greek or Oriental readers), and even still less things, such as Tres Tabernæ, Via Appia, *etc.*'

We believe it is impossible to arrive at a more distinct conclusion than that Theophilus was an inquiring convert to Christianity, probably a native of Italy, but certainly not of Palestine, nor, probably, of any of the other places which the above considerations would seem to exclude.

5. '*The course of Abia.*'—See the note on 1 Chron. xxvi.

10. '*The whole multitude of the people were praying without at the time of incense.*'—Lightfoot thinks this evinces that the present was a sabbath-day, as then only a multitude of the people attended the temple service. On other days only a few very devout persons attended; the congregation being then chiefly composed of the priests, Levites, and a number of persons called 'stationary men,' who represented the people.

Incense was offered morning and evening, and the time in which incense was offered was also the time of public prayer. When the priest whose lot it was to burn incense entered the holy place, a small bell was rung to notify that the time of prayer was come. When this was heard, those priests and Levites who had not taken their stations, hastened to do so: the space between the altar and the porch of the sanctuary was cleared; and the whole multitude—in all the courts of the temple—commenced their prayers. These prayers were perfectly silent: and it is probably to the deep silence which prevailed throughout the temple during the time of offering incense and of prayers, that there is an allusion in Rev. viii. 1, 3; 'there was silence in heaven about the space of half an hour,' while the angel offered incense upon the golden altar before the throne. When the priest came forth from the holy place, the sacrifice was laid upon the altar, and then the Levites commenced their psalmody, and their sounding of trumpets: to which also there seems to be an allusion in the sequel of the above-cited passage from the Revelations.

21. '*The people waited for Zacharias, and marvelled.*'—The priests are said to have studiously avoided remaining long in the temple, lest they should excite the fear in the worshippers without that some judgment from the presence of the Lord had befallen them there, which would have been regarded as a national calamity—the officiating priest being considered as the representative of his nation. Hence it was that the stay of Zacharias in the temple, although in itself of no long duration, had already begun to excite the apprehensions of the people.

22. '*They perceived that he had seen a vision.*'—They inferred this probably, not merely from his silence, but from his whole appearance, which may seem to have manifested so powerful an excitement, that as he came out from the temple would naturally be ascribed to a spiritual cause. This notion was no doubt audibly expressed, and was confirmed by the signs which Zacharias is described as having made.

39. '*A city of Juda.*'—The conjecture of Reland is here probably correct, namely, that Ἰούδα, Juda, is a softened form for Ἰούτα, Hebrew יִטָּה or יְטָה, Jutah or Juttah, a city of the priests in the mountains of Judah, south of Hebron (Josh. xv. 55; xxi. 16). The place still exists under the same name. See Reland, *Palæst.*, and Robinson's *Researches*, ii. 628.

56. '*About three months.*'—As the conception of Elizabeth had six months preceded that of Mary, and the latter remained three months after her own conception with her niece, we perceive that the time of Elizabeth was nigh at hand; and that it was after the return of Mary to Nazareth, and after the birth of John, when Mary was in her fourth or fifth month, that, her condition becoming perceptible, Joseph was minded to put her away, as recorded by Matthew.

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59. '*On the eighth day they came to circumcise the child.*'—There is no direction in the Law that circumcision should take place on the eighth day; but it was felt desirable that the rite should take place as soon as possible; and the eighth was considered the earliest possible time, as the mother was deemed unclean for seven days, and the child also from being with her. There is no direction that the child should be named on the day of its circumcision; but this was always done, probably because God changed the names of Abraham and Sarah when the rite was instituted. Girls were not named until they were weaned. It is remarkable that among the Romans, girls received their names on the eighth day, and boys on the ninth, when they respectively underwent the ceremony of lustration.

— '*After the name of his father.*'—We can collect from the examples and genealogies of the Old Testament, that it was very unusual among the Jews for a man to be named after his father. Indeed this would have been practically a most inconvenient course among a people who had no surname but the name of the father, just as David the son of Jesse, is more distinctive than would have been Zacharias the son of Zacharias. But in this case the father, who ought to have dictated the name, was unable to do so, and the respect of his friends, and their unwillingness to choose for him, led them naturally enough to his name.

60. '*He shall be called John.*'—As this was the name which the angel had told Zacharias that the child was to bear, and as the old man had been ever since dumb, it is asked how came Elizabeth to know that this was to be the child's name? Some suppose that she acted by revelation. But as it appears immediately after this that Zacharias was very well able to explain himself in writing, there is no reason to suppose that he had suffered above nine months to pass without resorting to this obvious method of explaining to his wife what had happened, and which she must have greatly desired to learn, and he no less to communicate.

61. '*There is none of thy kindred that is called by this name.*'—It had previously been proposed to call him Zacharias, 'after the name of his father.' It appears from this and other intimations, that this practice of naming children after their relatives and friends (now so usual among ourselves), had crept in among the Jews, and had nearly superseded the practice of using proper names with *a significant application*, although *the names themselves* of course continued to be significant—as, indeed, all names are. Just as with us the names George, Charles, William, etc., are all significant, although no one thinks of their significance in giving them to their children. See the notes on Exod. ii. 11, 21; 1 Sam. i. 20, etc.

62. '*They made signs to his father.*'—The angel had pronounced upon Zacharias (*v.* 20) that he should be 'dumb, and not able to speak,' and this does not imply, but seems rather to preclude, deafness also. It is true that naturally we see dumbness and deafness connected, but that is because deafness has prevented the acquisition of language; and in a supernatural matter like this, there is no more connection between dumbness and deafness than between dumbness and lameness, and we have no more just ground, apart from the specification of the text, to conceive him lame because he was dumb, than we have to suppose him deaf for the same reason. But it is urged that in this verse persons are described as making signs to him, which they would not have done if he could have heard them; to which it may be answered, that the term ἐνένευον, 'to make signs to,' does not preclude a combination with words, while it is well known that people, from the habit formed by the natural combination of deafness and dumbness, usually do treat dumb persons as if they were also deaf. The text does not therefore prove the deafness of Zacharias.

63. '*He asked for a writing table.*'—That is, a tablet or board, used much as we use slates. The Rev. J. Hartley, in his *Researches in Greece*, informs us that 'In Greek schools it is still usual to have a small clean board, on which the master writes the alphabet, or any other lesson which he intends his scholars to read. As soon as one lesson is finished, the writing is washed out, or scraped out, and the board may thus be continually employed for writing new lessons. Not only does this instrument harmonize in its use with the writing-table mentioned in Luke i. 63, but the Greeks call it by the same name.'

CHAPTER II.

1 *Augustus taxeth all the Roman empire.* 6 *The nativity of Christ.* 8 *An angel relateth it to the shepherds:* 13 *many sing praises to God for it.* 21 *Christ is circumcised.* 22 *Mary purified.* 28 *Simeon and Anna prophesy of Christ:* 40 *who increaseth in wisdom,* 46 *questioneth in the temple with the doctors,* 51 *and is obedient to his parents.*

†AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be [1]taxed.

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto [2]the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 ¶ And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 ¶ And there were in the same country shepherds abiding in the field, keeping [3]watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the

1 Or, *enrolled.* 2 John 7. 42. 3 Or, *the night-watches.*

† Before the Account called Anno Domini the Fifth Year.

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city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 ¶ And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ¶ †[4]And when eight days were accomplished for the circumcising of the child, his name was called [5]JESUS, which was so named of the angel before he was conceived in the womb.

22 ¶ And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, [6]Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to [7]that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 ¶ And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the [8]fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 ¶ And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in [9]Jerusalem.

39 ¶ And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 ¶ Now his parents went to Jerusalem [10]every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

[4] Gen. 17. 12. [5] Matt. 1. 21. [6] Exod. 13. 2. Num. 18. 15. [7] Levit. 12. 2, 6. [8] Isa. 8. 14. Rom. 9. 33.
[9] Or, *Israel*. [10] Deut. 16. 1.

† Before the Account called Anno Domini the Fourth Year.

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45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 ¶ And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and [11]stature, and in favour with God and man.

11 Or, *age*.

Verse 1. '*Cæsar Augustus*.'—'Cæsar' was the family name of the then reigning master of the Roman empire, and 'Augustus' the name which he assumed at his accession. But as both names are frequently applied in Scripture, as well as in profane history, to subsequent emperors whose proper names were different, it may be useful to explain how this happened. The name of Cæsar was the



AUGUSTUS CÆSAR.

family name of Julius Cæsar, from whom it was transmitted by adoption to his nephew Octavianus (afterwards Augustus), who, after the destruction of his coadjutor and rival, Antony, became the sole lord of the Roman world. By this name were called, first, all those of the family of Augustus; afterwards, the heirs of the empire; and finally, the emperors themselves, so that it became just such a standing titular denomination as 'Pharaoh' in Egypt.

The other name, that of 'Augustus,' was assumed by Octavianus, when he became emperor, by the advice of Munatius Plancus, to express his grandeur and majesty. The name of Romulus, the founder of Rome, was also proposed, but that of Augustus was preferred. The name was taken by subsequent emperors in addition to their proper names, along with that of Cæsar, and in the same form as here, 'Cæsar Augustus.' Both were titles of honour, properly, and were used together, or separately, or interchangeably, in speaking or writing of or to the emperors. Thus, in Acts xxv. 21, Festus, talking to king Agrippa concerning Paul, says, 'But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.' This was Nero.

— '*There went out a decree ..... that all the world should be taxed*,' etc.—This passage has been judged open to very much objection, and to require still more explanation.

In the first place it is objected that no taxation, registration, or census of the Roman empire (admitting this to be the meaning of 'all the world') took place at this time: for if it had, the Roman historians would not have failed to mention so important a circumstance. This may very well prove that there was no general census of the Roman empire; nor, if this had been intended, is it likely that it would have been mentioned in connection with the proprætor of Syria: and that this connection does occur is a strong circumstance to corroborate the opinion that Judæa only is meant, according to a mode of expression common among the Jews, and of which other examples might be adduced. 'All the land,' therefore, instead of 'all the world,' would assuredly convey the right meaning. But there are more objections.

Cyrenius, as the Jews and Greeks called him, but the Romans, Publius Sulpicius Quirinius, was not till some years after this president of Syria, that office being then filled by Saturninus: and further, that, by the testimony of Josephus, no taxation of Judæa took place till eleven years later, when the ethnarch Archelaus was deposed, and Judæa annexed to Syria as a Roman province. Of these difficulties various ingenious explanations have been given. The most satisfactory seems to us that which Dr. Hales has offered in his *Analysis of Chronology*, and of which the following is a condensed statement.

Herod the Great, at the latter end of his reign, incurred the displeasure of Augustus, in consequence of misrepresentations of his conduct which had been made at Rome. The emperor wrote to him a very sharp letter, to the effect that, 'having hitherto treated him as a friend, he should now treat him as a subject.' And when Herod sent an embassy to clear himself, it was repeatedly refused a hearing, and Herod was obliged to submit to all the injuries offered to him: the chief of these was the degrading of his kingdom to a Roman province; for, soon after, Josephus mentions that 'the whole nation took an oath to Cæsar and the king jointly.' The date of this transaction coincides with that of the decree of enrolment, mentioned by St. Luke; and Dr. Hales is clearly entitled to his conclusion that they were one and the same transaction; particularly as we know that an oath was administered by the usage of the Roman census, which required a return of persons' ages and properties to be made upon oath, under penalty of confiscation of the goods of delinquents. The reason for registering ages was that, among the Syrians, males from fourteen years of age, and girls from twelve, until their sixty-fifth year, were subject to a capitation or poll-tax by the Roman law. Cyrenius, a Roman senator and procurator, or collector of the emperor's

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revenue, was employed to make this enrolment. This we learn from the joint testimony of Justin Martyr, Julian the Apostate, and Eusebius; this was when Saturninus was president of Syria, to whom it is attributed by Tertullian, and in the thirty-third year of Herod's reign, being the year of Christ's birth. Cyrenius, whom Tacitus describes as 'an active soldier and rigid commissioner,' was well qualified for an employment so odious to Herod and his subjects; and probably came to execute the decree with an armed force. Without delay therefore, as the Evangelist relates, 'all the inhabitants went to be enrolled (ἀπογράφεσθαι) each to his own city.' And the decree being peremptory, Joseph was obliged to proceed with Mary, notwithstanding her advanced state of pregnancy, to Bethlehem, his native town.

At this juncture, however, the *census* proceeded no further than the first act of the enrolment of *persons* in the *Roman registers*. And to these registers Tertullian and the early fathers often appeal for evidence of the lineal descent of Jesus from David, as foretold of the Christ. For Herod having sent his trusty minister Nicolas of Damascus to Rome, the latter managed to undeceive the emperor and mollify his anger; in consequence of which, Augustus was reconciled to Herod, and the actual operation of the decree was suspended. But eleven years afterwards it was carried into effect, upon the deposition and banishment of Archelaus, Herod's successor, for maladministration (see the note on Matt. ii. 22), by Augustus, at the strong complaint of the Jews, who, weary of the tyranny of the Herodian family, earnestly requested that Judæa might be made a Roman province. On this occasion the trusty Cyrenius was again sent, with an armed force and the rank of president of Syria, to confiscate the property of Archelaus, and to complete the census; to which the Jewish people submitted without hesitation, as they had formerly submitted to the enrolment. Now it will be easy to understand that it is to *this* final establishment of the assessment or taxing by Cyrenius, as president of Syria, that Luke alludes in the parenthetical remark occurring in the present passage, which may, more correctly, read thus:—'*It came to pass in those days*' [that is, a few days before our Saviour's birth] '*that there went out a decree from Cæsar Augustus, that all the land*' [of Judæa, Galilee, Idumea, etc., under Herod's dominion] '*should be enrolled*,' preparatory to a census or taxing ('*The taxing itself was first made when Cyrenius was governor of Syria*'): '*and all went to be enrolled, every one to his own city.*'

4, 5. '*Joseph also went.....to be taxed with Mary, his espoused wife.*'—That the families were obliged to go to their ancestral cities arose either from the circumstance that the Romans, in accordance with their political wisdom, accommodated themselves to the Jewish custom, or that the Jewish authorities used the Roman order for taxation for their own purposes. The proper Roman customs would not have required, or even permitted, that Mary should have accompanied her husband in his journey to the census. (Comp. Dion. Halic. *Antiq.*; Rom. iv. 15.) Olshausen, who appears to have studied this portion of the evangelical history with great attention, is clearly of opinion that the fact of Mary's going to Bethlehem can only be accounted for on the ground that she was an heiress, and possessed some kind of real estate at Bethlehem. Comp. Matt. ii. 1.

7. '*The inn.*'—There has been much misconception both as regards the 'inn' and the 'manger:' for although it has been rightly apprehended, by some recent writers, that the inn must be understood to answer to the still existing 'caravanserai' of the East, they have wanted that practical acquaintance with details, which could alone enable them to apply their general information effectively to the illustration of the present passage.

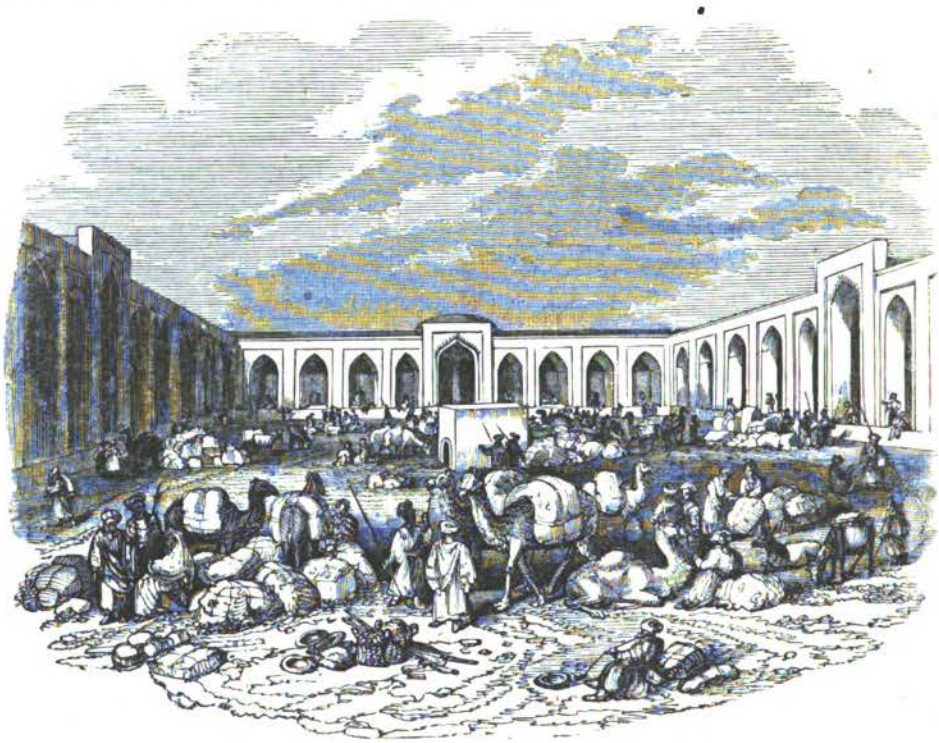
We have had a former occasion to mention that in the East there is not, and we have no information or probability that there ever were, such places of entertainment as we understand when we speak of 'inns.' A person who comes to a town, where he has no friends to receive him into their houses, seeks accommodation at the *caravanserai* or *khan*, where he may stay as long as he pleases, generally without payment; but is only provided with lodging for himself and beast, if he has any, and with water from a well on the premises. The room or cell which he obtains is perfectly bare. He may procure a mat perhaps, but nothing more: and hence every one who travels, provided he has a beast, takes with him a rug, a piece of carpet, or even a mattress (that is, a thick quilt, padded with wool or cotton), or something of the sort, to form his bed wherever he rests, whether in a town or country caravanserai: but one who travels on foot cannot thus encumber himself, and is well content to make the cloak he had worn by day serve for bed and bedding at night. It is the same with respect to food: the stranger purchases what he needs from the town or village in or near which the khan may be situated; and if he requires a cooked meal, he dresses it himself, for which purpose a traveller's baggage also contains one or more pots and dishes, with a vessel for water. A foot traveller dispenses with warm meals; unless he may sometimes be enabled to procure something ready dressed in the markets of the more considerable towns to which he comes. In those parts where towns are widely asunder, khans are more or less dispersed over the open country; and in these, or wherever they are not, the traveller lives upon the victuals which he has brought with him from the last inhabited town, in the knowledge that these remote khans offer nothing but shelter, and that no provisions can be obtained in their neighbourhood. These facts may be found usefully to illustrate those passages of Scripture which allude to travelling, and to the accommodation of travellers.

As to the khans themselves, they vary considerably in their arrangements and importance; and it would here answer no illustrative purpose to particularize them all. We shall therefore merely mention the plan and arrangement which most generally prevail in such establishments, and of which the others are merely variations: the rather, as it so happens, that it is from these that we are ourselves best able to collect what seems a clear understanding of the present text.

A khan, then, usually presents, externally, the appearance of a square, formed by strong and lofty walls, with a high, and often handsome gateway, which offers an entrance to the interior. On passing through this, the traveller finds himself in a large open quadrangle, surrounded on all sides by a number of distinct recesses, the back walls of which contain doors leading to the small cells or rooms which afford to travellers the accommodation they require. Every apartment is thus perfectly detached, consisting of the room and the recess in front. In the latter the occupant usually sits till the day has declined, and there he often prefers to sleep at night. Besides these private apartments, there is usually in the centre of one or more of these sides of the quadrangle, a large and lofty hall, where the principal persons may meet for conversation or entertainment. The floor of all these apartments—the recesses, rooms, and halls, are raised two or three feet above the level of the court which they surround, upon a platform or bank of earth faced with masonry. In the centre of the court is a well or cistern, offering to the travellers that most essential of conveniencies in a warm climate—pure water.

Many caravanserais are without stables; the cattle being accommodated in the open area. But the most complete establishments have very excellent stables, in covered avenues which extend *behind* the ranges of apartments—that is, between the back walls of these ranges of building and the *external* wall of the khan; and the entrance to them is by a covered passage at one of the corners of the quadrangle. The stable is on a level with the court, and consequently below the level of the tenements, by the height of the platform on which they stand. Nevertheless, this platform is allowed to project behind into the stable, so as to form a bench, to which the horses' heads are turned, and on which they can, if they like, rest the nose-bags, of hair-cloth, from which they eat, to

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CARAVANSERAI.

enable them to reach the bottom when its contents get low. It also often happens that not only this bench exists in the stable, but also recesses corresponding to those in front of the apartments, and formed by the side walls, which divide the rooms, being allowed to project behind into the stable, just as the projection of the same walls into the great area forms the recesses in front. These recesses in the stable, or the bench, if there are none, furnish accommodation to the servants or others who have charge of the beasts: and when persons find on their arrival that the apartments usually appropriated to travellers are already occupied, they are glad to find accommodation in the stable, particularly when the nights are cold or the season inclement.

Now, in our opinion, the ancient or the existing usages of the East supply no greater probability than that the Saviour of the world was born in such a stable as this. Not knowing that there were stables to Oriental caravanserais, some recent writers, of great information and ability, have concluded that our Lord was born in a place distinct from and unconnected in any way with the 'inn' —probably in a shed or outhouse—perhaps in a cave.

The word (φάτνη) rendered 'manger' has given occasion to some discussion. The most eminent scholars, since Salmasius, have held that it means a stable or stall for cattle. The same thing is implied, if it be understood to mean a manger. This being the case, it is evident, from our description, that the part of the stable could not reasonably have been other than one of those recesses, or at least a portion of the bench, which we have mentioned as affording accommodation to travellers under certain circumstances. If we will have the word to mean 'a manger,' with Campbell and others, then we are to consider that the Orientals have no mangers, but feed their cattle from hair-bags; a fact which led Bishop Pearce to entertain the strange idea that the infant Jesus was cradled in such a bag. It cannot even be shewn that the classical ancients, although they fed their horses differently from the Orientals, had any such mangers as ours; but either nose-bags or vessels of stone or metal. Therefore, if we would retain the word 'manger,' we must needs understand it in the large sense of an eating *place*, not an eating *thing*—that is, the place to which the horses' heads were turned when they ate, or on which the thing from which they ate rested while they did eat. And this brings us to the same conclusion as before; for, in the above description, we have shewn that, in the stable, their heads are turned towards the same bench or recesses. We therefore think that we are fairly entitled to the conclusion which we have stated. The explanation here given was strongly suggested to the present writer's mind while himself finding accommodation in a recess of such stables, when there was 'no room' for him in the proper lodging apartments of caravanserais; and he is disposed to hope that it may be found to obviate the difficulties which have been discovered in the verses before us.

25. '*Simeon.*'—Many writers have been of opinion that this person was Rabban Simeon, the son of the famous Hillel, and father of Gamaliel (Paul's master). He was the first person who bore the distinguished title of Rabban, and most certainly lived about this time. He was a very eminent man, being president of the council, in which office he succeeded his father, and was himself succeeded by his son. Some of the Jewish writers mention that Jesus of Nazareth was born in the time of this Simeon. As Simeon was a common enough name among the Jews, perhaps there is not much ground for this conjecture. One circumstance that has been adduced in support of it is that, full as the Jewish writings are of the opinions, dogmata, and praises of Rabban Simeon's father and son, very little indeed is said about himself, and no traditions are ascribed to him. This is an extraordinary circumstance, and would seem to shew that he was little esteemed by the Jews, and was not a favourer of the traditions of the elders; or, that he had acknowledged Jesus of Nazareth to be the Messiah, would furnish a very sufficient

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reason for the singular neglect with which his memory has been treated.

— '*Waiting for the consolation of Israel.*'—The Jews often used to style the expected Messiah *the Consolation*, and 'May I never see the Consolation' was a common form of swearing among them. Thus, in the Talmud, 'R. Judah ben Sabbai said, So let me see the Consolation if I have put to death a false witness' (*Chagigah*, xvi. 2); and 'Eliezer ben Zadok said, So let me see the Consolation, if I did not see her gleaning barley under the horses' heels' (*Chetubb.*, p. 67). Instances of this kind abound.

37. '*A widow of about fourscore and four years.*'—She must therefore have been a very aged woman. Girls were considered marriageable at twelve years; she had been married seven years when her husband died, and had remained a widow eighty-four years. She could not therefore have been *less* than 103 years of age, and may have been several years older. The years in which she had remained a widow are doubtless mentioned as a matter of commendation; for although widows were quite at liberty to marry again, it was considered praiseworthy in them to abstain from second marriages; and a woman who became a widow when still young, and remained the rest of her days in widowhood, was regarded with great respect and admiration. The Romans had a similar feeling in this matter.

— '*Departed not from the temple, but served God with fastings and prayers night and day.*'—It is not meant that Anna abode continually in the temple; for none lived there except the officiating priests and Levites. The expression is hyperbolical, denoting that the aged woman spent the greater part of her time in the temple, being constant in her attendance at the morning and evening sacrifice, often engaging in the exercise of private prayer and fasting, and joining perhaps in those anthems which the priests occasionally sung during the night-watches, to which there are allusions in Ps. cxix. 62; cxxxiv. 1, 2.

44. '*They, supposing him to have been in the company, went a day's journey.*'—In Western Asia there are now no such occasions of concourse as would supply an illustration of this custom. The pilgrimage to Mecca might supply some analogy, but not such as this text requires. But we are much assisted in our view of this subject by the large companies which go to and return from the heathen festivals in India. Ten or twenty thousand (says Mr. Roberts) sometimes come together to one ceremony, and it is almost impossible for friends and relations to keep together; hence, in going home, though they cannot find each other in the way, they do not give themselves any trouble, as they consider it to be a matter of course to be thus separated.

46. '*In the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.*'—It should be understood that besides the chambers in which the Sanhedrim and the other courts of judicature were held, there was a hall in the temple in which it was customary for the disciples, or any person present, to inquire of the doctors respecting any doubtful matter in the law. There is an anecdote in the Talmud (*Taanith*, fol. 67. 4) of a disciple who interrogated R. Gamaliel: 'Of what kind is the evening prayer?' To whom he said, 'To-morrow, when I come into the consistory, do thou come forth, and question me about this matter.' Upon extraordinary occasions the same custom prevailed even in the Sanhedrim, and the members of the council sometimes admitted the inquirer to a seat on the same bench with themselves. We are therefore probably to understand that, being struck by the searching power of the questions put by the young Jesus, and the depth of knowledge which they displayed, the doctors invited him to take a seat among them, as well to mark their admiration, as that they might the more conveniently converse with him. They sometimes offered this mark of encouragement and honour when their admiration was strongly excited. It is very possible, however, that Christ may have sat with other young persons upon the floor, while the doctors sat on raised benches, according to their custom. This was called sitting at their feet; and as the benches were often ranged in a semicircle, those who sat or stood in the area might well be said to be 'among' the doctors. There is no reason to suppose that Christ *disputed* with the doctors, as many imagine, from being unacquainted with the extent to which the system of interrogation, between the teachers and the taught, operated among the Jews in the time of Christ.

CHAPTER III.

1 The preaching and baptism of John: 15 his testimony of Christ. 20 Herod imprisoneth John. 21 Christ baptized, receiveth testimony from heaven. 23 The age and genealogy of Christ from Joseph upwards.

Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 [1]And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, [2]The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, [3]O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits [4]worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

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

[1] Matt. 3. 1. [2] Isa. 40. 3. [3] Matt. 3. 7. [4] Or, *meet for*.

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10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, [8]He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, [6]Do violence to no man, neither accuse *any* falsely; and be content with your [7]wages.

15 ¶ And as the people were [8]in expectation, and all men [9]mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, [10]I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

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

18 And many other things in his exhortation preached he unto the people.

19 ¶ [11]But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 ¶ Now when all the people were baptized, [12]it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 ¶ And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

[8] James 2. 15. 1 John 3. 17. [6] Or. *Put no man in fear.* [7] Or, *allowance.* [8] Or, *in suspense.*
[9] Or, *reasoned*, or, *debated.* [10] Matt. 3. 11. [11] Matt. 14. 3. [12] Matt. 3. 13.

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Verse 1. '*Philip.*'—Of Pilate, the governor of Judæa, and Herod, tetrarch of Galilee, we have already written. The present Philip is not to be confounded with the other brother of Herod, the first husband of Herodias, to whom the same name is given in Scripture, but who is called Herod by Josephus. The Philip here named was the half-brother of Herod the Tetrarch, being a son of Herod the Great by his wife Cleopatra. In the will of his father he was named after Archelaus, the tetrarchy here mentioned being assigned to him. He seems to have been, upon the whole, a quiet and well-disposed person, and perhaps the best of Herod's sons. When Augustus had confirmed his father's will, Philip settled himself quietly in his government; and being a moderate, unambitious man, contented with what he had obtained, he gave all his attention to internal improvements and the administration of justice to his people. Among his undertakings he improved and walled the city of Paneas (see the note on Gen. xiv. 14), to which he gave the name of Cæsarea Philippi, and enlarged Bethsaida, the name of which he changed to Julias, in honour of Julia, the daughter of Augustus. He died about five years after the present date, having previously married Salome, the daughter of Herodias, whose dancing afforded her mother an opportunity of procuring the death of John the Baptist. He thus ruled his territory during nearly all, and somewhat beyond, the time of our Saviour, whom we sometimes find within his dominions.

— '*Iturææ.*'—This territory seems to have extended to the north-east of Palestine, forming a central district between the lake of Tiberias and the territory of Damascus. In that case, most of it would appear to have been included in the flat country at this day called Jedor, which is perhaps the same name differently spelt. At present it does not contain more than twenty villages, being in the same nearly desolate condition as the other districts beyond Jordan. The country is supposed to have derived its name from Jeter or Itur, a son of Ishmael, who settled in it; but whose posterity were expelled or subdued by the Amorites, after which it is supposed to have formed part of the kingdom of Bashan, and subsequently appropriated by the half-tribe of Manasseh. About 106 years B.C., Ituræa was conquered by Aristobulus, the high priest of the Jews, when the inhabitants were obliged to embrace the Jewish religion.

— '*Trachonitis.*'—This was the most eastern part of Philip's territory, lying to the east and south-east of Ituræa, and to the south of Damascus, being thus a frontier district towards the Arabian Desert. The present Greek name implies a rough and uneven country, and well describes its character. Burckhardt has given a particular account of this region, without appearing to have been aware how exactly his description tallied with those which Josephus and Strabo give of Trachonitis. This omission has been supplied by his editor, who indicates that the two Trachones into which the country was divided, agree to the two natural divisions of the Ledja and Jebel Hauran, as described by Burckhardt. The former is a level tract, extending about three days' journey in length by one in breadth, with a stony soil, covered with heaps of rocks, among which are found some small patches of meadow, which afford pasture to the cattle of the Arabs who frequent or occupy this singular region. Towards the interior of this tract, or what Burckhardt calls 'the inner Ledja,' the ground becomes more uneven, the patches of pasture less frequent, the rocks higher, and springs of water disappear. In winter, however, much water collects in the wadys, and is preserved in cisterns and birkets (ponds and lakes) which occur everywhere, and in which water is sometimes kept all the summer. Trees occur more frequently than before among the rocks—chiefly the oak, the *malloula*, and the *boutan*, or bitter almond. The district is, in fact, a rocky wilderness abounding in intricate paths and inaccessible fastnesses, which at the present day shelter daring Arab robbers, as they did in the time of Herod the Great, to whom this territory was given by Augustus, who took it from its former ruler, Zenodorus, on account of the encouragement which he was supposed to give to the predatory incursions of the Arabs, from the secure recesses of the Ledja into the neighbouring plains.

The mountains to the south of this stony region, with the part of the plain at their base, are comparatively fertile, and, for this country, well cultivated by the Druses, who are the principal inhabitants, and have here numerous villages.

— '*Lysanias.*'—This person is not historically known. He was probably the son or grandson of another Lysanias, whom Mark Antony put to death and gave part of his territory to Cleopatra of Egypt.

— '*Abilene.*'—This territory took its name from the town of Abila or Abela. Its precise situation is not clearly known; but it appears to have been somewhere to the north or north-east of Palestine, bordering on Anti-Libanus, and adjoining Philip's territory. The Lysanias slain by Mark Antony governed it with the title of king. We afterwards find it as part of the territory which was taken from Zenodorus and given to Herod the Great. We should have supposed that he transmitted it to Philip but for the present text, from which we may infer that Augustus, in confirming Herod's will, excepted Abilene, wishing probably to bestow it, with the title of tetrarch, upon a son or descendant of the deprived family. As Josephus says that part of the territory of Zenodorus was not under the immediate rule of Philip, but paid tribute to him, perhaps Abilene was in this case.

2. '*Annas and Caiaphas being the High Priests.*'—Here are two contemporary high priests, whereas the law recognises and authorises the existence of one only. This is however easily accounted for by the changes which had at this time taken place in the character of the office and in the mode of succession to it. After the return from the Captivity, the high-priesthood remained for about 380 years in the family of Eleazer, the son of Aaron. But there was not much regularity in the succession, and the irregularity increased with time. After the death of Nehemiah, if not before, Judæa was regarded by the Persians as a province of Syria, the satrap of which intrusted the civil government to the high-priest, as the principal person in the Jewish nation. From this the most fearful disorders and profanations ultimately ensued; for the prize of civil power became an object of ambition and contention to unprincipled and avaricious members of the family, who were continually plotting to supersede one another. The office was thus sometimes held by those who had stained their hands with the blood of their near relations and predecessors, or who had bought it with gold from Persian governors and Syrian kings. At last the office was taken, with the secular one of prince of his nation, by Jonathan, the brother and successor of Judas Maccabæus; at a time when the only known survivor of the former family was Onias, who was then in Egypt, and who had produced a considerable schism by setting up a new temple, altar, and priesthood in that country. Jonathan was by birth a priest of the house of Joarib, which formed the first of the twenty-four classes appointed by David to officiate in the temple: and being thus of the first class of the great Aaronic family, it would seem that the Maccabees had a legitimate claim to the dignity, failing the line of Josedech (the high priest of the Captivity), which might at this time be considered extinct. In this house (called Asmonæan, from Asmonæus, the great great grandfather of Jonathan) the dignity continued till the time of Herod the Great, who took every care to cut off and depress the remaining branches of the family. From this time forward the office may be considered as thrown open to all the priesthood; and, in the end, some who were not even priests obtained it. Herod, and after him the Roman governors, and then the factions, set up and put down whom they pleased, with little regard to qualifications, and none to rights of succession. Hence the appointments became wholly arbitrary, venal and uncertain. Changes were constant, and not unfrequently the office was sold to the highest bidder. This was the case in the present instance. In the seventy years preceding the destruction of the temple by the Romans, there were not less

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than twenty-six high priests, only one of whom died in the office, the rest having been deposed. It appears that those who *had been* high priests retained, after their deposition, the title and some of the considerations which belonged to that office. Hence Josephus, like Luke, in speaking of the affairs of this period, mentions contemporary high-priests. Moreover, it appears that the acting high-priest usually had for his coadjutor a senior who had previously occupied the station, and who, if personally his superior in wealth, age, or influence, sometimes enjoyed more consideration than his principal.

Annas, or Ananus, as Josephus calls him, was made high-priest by Cyrenius, when sent out as governor of Syria, after the deposition of Archelaus. He held the office about fourteen years, until the administration of Valerius Gratus, the fifth governor of Judæa, who in the course of four years set up and deposed as many high-priests, one of whom was Eleazer, a son of Annas, and the last Caiaphas, who was the son-in-law of Annas. He, as we have already noticed, was left by Valerius Gratus in possession of the priesthood, which he was allowed to retain during all the administration of Pilate; and when deposed by Pilate's successor, a son of Annas was appointed to succeed him. Josephus says that this Annas, or Ananus, was accounted the most fortunate man of his time; for that he had five sons, and it so happened that they all ministered to God in the high-priesthood, after he had himself formerly enjoyed that honour for a long time, which had never happened to any other high-priest. (*Antiq.* 28. 8. 1.) Thus we see how Annas was the coadjutor of Caiaphas, the actual high-priest at this time; and his age, rank, and consequence, as a man of the first consideration and influence in the state, easily explains his being named before Caiaphas by the Evangelist.

23. '*Being (as was supposed) the son of Joseph, which was the son of Heli.*'—See the note on Matt. i. for some observations on the genealogy there given. In that genealogy, the reputed father of Jesus is said to be the son of Jacob. It will be asked here, to whom does this genealogy of Luke chiefly relate? If in any way to Joseph, as the language purports, then it must be because he in some way bore the legal relation of son of Heli, either by adoption or by marriage. If the former simply, it is difficult to comprehend why, along with this true personal lineage as traced by Matthew up through the royal line of Jewish kings to David, there should be given also another subordinate genealogy, not personally his own, and running back through a different and inferior line to the same great ancestor. If, on the other hand, as is most probable, this relation to Heli came by marriage with his daughter, so that Joseph was truly his *son-in-law* (comp. Ruth i. 8, 11, 12), then it follows that the genealogy in Luke is in fact that of Mary, the mother of Jesus. This being so, we can perceive a sufficient reason why this genealogy should be thus given, viz. in order to shew definitely that Jesus was in the most full and perfect sense a descendant of David, not only by law in the royal line of kings through his reputed father, but also in fact by direct personal descent through his mother.

That Mary, like Joseph, was a descendant of David, is not indeed elsewhere expressly said in the New Testament. Yet a very strong presumption to that effect is to be drawn from the address of the angel in Luke i. 32, as also from the language of Luke ii. 5, where Joseph, as one of the posterity of David, is said to have gone up to Bethlehem ἀπογράψασθαι σὺν Μαριὰμ κ. τ. λ., *to enrol himself with Mary his espoused wife.* The ground and circumstances of Mary's enrolment must obviously have been the same as in the case of Joseph himself. Whether all this arose from her having been an only child and heiress, as some suppose, so that she was espoused to Joseph in accordance with Num. xxxvi. 8, 9, it is not necessary here to inquire. But it seems to be rendered probable by the close proximity of the two families, which might have rendered it a legal duty on Joseph to preserve the house of Heli from extinction; and from the fact that the two lines had long before coalesced, probably in the same manner, in the person of Salathiel, whose son, Zerubbabel, is counted in both lines, after which they diverge again in his sons Abiud and Rhesa. See also a very similar case in Neh. vii. 63, 'And of the priests, the children of Habaiah, the children of Koz, the children of Barzillai, *which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name.*'—The two genealogies are therefore most important, as shewing that the lines of Solomon and Nathan united in Christ, who was therefore, by both, the son of David.

If this view should not seem satisfactory, though it seems highly so to us, there is still another which, by a different translation and punctuation, excludes Joseph from *this* genealogy, and produces him only as the reputed father of Jesus. Dr. Dodd thus explains it:—'The words before us, properly pointed and translated, run thus, "being (as was supposed) the son of Joseph, the son of Heli." He was the son of Joseph by common report; but in reality the son of Heli, by his mother, who was Heli's daughter. We have a parallel example in Gen. xxxvi. 2, where Aholibamah's pedigree is thus deduced: "Aholibamah, the daughter of Anah, the daughter of Zibeon;" for since it appears from verses 24, 25, that Anah was the *son*, not the *daughter* of Zibeon, it is undeniable that as Moses calls Aholibamah the daughter both of Anah and Zibeon, because she was the grand-daughter; so Jesus is fitly called the son of Heli, because he was his grandson. However, the common pointing and construction may be retained, consistently with the present opinion, because, though the words "son of Heli" should be referred to Joseph, they may imply no more than that Joseph was Heli's son-in-law; his son by marriage with his daughter Mary.' [This is just the same as the opinion we stated before.] 'The ancient Jews and Christians understood this passage in the one or the other of these senses; for the Talmudists commonly call Mary by the name of Heli's daughter.' The same view has been adopted by Dr. Hales, who observes, 'The Evangelist himself has critically distinguished the *real* from the *legal* genealogy by a parenthetical remark; Ιησους—ων (ὡς ενομιζετο, υἱος Ιωσηφ, [αλλ' οντως] υἱος του Ἡλι. "Jesus—being (as was reputed, the son of Joseph, [but in reality] the son of Heli," or his grandson by the mother's side; for so should the ellipsis involved in the parenthesis be supplied.' *Analysis*, iii. 43.

CHAPTER IV.

1 *The temptation and fasting of Christ.* 13 *He overcometh the devil:* 14 *beginneth to preach.* 16 *The people of Nazareth admire his gracious words.* 33 *He cureth one possessed of a devil.* 38 *Peter's mother in law,* 40 *and divers other sick persons.* 41 *The devils acknowledge Christ, and are reproved for it.* 43 *He preacheth through the cities.*

AND [1]Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

[1] Matt. 4. 1

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4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt [2]worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to [3]Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 [4]The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No [5]prophet is accepted in his own country.

25 But I tell you of a truth, [6]many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 [7]And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the [8]brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: [9]for his word was with power.

33 ¶ [10]And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, [11]Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

[2] Or, *fall down before me.* [3] Matt. 13. 54. [4] Isa. 61. 1. [5] Matt. 13. 57. [6] 1 Kings 17. 9.
[7] 2 Kings 5. 14. [8] Or, *edge.* [9] Matt. 7. 29. [10] Mark 1. 23. [11] Or, *Away.*

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37 And the fame of him went out into every place of the country round about.

38 ¶ [12]And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 ¶ [13]And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not [14]to speak: for they knew that he was Christ.

42 ¶ And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

[12] Matt. 8. 14. [13] Mark 1. 34. [14] Or, *to say that they knew him to be Christ.*

Verse 16. '*He went into the synagogue on the sabbath day, and stood up for to read,*' etc.—It may occur to some readers to ask, how it was that Jesus, although not of the tribe of Levi, was allowed to read and expound the Scripture in the synagogues? There was an officer of the synagogue, whose duty it was to superintend its services, to offer up the public prayers, and to preach when there was no one else to perform that office. It was not his proper duty to read the Scriptures; but the members of the synagogue being for the most part known to him, he called out those whom he knew to be properly qualified, and desired them to read. He called seven persons in succession; first a priest, then a Levite, and then five Israelites of any tribe or station. And the readings for the day being subdivided into seven sections, one was read by each person. Those who wished to read might offer themselves without being called; but they could not read till the presiding officer had signified his approbation. As Jesus was a member of the synagogue at Nazareth, he was perhaps called out to read on this occasion, or he may possibly have offered himself without being asked. Permission to read or preach was in general readily granted to qualified persons, and particularly to prophets, to workers of miracles, and to such as appeared in the character of heads or leading persons of new sects, probably that the audience might be fairly informed of their principles, and not condemn them unheard and unknown. In the present case the townspeople of Jesus had heard of his miracles at Capernaum, which might make them particularly anxious to know what he would say, and explains the fixed attention with which they prepared to listen to him. The Scripture was read standing—the reader might not even lean; but an exception was made for the book of Esther, the reader of which might sit if he pleased.

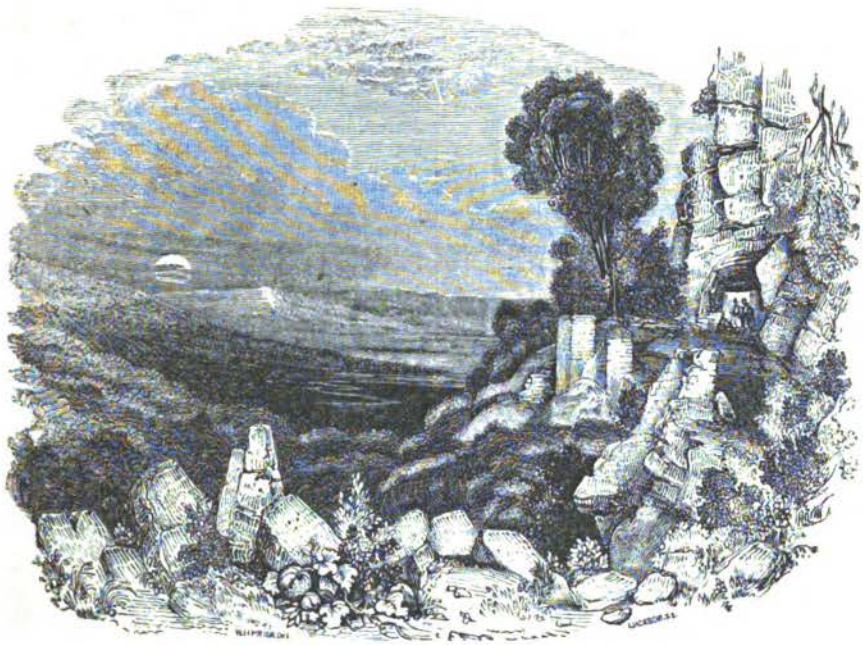
17. '*There was delivered unto him the book of the prophet Esaias.*'—Why this book in particular? Because there was an appointed portion of the Law, and another from the Prophets or other sacred writings, for every sabbath of the year; and it appears that the readings could be from no other portion than those thus settled. Originally the Law only was read, its five books being divided into as many sections (called *Paraschioth*) as there were sabbaths in the year. But the reading of the Law having been forbidden by Antiochus Epiphanes (163 B.C.), the Jews selected from the prophets and other sacred books, an equal number of sections which they read on the sabbaths instead of the former, and which were called *Haphtoroth*. When they afterwards recovered their liberty, they resumed the reading of the Law; but instead of discontinuing the sections from the Prophets and the Hagiographa, they thenceforth read them as an additional service. Both services were read in the original Hebrew, and were interpreted to the people by a proper officer in the language which had become vernacular. The reader spoke in a very low tone to the interpreter, who stood by his side and pronounced aloud in Syriac that which had thus been communicated to him. The ensuing discourse or exposition, if there were any, was of course delivered in the vernacular tongue. The Law was read first, and with much more strict adherence to rule and regularity than was required in the reading of the Prophets, in which considerable latitude was allowed to the reader, provided he confined himself to the portion allotted to the day. It is therefore reasonable to conclude that our Lord read from the lesson of the day, under the arrangement stated in the preceding note. The roll delivered to Jesus probably contained only the book of Isaiah, which he may be supposed to have unrolled till he came to the section for the day. On this subject there does not seem to have been any certain rule; sometimes the Law, the Prophets, and the Hagiographa, formed three separate rolls or volumes, while at others one large book, or several small ones put together, formed a distinct roll.

20. '*The minister.*'—This minister or servant of the synagogue appears to be the same whom the Jewish writers call the Chazan חזן. The duties are not clearly defined; but he appears to have been an inferior officer, who had no duties of reading or instruction to perform, but who attended to what may be called the keeping of the synagogue. One of his functions was to take charge of the sacred books—to produce them from the chest, deliver them to the reader, and to receive them back again.

— '*Sat down.*'—It was the custom in the synagogues for a person who undertook to expound or teach, to sit down when he had finished reading, and commence his address to the congregation. Indeed it was customary for all teachers, in all places, to deliver their instructions in a sitting posture.

29, 30. '*Thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.*'—The so-called Mount of Precipitation, which is alleged to have been the scene of this transaction, is a precipice, overlooking the plain of Esdraelon, nearly two miles south by east of Nazareth. Professor Robinson writes:—'Among all the legends that have been fastened upon the Holy Land, I know no one more clumsy than this, which presupposes that in a popular and momentary tumult they should have had the patience to lead off their victim to an hour's distance, in order to do what there was an equal facility for doing near at hand. Besides, the hill on which Nazareth stands is not a precipice overlooking the plains of Esdraelon. Indeed, such is the intrinsic absurdity of the legend, that the monks themselves, now-a-days, in order to avoid it,

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THE MOUNT OF PRECIPITATION.

make the ancient Nazareth to have been near at hand on the same mountain.' Very properly the learned traveller would remove the scene to the brow of the hill on which the town really does stand now, and did, doubtless, in ancient times. He speaks of a little Maronite church, which stands quite in the S.W. part of the town, under a precipice of the hill, which there breaks off in a perpendicular wall forty or fifty feet in height. 'We noticed several similar precipices in the western hill around the village. Some one of these, perhaps that by the Maronite church, may well have been the spot whither the Jews led Jesus—"Unto the brow of the hill," etc. There is here no intimation that his escape was favoured by the exertion of any miraculous power; but he made his way fearlessly through the crowd, and probably eluded their pursuit by availing himself of the narrow and crooked streets of the city.'

31. '*Capernaum*.'—This town, so honoured by becoming the temporary residence of our Lord after his expulsion from Nazareth, is not mentioned in the Old Testament, and was therefore probably one of those built by the Jews subsequent to their return from Babylon. Its destruction was foretold by Jesus (x. 15); and this has been so thoroughly fulfilled, that even its site cannot now with any certainty be determined. It was certainly situated near the lake of Tiberias, and probably, as Reland and others conjecture, on its north-western shore. On this part of the coast, at a place called *Tell-hûm* (*Telhoue* of Pococke, and *Tal-hheum* of Buckingham), occur some considerable ruins, which are supposed by Burckhardt and Buckingham to mark the site of Capernaum; for which the evidence, certainly not conclusive, appears to be, that Capernaum is probably to be sought in this quarter, and that the termination of its name (Capharnaoom) has some resemblance to that of Tell-hûm.

These ruins extend considerably along the northern end of the lake, more than ten miles N.N.E. of Tiberias, near a rivulet called el-Eshe. Though now only a station of Bedouins, there are evident marks that the place was once a considerable settlement, as ruined buildings, hewn stones, broken pottery, etc., are scattered around, in all directions, over a wide extent of ground. Among these, *the foundations* of a large and magnificent edifice are still to be traced, although there remains not sufficient of the building itself to decide whether it was a temple or a palace. There are about twenty pedestals of columns within the area of this edifice, besides many others overturned and removed. All the capitals are of the Corinthian order, and of large size. The whole has the appearance of great antiquity, both from its outward appearance and almost complete destruction; but the style of the architecture is evidently Roman. The blocks of this great edifice are extremely large, and these, as well as the materials of the smaller buildings, and the fragments scattered around in every direction, are chiefly of the black porous stone which abounds throughout the western shores of the lake. Some masses of coarse white marble are seen, however, in the centre of the large ruin, and some subterraneous work appears to have been constructed there of that substance. The remains are more fully described by Buckingham. See also Burckhardt's *Syria*, p. 319, and Young's *Wayfarer's Notes*, 1848, p. 191.

From an attentive consideration of our Saviour's journeys to and from Capernaum, and his voyages thence across the lake, we incline to think that it could not have stood so near the northern end of the lake as this Tell-hûm; and that it must have been nearer to Tiberias. Besides, although Capernaum was 'exalted unto heaven' by our Lord's residence and preaching, it may be doubted whether it was so important a town as Tell-hûm appears to have been; else it would probably have been noticed, on some occasion or other, by Josephus. But he only mentions a fine fountain of excellent water which the people of the country called Capharnaum, and which we may suppose gave its name to the town, or received it therefrom. As the inhabitants are remarkable for preserving the ancient names of places, we might expect its site to be indicated by some more resembling name than Tell-hûm. When Dr. Richardson was near the village of Mensura, about six miles west of the lake, he asked some natives if they knew such a place as Capernaum. They answered, 'Cavernahum va Chorasi,—they are quite near, but in ruins.' This is an important circumstance, from their joining Chorasin, which the Doctor had *not* named, to Capernaum,—as did our Saviour in his famous denunciation; and from their adding that they

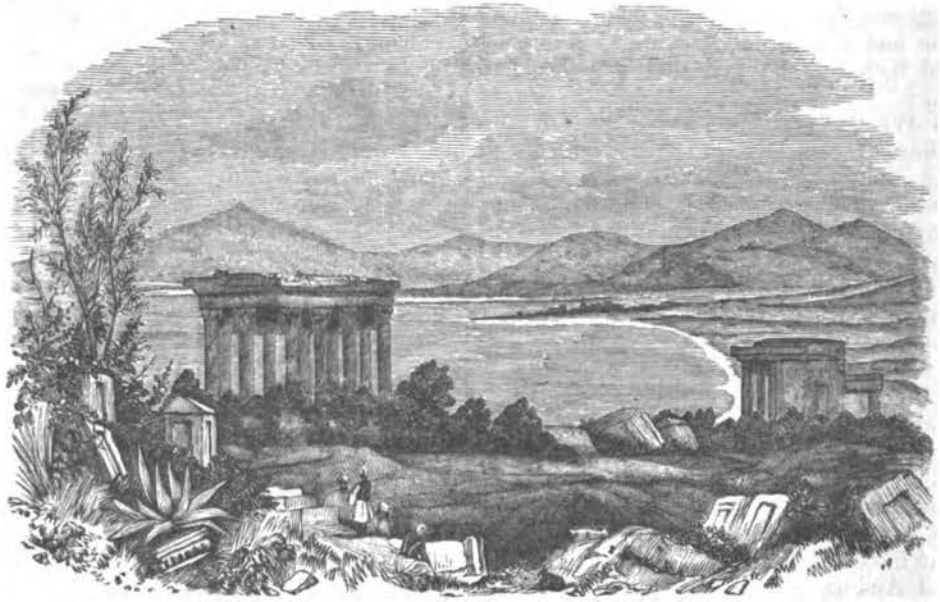
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were in ruins, whereas they could not have known but that the inquirer had in view an existing town or village. By 'quite near' they probably meant the nearest part of the shore of the lake, which, from Mensura, would be a point about four miles S.S.W. of Tell-hûm, and eight nearly north of Tiberias—a situation which agrees much better than any other with the intimations which may be collected from the Gospels. Moreover, Dr. Pococke found just in this neighbourhood a fine fountain, which ran off in a stream through the plain to the lake, and which he supposed might correspond to the spring called Capharnaum, mentioned by Josephus. Future travellers will probably make more careful inquiries and researches, and meanwhile the site of Capernaum must be regarded as very uncertain.

The inquiry which has been made by travellers since the above note was published in the first edition of this work, may be regarded as confirming the doubts which it expresses, and as justifying the conclusion to which it pointed. Dr. Robinson learning from Quaresmius that the place regarded as Capernaum in his day was at a place with a khan, called by the Arabs, Minyeh; and he found a place of that name upon the western shore of the lake, which he inclines to consider as having a preferable claim to Tell Hûm to that distinction. In accordance with our own conclusion, it is four miles nearer to Tiberias than is Tell Hûm, and about mid-way between Tiberias and the northern extremity of the lake. It is now merely a mound of ruins, situated in the fertile plain on the western border of the Lake of Gennesareth, to which the name of 'the Land of Gennesareth,' is given by Josephus (*De Bell. Jud.* iii. 10, 8). This plain is a sort of triangular hollow, formed by the retreat of the mountains about the middle of the western shore. The base of this angle is along the shore, and is about one hour's journey in length, whereas it takes an hour and a half to trace the inner sides of the plain. In this plain Josephus places a fountain called Capharnaum; he says nothing of the town, but as it can be collected from the Scriptural intimations that the town of Capernaum was in the same plain, it may be safely concluded that the fountain was not far from the town, and took its name therefrom. In this plain there are now two fountains, one called 'Ain el Madanwarah,' the 'Round Fountain,'—a large and beautiful fountain, rising immediately at the foot of the western line of hills. This, Pococke took to be the fountain of Capernaum, and Dr. Robinson was, at the time, disposed to adopt this conclusion. There is another fountain, called 'Ain et-Tin,' near the northern extremity of the plain, and not far from the lake. It is overhung by a fig-tree, from which it derives its name. Near this are several other springs, the water of which is said to be brackish; but Burckhardt, who rested for some time under the great fig-tree, describes the water of the main source as sweet. This is the fountain which Dr. Robinson inclines to regard as that which Josephus mentions under the name of Capharnaum: and the reason which he assigns certainly makes it appear preferable to the other fountain at the inner part of the plain. Whichever be the Capharnaum, we should look for some traces of an ancient town in the vicinity, and, finding them, should be justified in supposing that they formed the remains of Capernaum. There are no ancient remains of any kind near the Round Fountain, which is one of the reasons against its claim to indicate the site of ancient Capernaum. But near the 'Ain et-Tin' is a low mound of ruins, occupying a considerable circumference, which certainly offer the best probability which has yet been offered of being the remains of the doomed city: and if these be all its remains, it has, according to that doom, been brought low indeed. Near the fountain is also a khan, which gives the name of Khan Minyeh to the spot. This khan is now in ruins, but was once a large and well built structure. Close on the north of this khan, and of the fountain, rocky hills of considerable elevation come down quite to the lake, and form the northern termination of the plain.

Capernaum still existed in the sixth century, when it was visited by Antoninus Martyr, who mentions a church erected over the spot where St. Peter's house was supposed to have stood; and the old rhyming traveller, whose work was printed by Purchas from the MS. in Sir R. Cotton's library, seems to mention the site as being known in his time (about 400 years since). The following couplet occurs *between* those in which he mentions Mount Tabor and the sea of Galilee:—

'There is that cite that hight Cafarnaum
Where Crist many miraclez hath don.'



RUINS AT TELL HUM.—CAPERNAUM?

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CHAPTER V.

1 Christ teacheth the people out of Peter's ship: 4 in a miraculous taking of fishes, sheweth how he will make him and his partners fishers of men: 12 cleanseth the leper: 16 prayeth in the wilderness: 18 healeth one sick of the palsy: 27 calleth Matthew the publican: 29 eateth with sinners, as being the physician of souls: 34 foretelleth the fastings and afflictions of the apostles after his ascension: 36 and likeneth fainthearted and weak disciples to worn garments and old bottles.

AND [1]it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ [2]And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 ¶ And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 [3]And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ [4]And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

[1] Matt. 4. 18. [2] Matt. 8. 2. [3] Matt. 9. 2. [4] Matt. 9. 9.

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29 ¶ And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, [b]Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

[b] Matt. 9. 14.

Verse 5. '*We have toiled all the night, and have taken nothing.*'—The night which was the only proper time for fishing; and if during all the night they had caught nothing, how much less was it likely that in the day time, and in the same waters which had been drawn, fish would be obtained. Simon's answer is generally supposed to indicate that he had no hope for the result, although in submission to Jesus he obeyed his directions. Yet, if understood in another sense, perhaps more consistent with the character of Peter and with the position he had already taken in relation to Christ, that he should be understood to mean that although they had toiled all the night in vain, and had despaired of success, yet now, since the Master bade, they would renew their labour with the revived hopes which faith in him awakened.

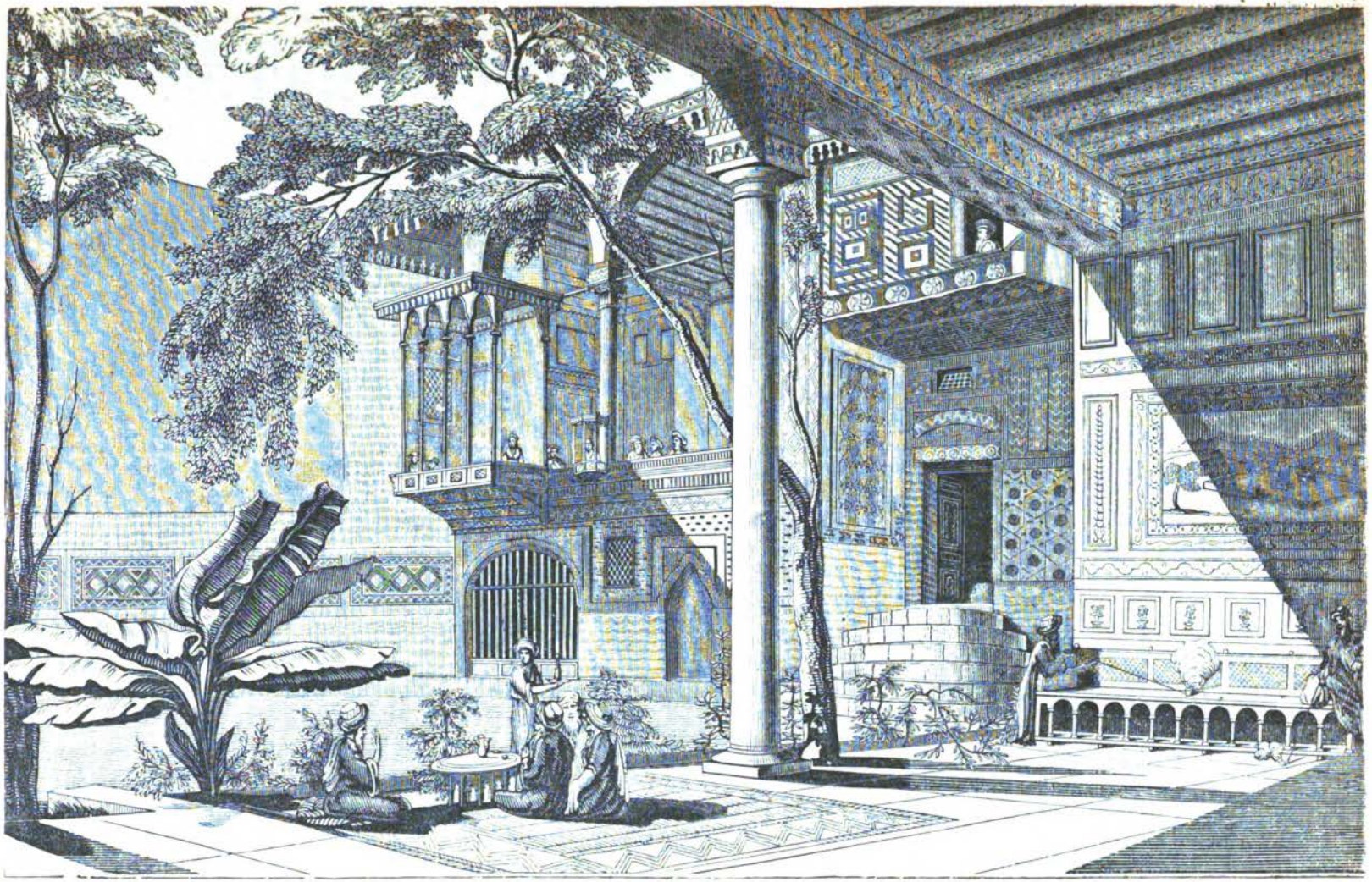
6. '*They inclosed a great multitude of fishes.*'—An immense haul of fishes is not in itself a miracle. It is a thing that often happens. The miracle lies in the coincidence, divinely brought about, between the words of Christ and the fact which took place. Professor Trench (*Notes on the Miracles*), to whom we owe this remark, quotes Yarrell (*Hist. of British Fishes*, i. 125), who states that at Brighton, in June, 1808, the shoal of mackerel was so great that one of the boats had the meshes of her nets so completely occupied by them that it was impossible to drag them in. The fish and the nets therefore, in the end, sunk together.

11. '*They forsook all, and followed him.*'—We cannot refrain from citing here the beautiful remark of Trench (*Notes on the Miracles*, p. 139): 'But what was that "*all*" which "*they forsook*," ask some, that they should afterwards seem to make so much of it, saying, "Behold, we have forsaken all and followed thee: what shall we have therefore?" (Matt. xix. 27). It was their *all*, and therefore, though it might have been but a few poor boats and nets, it was much. And the forsaking consists not in the more or less that is forsaken, but in the spirit in which it is left. A man may be holden by love to a miserable hovel with as fast bands as to a sumptuous palace; for it is the worldly affection which holds him, and not the world; just as we gather from the warning scattered through the ascetic books of the middle ages, how they who had renounced, it may be great possessions in the world, would now, if they did not earnestly watch against it, come to cling to their hood, their breviary, the scanty furniture of their bare cell, with the same feelings of property as they once exercised in ampler matters; so witnessing that they had no more succeeded in curing themselves of worldly affections, than a man would succeed in curing himself of covetousness by putting out the eye which in times past had often been the inlet of desire. These apostles might have left little when they left their possessions, but they left much, when they left their desires.'

19. '*They went upon the housetop, and let him down through the tiling.*'—This has many difficulties to the English reader. It has rightly been understood that an explanation is to be sought by a reference to the construction of Oriental houses: but as the explanation given under this reference does not appear by any means satisfactory, we will venture to hazard another, which does not seem liable to any of the objections which have reasonably been urged against that which is now currently received.

We have already stated many particulars concerning Oriental houses; and we may now recapitulate or add so much as may be necessary to the understanding of the present account. Such a house, then, does not front the street, towards which it only offers the low door of entrance, with perhaps a small lattice or latticed balcony, which allows of no observation from without. From the door a blind passage conducts into an interior court or quadrangle, towards which all the buildings of the mansion front. There may, indeed, in a superior dwelling, be one or two more such courts, beyond this; and then the external one is appropriated to the more public affairs of the owner, such as the reception of friends and clients, and the transaction of business, the interior being occupied by the private apartments, to which no strangers have access. But it suffices for every purpose to suppose that there was, in the present case, but one interior quadrangle, having on one or more of its sides the buildings which formed the house. The court is paved with marble or tiles, or is left unpaved, according to the rank of the house and the means of its occupier; and in a superior and spacious house, there may perhaps be a piece of water in the centre, or some trees or shrubs may be planted there. There are usually no apartments on the ground floor occupied by the family; but there are cellars, offices, and store-rooms, fronted perhaps by a corridor extending around the court, or around so much as is fronted by buildings. The principal apartments are above, on the first floor, which is fronted by a gallery, which of course covers the corridor below, if there be any. This gallery

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COURT AND VERANDAH OF ORIENTAL HOUSE.

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is roofed over—the roof being as high as that of the house, and supported by pillars of wood. All the apartments of the first floor open into this gallery, which is usually from five to eight feet wide, and floored with squared stones, having in front a strong balustrade of wood. On this floor, and in the centre of the side of the quadrangle which faces the entrance, is the state room, a large and lofty hall, open in front, and often richly furnished and adorned, in which the master of the house receives and entertains his visitors and guests. Now the reader will perceive that the front wall of the main building is screened by the gallery, with its pillars and roof, and by the corridor below, or, in the absence of a corridor, by the screen wall and doors of the lower offices. Behind, under the gallery, appears the grand hall or divan, with its interior exposed to view, and the doors and windows of the other apartments. The access to the gallery from the court, is by an external stair, generally of stone; and from one of the corners of the gallery, a covered stair generally conducts to the house top That the roofs are flat, and protected by parapet walls towards the streets and neighbouring houses, and by a lower wall, or else a balustrade or rail towards the court, are circumstances which we have already fully mentioned. (Deut. xxii.)

After this preliminary explanation, which is not intended as a description of an Oriental house, but only as a specification of such particulars as the occasion requires —we may attend to the passage before us.

The current explanation, which we alluded to above, is that offered by Dr. Shaw in his valuable *Travels*. After stating that, on occasions where a considerable concourse assembles, as at a wedding or circumcision, it is customary to entertain them in the court, which is laid for the purpose with mats and carpets, and protected above by an awning extended from wall to wall,—he suggests that this was the case on the present occasion; that our Lord was with the people in the court, which was covered with such an awning or veil; and that the men went to the top of the house, and, lifting up a part of the veil above the place where our Lord stood, lowered the sick man down at his feet. The sufficiency of this explanation has been of late years questioned, on purely *critical* grounds, by Professor Paxton, Dr. Bloomfield, and others. Our own objections, on *other* grounds, are—that such an occasion as the present was not likely to have been prepared for by covering the court with an awning, which is a work of some labour and preparation, and only resorted to on extraordinary festival occasions; that although 'the multitude' were doubtless in the court, it is far more probable that Christ himself, for the sake of being better seen and heard by the people while he preached to them, as well as to avoid the pressure, was in the gallery above, where also, or behind him, in the great chamber, the Scribes and Pharisees were probably sitting; and, lastly, if Christ was in the court, and allowing that he there stood near the wall (which is necessarily assumed), we do not see how it was possible to lower the sick man down to his feet. Dr. Shaw supposes, as we do, the existence of the gallery we have mentioned. Consequently, to enable the sick man to be lowered into the court, it was necessary that his bearers should get outside the parapet or balustrade, upon the house-top, and stand upon the roofing of the gallery while they let the sick man down. But this roofing was quite distinct from the firm and substantial roof of the house itself. It is not intended for nor calculated to bear any weight; and as several men must in this case have stood upon it, there is every reason to conclude that the part on which they stood must have given way under them. We have ourselves repeatedly witnessed persons cautioned from venturing out upon *this* roofing, to pick up things which had fallen thereon from the inner parapet or balustrade. Other objections occur to us, but these will suffice, when we add that the terms of the original cannot, without great and unauthorized violence, be made to apply to the *throwing back* such an *awning* or veil as Shaw supposes to have covered the inner court.

Lightfoot, finding, as he thought, some notice of a trap-door in roofs, supposes the sick man was let down through such a door into the room in which Jesus sat. In this he has been followed by others; but we are convinced that what he understood his Rabbinical authorities to indicate as a trap-door, was nothing else than the head of the staircase leading from below to the roof of the house.

Dr. Bloomfield (*Recens. Synop.* on Mark ii.), feeling these difficulties, says, 'The case seems plainly to have been this; not being able to approach Jesus, because of the crowd, they ascended to the flat roof, whether of tiling or thatching, including the lath and plaster, about the place where Jesus sat, and having pulled it away, let down the couch by the orifice. In all this I see no difficulty; certainly no objection ought to be raised (as by Woolston, etc.) at the *damage* occasioned, which, with any tolerable care, and considering the slight structure of thin roofing (which was chiefly thatch) of the houses of eastern countries, could not be great.' We fear this does not obviate any difficulty. For the roofs of the houses of the East have no tiling, no thatch, no lath and plaster; they are the farthest possible from being thin or of a slight structure, and the damage *would* be very great indeed. The length to which this note has extended renders it inexpedient to shew this by a more detailed account of the construction of the roof than has already been given under Deut. xxii. 8; to which we beg to refer. The roofs being flat, and the object being not merely to exclude the rain, but to form a terrace on which the inmates may walk, sleep, eat, and sport, during the fine season of the year, it is evidently necessary that it should be of the most substantial construction; and, accordingly, such a thick and dense mass is formed, by successive layers of various materials over the beams, that it would have been an undertaking of no ordinary difficulty to form an opening in the roof, and no Oriental would dream of such a mode of access to a room below; and besides, if it were done, the room would be absolutely filled, and the people in it overwhelmed by an inundation of earth and rubbish of all kinds. This therefore is, to our minds, the least tenable of all hypotheses.

Our own explanation is short and easy, after what we have already stated. We have shewn it probable that Christ was in the gallery preaching to the multitude in the court below; and this is further corroborated by the difficulty of finding how he could so preach if he were in a room within the house: we have also stated that the roofing of this gallery was distinct from that of the house, and that not being intended for a terrace, it is of very slight construction—say, of boards with a thin superficial covering of composition or plaster. We think, therefore, that the men having mounted to the terraced roof, proceeded to remove (which they might easily do) a part of this light roofing of the gallery, over the place where Jesus sat below. An additional circumstance in favour of this explanation is, that the distance from the roof to the gallery is so much less than from the roof to the court-yard. The acknowledged difficulty of this passage, the greater difficulties which explanations have created, and the infidel cavils and sneers to which the narrative has been exposed, will be considered to justify the degree of attention we have given to the subject.

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CHAPTER VI.

1 *Christ reproveth the Pharisees' blindness about the observation of the sabbath, by scripture, reason, and miracle:* 13 *chooseth twelve apostles:* 17 *healeth the diseased:* 20 *preacheth to his disciples before the people of blessings and curses:* 27 *how we must love our enemies:* 46 *and join the obedience of good works to the hearing of the word: lest in the evil day of temptation we fall like an house built upon the face of the earth, without any foundation.*

AND [1]it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 ¶ [2]And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it?*

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 ¶ And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called *unto him* his disciples: [3]and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And Judas [4]*the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said, [5]Blessed *be ye* poor: for your's is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 [6]But woe unto you that are rich! for ye have received your consolation.

25 [7]Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ [8]But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 [9]And unto him that smiteth thee on the *one* cheek offer also the other; [10]and him that taketh away thy cloke forbid not *to take thy* coat also.

30 Give to every man that asketh of thee;

1 Matt. 12. 1. 2 Matt. 1. 3 Matt. 10. 1. 4 Jude 1. 5 Matt. 5. 3. 6 Amos 6. 1. 7 Isa. 65. 13.
8 Matt. 5. 44. 9 Matt. 5. 39. 10 1 Cor. 6.

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and of him that taketh away thy goods ask *them* not again.

31 [11]And as ye would that men should do to you, do ye also to them likewise.

32 [12]For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 [13]And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 [14]Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, [15]Can the blind lead the blind? shall they not both fall into the ditch?

40 [16]The disciple is not above his master: but every one [17]that is perfect shall be as his master.

41 [18]And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 [19]For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ [20]And why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

[11] Tob. 4. 15. Matt. 7. 12. [12] Matt. 5. 46. [13] Matt. 5. 42. [14] Matt. 7. 1. [15] Matt. 15. 14. [16] Matt. 10. 24.
[17] Or, *shall be perfected as his master*. [18] Matt. 7. 3. [19] Matt. 7. 16. [20] Matt. 7. 21.

Verse 1. '*He went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.*'—Travelling on the road from Hebron towards Carmel and Maon, early in May, Dr. Robinson remarks, 'Watchmen were stationed in various parts to prevent cattle and flocks from trespassing upon the grain. Our Arabs "were an hungered," and passing through the fields, they "plucked the ears of corn and did eat, rubbing them in their hands." On being questioned, they said this was an old custom, and no one would speak against it; they were supposed to be hungry, and it was allowed as a charity. We saw this afterwards in repeated instances.'

35. '*Love ye your enemies.*'—The benign and impressive precepts of our Lord enjoining general affection, tenderness, and forbearance, cannot well be understood, in their full force, without a reference to the low and narrow doctrines which were about this time inculcated by the Jewish teachers and acted upon by the people. As we have shewn on a former occasion, a limit was fixed beyond which it was lawful *to hate* an offending brother, though he might be at first forgiven. Apostatizing or heretical Israelites it was lawful and meritorious to slay, openly if opportunity served, and legally if expedient; but at all events to slay them, even if by subtilty and craft. And in exact conformity with this principle the rabbinical writers hesitate not to avow—almost with boasting—that by such subtilty and craft Christ himself was slain; thus affording an unintentional corroboration of the truth of the evangelical narratives of his condemnation. And then, as to the Gentiles, even those with whom they had no war or contention, they said,—there was no instruction *to plot* their death; but it was *not lawful* to deliver them from death. Witness the following, cited by Lightfoot from the Babylon Talmud: 'A Jew sees one of them fallen into the sea; let him by no means lift him out thence: for it is written, "Thou shalt not rise up against the blood of thy neighbour:" but this man is not thy neighbour.' A precious specimen this of their interpretation of the Scriptures. After this, how noble appear such instructions as these; and how beautiful the answer of Christ, a little farther on, to the question of the lawyer, 'Who is my neighbour?' Chap. x. 29.

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DRESS OF MEN OF THE MIDDLE AND HIGHER CLASSES.

38. '*Good measure.... shall men give into your bosom.*'—'The usual dress here is a long robe, not much unlike a woman's gown. It is fastened about the waist with a girdle. This is a long piece, often as large and even much larger than a sheet, but of a fine texture; usually, of the shawl kind. They wrap this round them four or five times, forming a band from four inches to a foot wide, as the taste of each may be, then give such a fastening to the end as each may choose. The part of the dress above the girdle, having an opening, is used for stowing away all sorts of things — handkerchiefs, when they have any; bread, fruit, etc.; nothing comes amiss; they put it into the bosom. This stowage often gives a very awkward projection to the bosom of the dress, especially in contrast to the tightness with which the waist is girded. Articles of small size and peculiarly precious, such as money, etc., would be liable to fall out of or to slip through this spacious repository, and are therefore not intrusted to it, but enclosed in the folds of the dress.'

We have mislaid the name of the traveller from whom the above is copied. It well describes what is the general dress to the west of the Tigris. Having ourselves worn it long, we are prepared to explain what may strike the reader as a difference between the girdle as noticed here and that mentioned under Matt. x. 9. The fact is that *this* is the ordinary girdle, the folds of which may be made to serve for a purse; the other is expressly made to be used as a purse, especially in a journey.

48. '*A man which built an house, and digged deep, and laid the foundation on a rock.*'—At this very day the mode of building in Christ's own town of Nazareth suggests the source of this image. Dr. Robinson was entertained in the house of a Greek-Arab, of the name of Abu-Nasir. The house had just been built, and was not yet finished. 'In order to lay the foundations, he had dug down to the solid rock, *as is usual throughout the country* here, to the depth of thirty feet, and then built up arches. The workmanship was solid but coarse. He assured us it was the best work the masons of Nazareth could turn out. The want of timber in the country is much felt in building; and for this reason, in the south at least, most rooms are arched. The little which Abu-Nasir used was pine, brought, like the cedars of old, from Mount Lebanon, by way of Haifa.'

CHAPTER VII.

1 Christ findeth a greater faith in the centurion, a Gentile, than in any of the Jews: 10 healeth his servant being absent: 11 raiseth from death the widow's son at Nain: 19 answereth John's messengers with the declaration of his miracles: 24 testifieth to the people what opinion he held of John: 30 inveigheth against the Jews, who with neither the manners of John nor of Jesus could be won: 36 and sheweth by occasion of Mary Magdalene, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.

Now when he had ended all his sayings in the audience of the people, [1]he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to an-

[1] Matt. 8. 5.

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other, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the [2]bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 ¶ [3]And the disciples of John shewed him of all these things.

19 And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers [4]rejected the counsel of God [5]against themselves, being not baptized of him.

31 ¶ And the Lord said, [6]Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36 ¶ [7]And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears,

[2] Or, *coffin*. [3] Matt. 11. 2. [4] Or, *frustrated*. [5] Or, *within themselves*. [6] Matt. 11. 16. [7] Mark 14. 3.

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and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee: go in peace.

[a] See Matt. 18. 28.

Verse 5. '*He hath built us a synagogue.*'—The Jews assigned no particular sanctity to their synagogues *as buildings;* their holiness lay in their being set apart to the service of religion. It often happened that synagogues were built by individuals, and presented to the community; this being considered a most meritorious and acceptable act. A person who had built a house might set it apart for a synagogue, if he pleased; and there was never the least hesitation in accepting a synagogue built by a Gentile. Lightfoot (*Hor. Heb.* in loc.) specifies some much-disputed questions concerning synagogues;—such as whether it were lawful to sell a synagogue, or alienate it to any civil use. A case is also supposed, of a person building a synagogue, and ultimately reserving it to his own proper use; which being however proposed as a matter of difficulty, shews that such a case was very uncommon, if at all practically known. The Romans, no doubt, soon found that there was no more effective method of gratifying the Jews than by treating their religion with respect.

11. '*Nain.*'—This is the only text of Scripture in which this place is mentioned. Eusebius and Jerome describe it as not far from Endor. As its name has always been preserved, it was recognised by the Crusaders, and has been often noticed by travellers down to the present day. It has now dwindled to a small hamlet, called Nein, which is situated about three miles S. by W. from Mount Tabor.

12. '*A dead man carried out*'—the place of burial being outside the city, according to the universal custom of the East, both in ancient and modern times.

— '*Much people of the city was with her.*'—We know such customs of the Jews as tend to illustrate this. An infant, less than a month old, was carried out in the bosom of a woman, and buried by her and two men. An infant above a month, but less than three years old, was carried out in a little coffin, not borne on men's shoulders, but in their arms. A person dying above that age, was borne out on a bed or bier, without any coffin. When one was carried out in a coffin (implying that he was less than three years of age) few mourners attended; but when borne out on a bier, the attendance was numerous, particularly if the deceased were extensively known. The attendance was increased by the need of many persons to relieve each other in bearing the bier, particularly as the distance to the place of interment was often considerable. There were also those who attended the mourners to support and comfort them, so that the attendance was, altogether, very great. (See Lightfoot's *Hor. Heb.* in loc.) The same custom, for a numerous attendance at funerals, is still observed by the modern Jews. The name of the deceased, with the hour and place of his interment, is announced in the synagogue of which he was a member, and it is usual for all who can do so to attend the funeral, as the respect with which the memory of the deceased is regarded is measured by the largeness or smallness of the attendance. Thus, when the person was a bastard, or of impure life, or grossly negligent of Jewish forms, such attendance is withheld, and is intended and understood as a mark of disrespect; but in other cases, it is by no means uncommon for a corpse to be followed by a multitude, consisting of from a hundred to a thousand persons; as may frequently be seen in the Whitechapel Road, London, in the neighbourhood of which there are several Jewish burial-grounds. Females, however, very rarely, or never, attend a corpse to the grave. See Hyam Isaacs's *Ceremonies and Traditions of the Jews*, 1836.

32. '*The market-place.*'—In the earlier times of the Jewish history, it appears that the markets were held near the gates of towns, sometimes within, sometimes without; where the different kinds of goods were exposed for sale, either in the open air or in tents. But we learn from Josephus that in the time of our Saviour the markets, at least in cities, had become such as they now are in the East, and which have been frequently described under their Oriental name of 'Bazaars.' These establishments are usually situated in the centre of the towns, and do not by any means answer to our notion of 'a market'—which is usually appropriated to the sale of articles of food: for in these bazaars, all the shops and warehouses of the town are collected, and all the trade of the city carried on, of whatever description it may be. In these also are the workshops of those who expose for sale the products of their skill or labour, such as shoe-makers, cap-makers, basket-makers, smiths, etc. The result, of course, is, that the shops of the various tradesmen and artificers are not dispersed indis-

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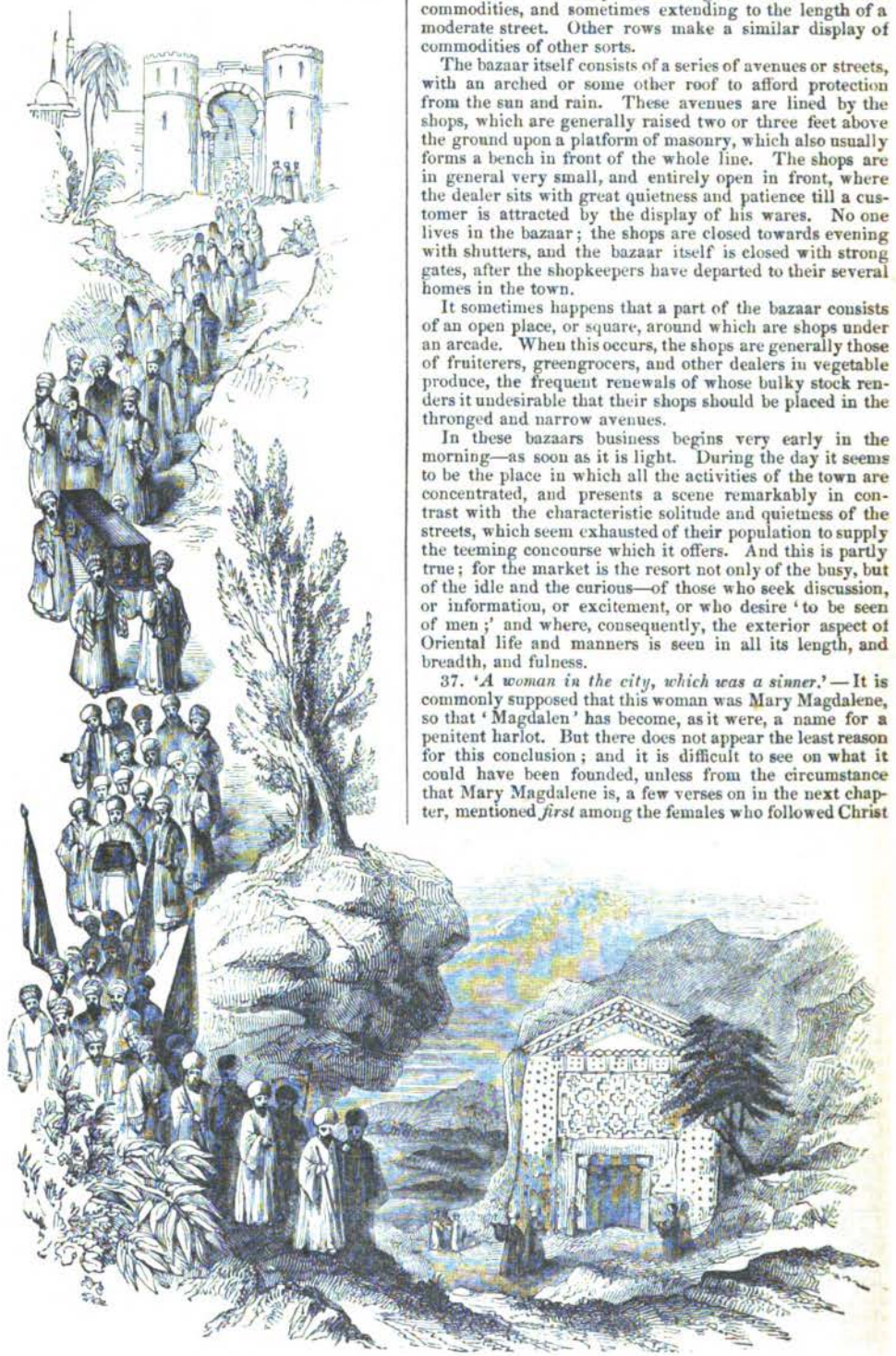
criminately over the towns, as in this country, but are all collected in the bazaar: neither in the bazaar itself do they occur dispersedly; but every trade has its distinct place to which it is generally confined. Hence one passes along between rows of shops exhibiting the same kinds of commodities, and sometimes extending to the length of a moderate street. Other rows make a similar display of commodities of other sorts.

The bazaar itself consists of a series of avenues or streets, with an arched or some other roof to afford protection from the sun and rain. These avenues are lined by the shops, which are generally raised two or three feet above the ground upon a platform of masonry, which also usually forms a bench in front of the whole line. The shops are in general very small, and entirely open in front, where the dealer sits with great quietness and patience till a customer is attracted by the display of his wares. No one lives in the bazaar; the shops are closed towards evening with shutters, and the bazaar itself is closed with strong gates, after the shopkeepers have departed to their several homes in the town.

It sometimes happens that a part of the bazaar consists of an open place, or square, around which are shops under an arcade. When this occurs, the shops are generally those of fruiterers, greengrocers, and other dealers in vegetable produce, the frequent renewals of whose bulky stock renders it undesirable that their shops should be placed in the thronged and narrow avenues.

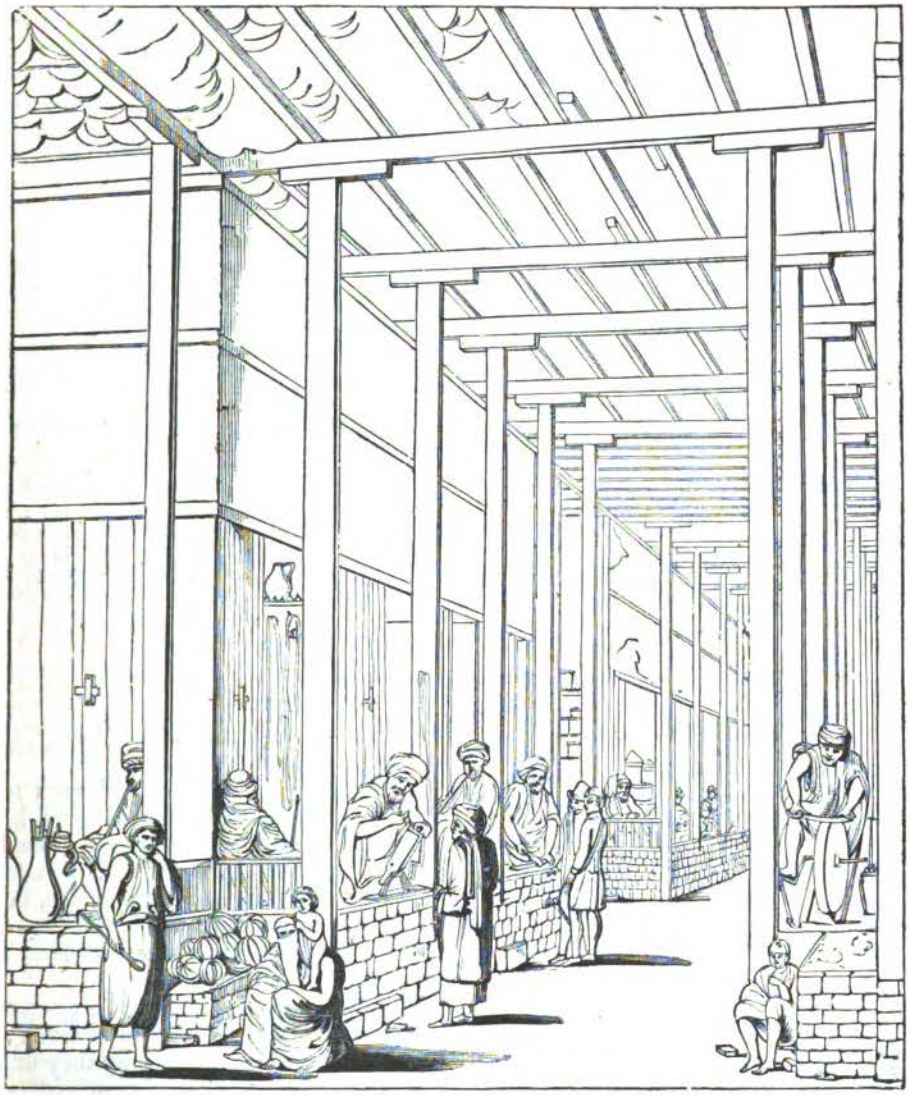
In these bazaars business begins very early in the morning—as soon as it is light. During the day it seems to be the place in which all the activities of the town are concentrated, and presents a scene remarkably in contrast with the characteristic solitude and quietness of the streets, which seem exhausted of their population to supply the teeming concourse which it offers. And this is partly true; for the market is the resort not only of the busy, but of the idle and the curious—of those who seek discussion, or information, or excitement, or who desire 'to be seen of men;' and where, consequently, the exterior aspect of Oriental life and manners is seen in all its length, and breadth, and fulness.

37. '*A woman in the city, which was a sinner.*'—It is commonly supposed that this woman was Mary Magdalene, so that 'Magdalen' has become, as it were, a name for a penitent harlot. But there does not appear the least reason for this conclusion; and it is difficult to see on what it could have been founded, unless from the circumstance that Mary Magdalene is, a few verses on in the next chapter, mentioned *first* among the females who followed Christ



FUNERAL PROCESSION.

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INTERIOR ARRANGEMENT OF A TURKISH BAZAAR.

and 'ministered to him of their substance.' These were surely women of property, and as Mary is mentioned even before the wife of so considerable a person as Herod's steward, we may perhaps infer even that she was a woman of superior station and wealth, and all the less likely to have been a harlot, which we concede was probably the case of the woman who now anoints our Lord's feet, although there were certainly many other acts—of lesser moral offence, or only of ceremonial offence—which, among the Jews, brought upon a woman an ill fame. Mary's surname of Magdalen probably denotes that she was a native of Magdala, near Bethsaida, on the coast of the Lake of Tiberias; whereas, the present woman appears to have belonged to Capernaum. Mary doubtless, like this woman, 'loved much,' for, even as to this world, she 'had received much,' Jesus having cast out of her seven devils; and, whether for this, or because of her superior character and station, she is usually first named by the Evangelists when they have occasion to mention the female friends of our Saviour. The fact that, till Jesus knew her, Mary Magdalene had been a demoniac, affords another and the strongest possible reason against identifying her with a woman who is supposed to have been a harlot till her heart received the pure and purifying doctrine of Christ.

38. '*Stood at his feet behind him.*'—This is an expression often applied to servants in waiting at meal-times. The painters do not correctly represent this scene. It was at this time the custom among the Jews, as well as the Romans, to recline, at meal-time, on couches, set around the table. Of such couches we shall have another occasion to speak. It is only necessary at present to observe that the guests so reclined on these couches that their feet were behind them, towards the open space or passage between the couch and the wall, where the servants stood in attendance. It was in this open place, to which access without obtrusiveness was easy, that the woman came and washed the feet of Jesus with her tears and anointed them with ointment, without appearing before his face: indeed he could not perhaps have seen her without turning his head. Hence the force of the expression 'behind him.'

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The customs of the modern East still furnish sufficient illustration of the free access at meal-time which this incident indicates. Several illustrations of this occur to us; but we confine ourselves to the following, from the *Narrative of a Mission of Enquiry to the Jews, from the Church of Scotland, in* 1839:—'At dinner, at the consul's house at Damietta, we were much interested in observing a custom of the country. In the room where we were received, besides the divan on which we sat, there were seats all round the walls. Many came in and took their place on those side-seats, uninvited and yet unchallenged. They spoke to those at table on business or the news of the day, and our host spoke freely to them. This made us understand the scene in Simon's house at Bethany, where Jesus sat at supper, and Mary came in and anointed his feet with ointment; and also the scene in the Pharisee's house, where the woman who was a sinner came in, uninvited and yet not forbidden, and washed his feet with her tears. We afterwards saw this custom at Jerusalem, and there it was still more fitted to illustrate these incidents. We were sitting round Mr. Nicolayson's table, when first one and then another stranger opened the door, and came in, taking their seat by the wall. They leaned forward and spoke to those at table.'

— '*Began to wash his feet with tears.*'—From what our Lord presently says to Simon, as well as from passages of the earlier Scriptures which have already engaged our attention, we know that it was the custom of the entertainer to provide water, and direct his servants to wash the feet of his guests. In towns, however, the custom does not appear to have been invariably observed; for we see it was neglected by Simon, without the omission appearing to have been intended as a mark of disrespect, our Saviour's allusion to it being rather incidental than reproachful. It was, however, as might be expected, an invariable custom to wash the feet previously to being anointed.

47. '*Her sins, which are many, are forgiven.*'—Professor Trench has anticipated us in citing from Tholuck the following story from the *Bustan* of Saadi, as almost an echo of the evangelical history of this transaction. 'Jesus, while on earth, was once entertained in the cell of a dervise, or monk, of eminent reputation for sanctity; in the same city dwelt a youth sunk in every sin, whose heart was so black that Satan himself shrunk back from it in horror. This last presently appeared before the cell of the monk, and, as smitten by the very presence of the Divine prophet, began to lament deeply the sin and misery of his past life, and, shedding many tears, to implore pardon and grace. The monk indignantly interrupted him, demanding how he dared to appear in his presence, and in that of God's holy Prophet; assured him that for him to seek forgiveness was vain; and in proof how inexorably he considered his lot fixed for hell, exclaimed, "My God! grant me but one thing—that I may stand far from this man on the day of judgment." On this Jesus spoke—"It shall be even so; the prayer of both is granted. This sinner has sought mercy and grace, and has not sought them in vain; his sins are forgiven; his place shall be in Paradise at the last day. But this monk has prayed that he may never stand near this sinner—his prayer, too, is granted; hell shall be his place, for there this sinner shall never come."'

CHAPTER VIII.

1 *Women minister unto Christ of their substance.* 4 *Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower,* 16 *and of the candle:* 21 *declareth who are his mother, and brethren:* 22 *rebuketh the winds:* 26 *casteth the legion of devils out of the man into the herd of swine:* 37 *is rejected of the Gadarenes:* 43 *healeth the woman of her bloody issue,* 49 *and raiseth from death Jairus' daughter.*

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, [1]out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 ¶ [2]And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 ¶ And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 ¶ [3]Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

[1] Mark 16. 9. [2] Matt. 13. 2. [3] Matt. 13. 18.

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15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 ¶ [4]No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 [5]For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: [6]for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he [7]seemeth to have.

19 ¶ [8]Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ [9]Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ [10]And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ [11]And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

[4] Matt. 5. 15. [5] Matt. 10. 26. [6] Matt. 13. 12. [7] Or, *thinketh that he hath.* [8] Matt. 12. 46. [9] Matt. 8. 23. [10] Matt. 8. 28. [11] Matt. 9. 18.

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43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 ¶ But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

Verse 6. '*It withered away, because it lacked moisture.*'—In Palestine, wherever there is moisture there is also abundance; but the great heat of the summer's sun soon dries up all moisture where there is not a supply of water. Hence the force of such passages as this, and hence the beauty of the numerous promises of Scripture, in which the best blessings are described as 'waters,' 'springs of water,' 'rain,' etc. 'I have travelled for nearly twelve hours,' says Mr. Macbriar, 'without being able to find a drop of water, although we pushed on our parched beasts with all expedition, in hope of reaching some rivulet where we might quench our thirst. While the sun smote us with almost intolerable heat and drought, I longed for shelter under some spreading tree planted by the water side.'

26. '*The country of the Gadarenes.*'—Luke agrees with Mark; but Matthew (viii. 28) has 'the country of the Gergesenes.' Some copies and translations have sought to obviate the apparent discrepancy by supposing 'Gergesenes' in Matthew, was inserted through the error of some copyist who should have written Gadara. But this method of removing difficulties is so replete with danger, and should be used with such extreme caution and reluctance, as a *last* resource, that we are not disposed to allow it on the present occasion. It is better and easier to conclude, that there were two towns, Gadara and Gergesa, in the same district, so near to each other that the district itself was sometimes named from the one and sometimes from the other. Or, with equal probability, we may suppose that the two names for the same country co-existed from the circumstance that 'the country of the Gergesenes' was the ancient name, derived from the Girgashites by whom it was formerly occupied, and who were expelled by Joshua; while 'the country of the Gadarenes' was a modern name derived from the important town of Gadara. What renders this a more probable solution of the difficulty is, that if there were two names, one ancient and another modern, it would be in itself likely that Matthew, writing for Jews, should use the former, while Mark and Luke, who wrote for the Gentiles, would as naturally use the modern name.

It will be observed that the text only informs us that the country of the Gadarenes was on the other side of the sea of Tiberias, and over against Galilee. It says nothing as to the situation of either the towns of Gadara or Gergesa, which, for what we know from Scripture, may have been in a part of the district to which they gave name, distant from that part of it which bordered on the sea of Tiberias. 'The city' mentioned in the narrative may possibly have been one of the two, or quite as possibly some other city distinct from either, and perhaps nearer than either to the lake. As the sites are still the subject of dispute, it is necessary thus to premise that the Evangelists are not committed to any alternative with respect to the towns of Gadara and (the supposed) Gergesa; although they distinctly inform us that a district eastward '—or probably south-eastward of the lake, was called the country of the Gadarenes, or Gergesenes.

Gadara is mentioned by Josephus as the capital of Perea, a place of strength, many of whose inhabitants were wealthy persons (*De Bell.* 4. 7). The other passages in which this historian mentions Gadara, intimate clearly that it was situated at some slight distance to the south-east of the lake; see in particular his *Life*, sect. 9, 10. Correspondingly Polybius (v. 6) mentions it as the strongest city in the part of the country east of the Jordan, opposite the plain of Esdraelon. Pliny mentions it among the cities of Decapolis (which derived its name from the number of cities it contained), and says that it was situated near the river Hieromax, or Jarmuth. These intimations, concurring with those of Eusebius and Jerome, lead us to expect to find Gadara upon a mountain, near the Hieromax, not far from the lake to the south-east, and nearly equidistant, on the opposite side of the river, from Tiberias and Bethshan, or Scythopolis. In a situation corresponding very well to these intimations, near the village of Om-keis, about eight miles from the lake, and between two and three from the river Jarmuth, Seetzen found considerable ruins which he supposed to be those of the ancient Gadara. Burckhardt however thought them to be the ruins of Gamala, as did also Buckingham, who argues the question at considerable length. But Co-

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lonel Leake, Burckhardt's editor, re-asserts the opinion of Seetzen, and we are disposed to acquiesce in his conclusion; and this we the more readily do, as, for the reason already stated, we see no cause to conclude that Gadara was the town near which the present transaction took place. It therefore suggests no objections to find that these ruins, whether those of Gadara or not, seem to be too distant from the lake to be regarded as representing the town whose people desired Jesus to depart from them. As therefore the spot does not appear to be of any Scriptural interest, we shall not describe its remains, for ample details concerning which we may refer to Burckhardt and Buckingham. The following, from the latter traveller, is of more immediate interest.

'The account given of the habitation of the demoniac, from whom the legion of devils was cast out here, struck us very forcibly, while we were ourselves wandering among rugged mountains, and surrounded by tombs, still used as habitations by individuals and whole families of those residing there. A finer subject for a masterly expression of the passions of madness in all their violence, contrasted with the serenity of benevolence and virtue in him who went about doing good, could hardly be chosen by the pencil of an artist; and a faithful delineation of the rugged and wild majesty of the mountain scenery here on the one hand, with the still calm of the water of the lake on the other, would give an additional charm to the picture.' *Travels in Palestine*, ii. 289. 8vo.

With respect to Gergesa, we have explained that it is only a conjecture that this was a town giving its name to 'the country of the Gergesenes,' since 'Gergesenes' may rather have been a Gentile name (Girgashites?), than one taken from the name of a place. However, we may allow for a moment that the name of a town is involved. Those who contend for this theory, not being able to find any place called Gergesa, have supposed it the same as Geraza, one of the cities of the Decapolis. We have not any doubt that the interesting remains at the spot now called *Jerash* are the same as those of the ancient Geraza. But we have very great doubt that it gave its name to the district in question; and can be certain that this at least was not the city to which our Saviour came; for it is not 'over against Galilee,' and it is not less than fifty miles to the south-east of the lake of Tiberias, and nearly forty miles from Gadara. If therefore a town is to be understood, it is better to look for one called Gergesa, near both to Gadara and the lake. This conclusion is not new. It is as old as Origen; and from the time and place in which he lived, the opinion of that learned father is worth more than the mere conjectures that only now can be offered; and is the more valuable as it seems to convey an intimation that such a place as Gergesa in the required situation did actually exist, and was probably the town to which our Lord was going. He objects decidedly to the Geraza 'in Arabia,' observing truly, that there was no sea or lake near it, and could never have been intended by the Evangelists, who were so well acquainted with the country. To Gadara he also objects, as being the city to which our Lord approached, on the ground that this, although so much nearer than Geraza, was still too distant from the lake. 'But,' continues he, 'Gergesa, from whence were the Gergesenes, *is* an ancient city, near the lake now called Tiberias; above which is a precipice, adjacent to the lake, where is still shewn the place where the swine were cast down by the devils.' *Comment. in Joannem*, ii. 131. This is very clear; as it seems that the place still existed in the time of Origen by the name of Gergesa, and that the Christian inhabitants of the place consider that the transactions here recorded occurred in the neighbourhood of their city, and that it gave name to the country of the Gergesenes. We are disposed to take this account as the most probable, as this Gergesa, though nearer the lake, was still so near to Gadara that the neighbourhood might be indicated indifferently as 'the country of the Gergesenes,' or 'the country of the Gadarenes.' Besides, as Gergesa is not historically mentioned, it would seem to have been a less important place than Gadara; for which reason, although the event may actually have occurred in the neighbourhood of the former town, Mark and Luke, not writing for natives of Palestine, might naturally be induced to indicate the locality by a reference to the more important city of the two.

27. '*Ware no clothes.*'—In his work on Insanity, p. 26, Dr. Pritchard quotes from an Italian physician a description of raving madness or mania; 'a striking and characteristic circumstance is the propensity to go quite naked. The patient tears his clothes to tatters;' this is seen in the instance cited from Warburton in the ensuing note. We remember to have noticed in the market of Sulimanieh in Kurdistan a most powerful man, of fierce and wild aspect, seated quite naked beside the bench of one of the shops. This being then new to our experience, we felt surprise at the little attention so extraordinary a spectacle excited from the numerous passers-by, and on inquiry we were told that the man was mad, and had so constantly destroyed the clothes that had been placed upon him, that all attempt to clothe him had been abandoned.

— '*Neither abode in any house, but in the tombs.*'—That is, in the excavated sepulchres, in which all the Jews who could bear the expense liked to inter their dead, and which were found near all their towns—near some, from the nature of the ground, in greater abundance than near others. It is remarkable that Burckhardt and other travellers have found such tombs, in sufficiently great numbers to attract particular notice, in the country beyond the lake of Tiberias, and in the immediate vicinity of the spot where Gadara once stood. They were unclean to the Jews, by reason of the bones which they contained, and were therefore never used for abode or retreat by sane persons. The little buildings which in the East are now placed over the graves of eminent or holy persons in Eastern countries, and which offer some shelter from the weather, are still the favourite resort of lunatics in the East. An incident related by Mr. Warburton (*Crescent and Cross*, ii. 352) affords some striking illustration of the particulars in the account. 'On descending from these heights [of Lebanon] I found myself in *a cemetery*, whose sculptured turbans shewed me that the neighbouring village was Moslem. The silence of the night was now broken *by fierce yells and howlings*, which I discovered proceeded from a *naked maniac*, who was fighting with some wild dogs for a bone. The moment he perceived me, he left his canine comrades, and bounding along with rapid strides, seized my horse's bridle, and almost forced him backward over the cliff, by the grip he held of the powerful Mameluke bit.' It will be observed that in Matt. viii. 28, the demoniacs are said to have been exceeding fierce, so that none might pass by.

31. '*Into the deep.*'—This, coupled with what follows, will suggest to the English reader that they deprecated being cast into the sea, and this will be strengthened when he presently learns that the herd of swine which they were permitted to enter, ran down the steep into the sea. But in fact the two things are different. What the unclean spirits deprecate is, that they should be deprived of vehicles upon which and through which to act, and therefore be obliged, as disembodied, to revert to the abyss (εἰς τὴν ἄβυσσον), or Hades (usually translated 'hell' in our version), which is designated as the customary abode of evil spirits, as well as the general gathering-place of the departed. It should therefore be rendered by some word not liable to be taken as signifying the sea; particularly as the sea itself is otherwise connected with the translation. The translation of Wicklif clears this difficulty: 'and they preieden hym that he schulde not comaunde hem, that thei schulden go in to helle.'—It was for this reason that the unclean spirits deemed even an abode in the swine preferable; but the unexpected result, that the frightened animals ran into the sea and were drowned, brought about the very doom they had striven to avert, for, being again disembodied, there was nothing for them but to return to the abyss.

32. '*There was there an herd of many swine feeding.*'—We have already intimated our belief that there was much error in supposing that the law, which declared that cer-

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tain kinds of animals were not to be used for meat, should be understood as prohibiting the Jews from rearing, for any other purpose, the animals interdicted as food. There was certainly nothing in the law to prevent them from rearing hogs any more than from rearing asses, if they saw fit to do so. It appears, in fact, that they did rear pigs for sale to their heathen neighbours, till this was forbidden, after the principle of refining upon the law had been introduced. The prohibition demonstrates the previous existence of the practice; and it did not take effect till about 70 years B.C., when it is alleged to have originated in a circumstance which occurred between Hyrcanus and Aristobulus, the sons of king Alexander Jannæus. Aristobulus was besieging Hyrcanus in Jerusalem, but not wishing to interrupt the services of the temple, he permitted an arrangement, under which money was let down from the temple in a box; in return for which the lambs required for the daily sacrifices were sent up. It at last occurred to a mischievous old man, 'who understood the wisdom of the Greeks,' that there would be no overcoming the adverse party while they employed themselves in the service of God, and therefore one morning he put a hog in the box instead of a lamb. When half-way up, the pig reared himself up, and happened to rest his fore feet upon the temple wall; whereupon, continues the story, Jerusalem and the land of Israel quaked. In consequence of this, two orders were issued by the Council,—'Cursed be he that breedeth hogs;' and, 'Cursed be he who teacheth his son the learning of the Greeks.' Such is the origin of the order against rearing hogs, as related in the Babylon Talmud. One of the enforcements of this prohibition is curious, as shewing for what purposes, besides sale, hogs had been reared by the Jews. 'It is forbidden to rear any hog—*even though hogs should come to a man by inheritance*—in order to obtain profit from its skin, or from its fat, for anointing, or for light.' From this it would appear that the Jews had been wont to make ointments with hogs' lard, and that they did not exclusively use oil for lights, but fat also; which was probably done according to a method we have often seen in the East, by introducing a wick into a lump of grease, which is set in a lamp, or in a round hollow vessel made for the purpose. The heat of the kindled wick, as in a candle, gradually melts as much of the fat as is required to feed the flame. The inconvenience of the deprivation of the useful lard of hogs for this and other purposes, seems to have given occasion to an explanation that the prohibition was not to be understood to imply that the fat of hogs might not be obtained by purchase from the Gentiles.

The prohibition of keeping hogs does not appear to have had complete effect, as regulations are made concerning towns in which hogs were kept; and the keepers of swine are mentioned as contemptible and infamous wretches, so that it was a favourite term of great abuse to call a person 'a hog-breeder' or 'a swine-herd.' Although therefore it may be likely that the herds of swine, here mentioned, were the property of the heathen who certainly did live with the Jews in the towns of this neighbourhood, it is not impossible that they belonged to Jews, who kept them in despite of the prohibitions we have mentioned.

CHAPTER IX.

1 *Christ sendeth his apostles to work miracles, and to preach.* 7 *Herod desireth to see Christ.* 17 *Christ feedeth five thousand:* 18 *enquireth what opinion the world had of him:* 22 *foretelleth his passion:* 23 *proposeth to all the pattern of his patience.* 28 *The transfiguration.* 37 *He healeth the lunatick:* 43 *again forewarneth his disciples of his passion:* 46 *commendeth humility:* 51 *biddeth them to shew mildness towards all, without desire of revenge.* 57 *Divers would follow him, but upon condition.*

THEN [1]he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ [2]Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. [3]And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

¶ 12 [4]And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

[1] Matt. 10. 1. [2] Matt. 14. 1. [3] Matt. 14. 13. [4] Matt. 14. 15.

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15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ [8]And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, [6]The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ [7]And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 [8]For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 [9]For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 [10]But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ [11]And it came to pass about an eight days after these [12]sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ [13]And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 [14]Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ [15]Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall

[8] Matt. 16. 13. [6] Matt. 17. 22. [7] Matt. 10. 38. [8] Matt. 16. 26. Mark 8. 36. [9] Matt. 10. 33. [10] Matt. 16. 28.
[11] Matt. 17. 1. [12] Or, *things*. [13] Matt. 17. 14. [14] Matt. 17. 22. [15] Matt. 18. 1. Mark 9. 34.

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receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ [16]And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as [17]Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ [18]And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 [19]And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

[16] Mark 9. 38. [17] 2 Kings 1. 10. [18] Matt. 8. 19. [19] Matt. 8. 21.

Verse 10. '*Bethsaida*.'—Our Lord here feeds the five thousand near a place called Bethsaida; but it is evident from the parallel passages (Matt. xiv. 13; Mark vi. 32-45) that this event took place, not in Galilee, but on the eastern side of the lake. This was held to be one of the greatest difficulties in sacred geography (Cellar. *Notit. Orb.* ii. 536), till the ingenious Reland afforded materials for a satisfactory solution of it by distinguishing *two* Bethsaidas, one on the western and the other on the north-eastern border of the lake (*Palestina*, p. 653). The former was undoubtedly the 'city of Andrew and Peter;' and although Reland did not himself think that the other Bethsaida is mentioned in the New Testament, it has been shewn by later writers that it is in perfect agreement with the sacred text to conclude that it was the Bethsaida near which Christ fed the five thousand, and also, probably, where the blind man was restored to sight. This, and not the western Bethsaida (as our English writers persist in stating), was the Bethsaida of Gaulonitis, afterwards called Julias, which Pliny (*Hist. Nat.* xv.) places on the eastern side of the lake and of the Jordan, and which Josephus describes as situated in lower Gaulonitis, just above the entrance of the Jordan into the lake (*De Bell. Jud.* ii. 9; iii. 10. 7). It was originally only a village, called Bethsaida, but was rebuilt and enlarged by Philip the Tetrarch not long after the birth of Christ, and received the name of Julias in honour of Julia, the daughter of Augustus (Luke iii. 1; Joseph. *Antiq.* xviii. 2. 1). Philip seems to have made it his occasional residence; and here he died, and was buried in a costly tomb (*Antiq.* xviii. 4. 6). At the northern end of the lake Gennesareth the mountains which form the eastern wall of the valley through which the Jordan enters the lake throw out a spur or promontory, which extends for some distance southward along the river. This is known by the people on the spot by no other name than el-Tell (the hill). On it are some ruins, which were visited by the Rev. Eli Smith, and proved to be the most extensive of any in the plain. The place is regarded as a sort of capital by the Arabs of the valley (the Ghawarineh), although they have lost its ancient name, and now occupy only a few houses in it as magazines. The ruins cover a large portion of the Tell, but consist entirely of hewn stones, without any distinct trace of ancient architecture.

53. '*Because his face was as though he would go to Jerusalem*.'—The road from Galilee to Jerusalem lay through Samaria. One of the grand points of controversy between the Jews and Samaritans was, as stated by the woman of Samaria, 'Our fathers worshipped in this mountain (Gerizim); but ye say that in Jerusalem is the place where men ought to worship' (John iv. 20). Believing therefore that their own temple on Mount Gerizim was the place to which all worship should tend, their zeal and the bitterness of their hate was particularly excited against those Jews who, on the periodical occasions, passed through their lands to worship at Jerusalem, at the passover and other public festivals. There does not seem to have been much hospitality or kind feeling between the Jews and Samaritans at any time; but probably they would not have refused to receive Jewish passengers into their towns and villages merely from understanding that they were going to Jerusalem, unless they knew they were going there expressly to worship at the temple, which they could not but know when numerous people passed through their lands on the recurrence of the great festival. Of all festivals the one most likely to excite their animosity was the Feast of the Dedication of that temple, which was to them so obnoxious, and this appears to have been the very festival which Jesus and his disciples were now proceeding to attend.

We learn from Josephus that the journey from Galilee to Jerusalem, on occasion of the festivals, usually took three days; and he mentions that the passage through the land of the Samaritans on such occasions was sometimes attended with disturbances and even bloodshed. He relates in particular one remarkable affray, after the time of our Saviour, when some Galileans were attacked, and many of them slain by the Samaritans in their way to Jerusalem at one of the festivals. This affair made a great stir, particularly when the Jews, finding that the procu-

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rator (Cumanus, the predecessor of Felix) had been bribed by the Samaritans, avenged their own cause upon them with fire and sword. In consequence of this, many Galileans were put to death by Quadratus the president of Syria, who ultimately sent all the leading parties to Rome for trial. The result was that the emperor Claudius ordered all the Samaritans who had been sent to Rome to be put to death; Cumanus, the procurator, to be banished; and Celer, the tribune, who had been active against the Jews, to be sent to Jerusalem, and there to be drawn through the city and publicly executed.

60. '*Let the dead bury their dead.*'—This, certainly, has a singular sound, and has taken its place among the *difficult* passages of Scripture. But to a Jew, who was familiar with the idea involved, its meaning must have been instantly clear. The term 'dead' is here used both in its figurative and literal acceptation. It was common among the Jews to describe an ungodly or sinful person as one dead though alive. Our Saviour therefore means to say that one who had an urgent call to follow Him, might leave even his dead father to be buried by his other sons or other relatives who were 'dead' to the great concerns of eternal life. By this remarkable instance—strong even to seeming harshness—our Lord did most pointedly indicate the superior objects and higher duties to which *all* others must give place.

62. '*No man, having put his hand to the plough, and looking back, is fit,*' etc.—The full details given under Hos. x. 11 will enable the reader the better to understand, that the plough in Syria being very light and simple in its construction, the husbandman is under the necessity of guiding it with great care, bending over it, and loading it with his own weight, else the share would glide along the surface without making any incision. His mind should be wholly intent on his work, at once to press the plough into the ground, and direct it in a straight line. 'Let the ploughman,' said Hesiod, 'attend to his charge, and look before him; not turn aside to look on his associates, but make straight furrows, and have his mind attentive to his work.' And Pliny, 'Unless the ploughman stoop forward,' to press his plough into the soil, and conduct it properly, 'he will turn it aside.' The careful and incessant attention exacted from the ploughman by the nature of his duties, does thus therefore aptly inculcate that he who would take up his cross to follow Christ, should not—'Cast one longing lingering look behind' upon the world and its concerns.

CHAPTER X.

1 *Christ sendeth out at once seventy disciples to work miracles, and to preach:* 17 *admonisheth them to be humble, and wherein to rejoice:* 21 *thanketh his Father for his grace:* 23 *magnifieth the happy estate of his church:* 25 *teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy:* 41 *reprehendeth Martha, and commendeth Mary her sister.*

AFTER [1]these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, [2]The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: [3]behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 [4]And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the Son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 [5]Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 [6]He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather

[1] Matt. 10. 1. [2] Matt. 9. 37. [3] Matt. 10. 16. [4] Matt. 10. 11. [5] Matt. 11. 21. [6] Matt. 10. 40.

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rejoice, because your names are written in heaven

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 [7]All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, [8]Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, [9]Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two [10]pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

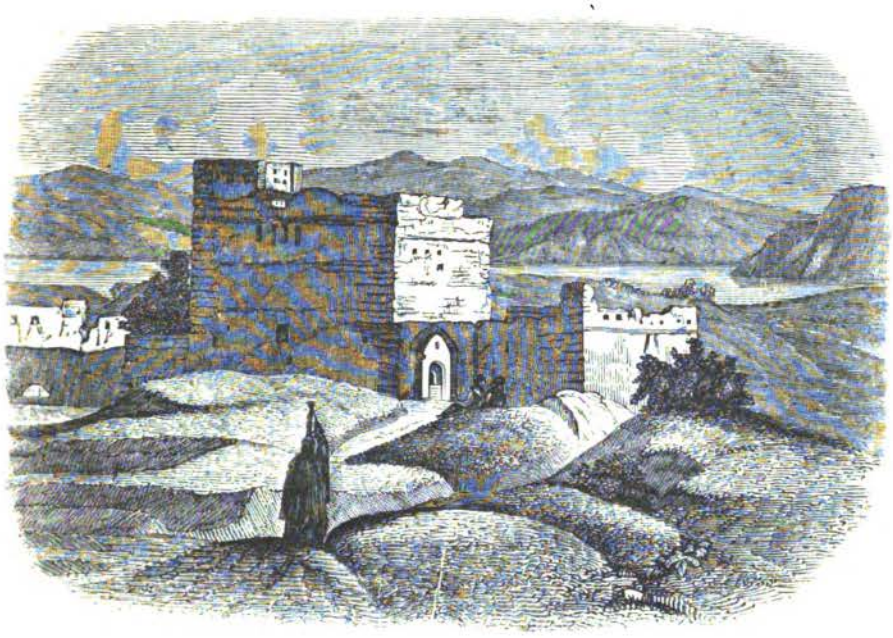
42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

[7] Many ancient copies add these words, *And turning to his disciples, he said.* [8] Matt. 13. 16. [9] Matt. 22. 35. [10] See Matt. 20. 2.

Verse 4. '*Salute no man by the way.*'—See the note on Ps. cxxix. 8. In their salutations, on meeting, much time is often consumed by the Orientals in mutual inquiries and compliments, manual and oral. They are also fond of inquiring into all the business—such as the name, native place, residence, and present object of persons they meet on the road, and who return their salutation. In this no offence or impertinence is intended or taken. It is the habit of the people and the custom of the country. But a stranger not familiar with the custom, or, from the more reserved habits of his own country, not disposed to disclose himself fully to every one he meets, is apt to be much annoyed, and finds it difficult to get rid of the questioner without exciting suspicion. The Orientals, who in general have little idea of the value of time, do not mind the loss of it which is thus involved. Yet they were so far sensible of it, that it appears to have been the practice to inculcate upon messengers, who were sent upon business which required dispatch, that they should not salute any one by the way. Compare 2 Kings iv. 29. The restriction on this point will be the better understood when it is stated that it was a maxim among the Jews to salute every one by the way. Exceptions were indeed made with respect to such as were mourners, and those who fasted; these not being expected to offer or return any salutation. That our Saviour did not intend to intimate any objection to proper salutations of civility and respect, appears clearly enough from what immediately follows, where the disciples are instructed to salute the house to which they came in the customary form;—'Peace be to this house.'

13. '*Chorazin.*'—This place is nowhere mentioned but in this and the parallel texts, and in those only by way of reference. It would seem to have been a town of some note, on the shores of the lake of Galilee, and near Caper-

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naum. Mr. Cuthbert Young says that Dr. Keith told him that some Arabs in his company were familiar with the name Chorazin, and pointed to some ruins two miles north of Tell Hum as marking the site. Some Arabs on the spot, also, on being asked the name of the place, at once said, 'Chorazin.' *Notes of a Wayfarer*, 1848, p. 190.

30. '*Went down from Jerusalem to Jericho, and fell among thieves.*'—Jericho was at this time a very important city; indeed, it would seem from Josephus to have been next in consequence to Jerusalem itself. At this place also twelve thousand priests and Levites were stationed, with a view to the rotation of service at Jerusalem. Hence the peculiar propriety with which our Lord introduces the priest and Levite as passing this way. The road to Perea, beyond Jordan, also passed this way, whence it was one of the most frequented routes of Palestine. How fitly the road from Jerusalem to Jericho was made the scene of this interesting story, will appear when it is understood that this road has always been infested by numerous daring and desperate robbers; and its character is so notorious, even at the present day, in this respect, that travellers are rarely allowed by the governor of Jerusalem to proceed to Jericho and the Dead Sea without an escort. Josephus intimates, and Jerome says, that the savage mountainous wilderness through which this road passed had acquired the name of *the bloody way*. The monks however have restricted this name, or rather that of the 'Valley of Adomin' (blood), to a small round grassy valley, which they have fixed upon as the place where the supposed facts of this parable took place. That the region is well suited for a scene of robbery and murder will appear by the following, from Mr. Buckingham:—

'The whole of this road from Jerusalem to Jericho is held to be the most dangerous about Palestine; and, indeed, in this portion of it, the very aspect of the scenery is sufficient, on the one hand, to tempt to robbery and murder, and, on the other, to occasion a dread of it in those who pass that way. It was partly to prevent any accident happening to us at this early stage of our journey, and partly perhaps to calm our fears on that score, that a messenger had been dispatched by our guides to an encampment of their tribe near, desiring them to send an escort to meet us at this place. We were met here accordingly by a band of about twenty persons, on foot, all armed with matchlocks, and presenting the most ferocious and robber-like appearance that could be imagined. The effect of this was heightened by the shouts which they sent forth from hill to hill, and which were re-echoed through all the valleys; while the bold projecting crags of rock, and the dark shadows in which every thing was buried below, the towering height of the cliffs above, and the forbidding desolation which everywhere reigned around, presented a picture that was quite in harmony throughout all its parts. It made us feel most forcibly the propriety of its being chosen as the scene of the delightful tale of compassion which we had before so often admired for its doctrine, independently of its local beauty. In these gloomy solitudes, pillage, wounds, and death would be accompanied with double terror from the frightful aspect of every thing around. Here the unfeeling act of passing by a fellow-creature in distress, as the priest and Levite are said to have done, strikes one with horror, as an act almost more than inhuman. And here, too, the compassion of the Good Samaritan is doubly virtuous, from the purity of the motive which must have led to it, in a spot where no eyes were fixed on him to draw forth the performance of any duty, and from the courage which was necessary to admit of a man's exposing himself, by such delay, to the risk of a similar fate to that from which he was endeavouring to rescue a fellow-creature.'

If space allowed, we should also be glad to transcribe the account which Sir F. Henniker gives of his being stripped naked by the Arabs, and left severely wounded, on this road, in the year 1820. As this traveller states, a similar circumstance happened to the monk Brocard (not indeed two hundred years ago, as he says, but) towards the end of the thirteenth century.

30. '*Stripped him of his raiment.*'—It is of some consequence with reference to the conduct of the passengers to notice this circumstance; for it must have left them all in doubt as to the *nation* of the wounded man, as the fringe or border which was attached to the outer garment of the Jews must have served to distinguish an Israelite, as such, from one who was not of the same nation.

34. '*Pouring in oil and wine.*'—The oil was of course applied to his wounds, and the wine to his mouth. This

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indicates two of the articles which formed the provision of a traveller in those times. The oil was of essential service in the preparation and use of food, for which cause it was probably provided, rather than with reference to any possible need of oil as a medicament, for which purpose also it was most extensively used. Oil, as part of a traveller's store, we meet with as early as the time of Jacob, who had oil with him, wherewith he anointed the pillar which he set up in commemoration of the vision which had been vouchsafed him at Bethel (Gen. xxviii. 18).

35. '*Two pence.*'—The sum in the original is expressed by two denaria, that is, about fifteen pence of our money. Such a sum was, as Gresswell remarks, adequate in those times to maintain a person six or seven days at the least, which was longer than the Samaritan was likely to be absent. In a week's time a person might travel from one end of Judæa to another.

CHAPTER XI.

1 *Christ teacheth to pray, and that instantly:* 11 *assuring that God so will give us good things.* 14 *He, casting out a dumb devil, rebuketh the blasphemous Pharisees:* 28 *and sheweth who are blessed:* 29 *preacheth to the people,* 37 *and reprehendeth the outward shew of holiness in the Pharisees, scribes, and lawyers.*

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, [1]Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us [2]day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine [3]in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 [4]And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

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

11 [5]If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, [6]He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 [7]When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

[1] Matt. 6. 9. [2] Or, *for the day.* [3] Or, *out of his way.* [4] Matt. 7. 7. [5] Matt. 7. 9. [6] Matt. v. 34, and 12. 24. [7] Matt. 12. 43.

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27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather, blessed *are* they that hear the word of God, and keep it.

29 ¶ [8]And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33 [9]No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a [10]bushel, but on a candlestick, that they which come in may see the light.

34 [11]The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 [12]And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he that made that which is without make that which is within also?

41 But rather give alms [13]of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 [14]Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 [15]And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 [16]Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 [17]From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 [18]Woe unto you, lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye [19]hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

[8] Matt. 12. 38. [9] Matt. 5. 15. [10] See Matt. 5. 15. [11] Matt. 6. 22. [12] Matt. 23. 25.
[13] Or, *as you are able*. [14] Matt. 23. 6. [15] Matt. 23. 4. [16] Matt. 23. 29. [17] Gen. 4. 8. [18] Matt. 23. 13. [19] Or, *forbad*.

Verse 5. '*Lend me three loaves.*'—That he required three loaves for the use of his friend, clearly shews that the bread of the Jews was in very small loaves, or else in broad and thin cakes, according to the present custom of the East. This we have already had occasion to indicate. That the applicant had no bread, or anything else in his own house to set before his friend, agrees well with another of our previous statements, that the Orientals generally only prepare sufficient of bread and other food for the current day; so that a person who arrives at night, is more

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than likely to find the house bare of victuals. In such cases the women are sometimes set to work to grind corn and bake bread: but it seems that, in the present case, the man knew that his neighbour happened to have some bread in the house, and probably preferred to apply to him, as the more convenient alternative.

7. '*My children are with me in bed.*'—It is not usual in the East for different persons to sleep in the same bed, but in different beds in the same room. Even the husband and wife have usually two distinct beds in the same apartment. The female slaves also, though several may lodge in the same chamber, have each a separate mattress. It is also usual, especially among the lower classes, for the whole family to sleep in the same room, the beds being laid on the ground. It would therefore appear that the precise meaning of the expression used by the man is not that the children were in the same bed with him, but that they were in bed in the same apartment with him.

44. '*Ye are as graves which appear not.*'—In the parallel text of Matt. xxiii. 27, we read, 'Ye are like unto whited sepulchres, which indeed appear beautiful,' etc. The reader will find both allusions illustrated in the general note under 2 Chron. xxxiv. 4.

47. '*Ye build the sepulchres of the prophets.*'—The Talmud correspondingly intimates that great pains were taken in rebuilding, repairing, and adorning the sepulchres of the prophets. From the intimations thus afforded, it would seem that this honour to the memory of the prophets and eminent saints consisted in beautifying the exterior of the excavated tombs, and erecting monuments over them, or in repairing and improving those which already existed.

On the declivity of the Mount of Olives there is a sepulchral cavern which goes under the name of the 'Sepulchres of the Prophets;' and which is thus noticed by Mr. Buckingham:—'We descended through a circular hole into an excavated cavern of some extent, cut with winding passages, and forming a kind of subterranean labyrinth. The superincumbent mass was supported by portions of the rock left in the form of walls and irregular pillars, apparently once stuccoed; and, from the niches still remaining visible in many places, we had no doubt of its having been once appropriated to sepulture; but whether any or which of the prophets were interred here, even tradition does not suggest beyond the name which it bestows on the place.' (*Travels in Palestine*, i. 319, 8vo.) This is not quite correct; for there *is* an old tradition, that several of the prophets were entombed towards the base of Mount Olivet.

51. '*Zacharias, which perished,*' etc.—In the parallel text (Matt. xxiii. 35) it is 'Zacharias the son of Barachias.' There are four persons of the name of Zacharias to whom this has been supposed to apply—1. Zacharias, a prophet (2 Chron. xxiv. 19, 20), slain by the people at the command of Joash, between the temple and the altar. He said, when dying, 'The Lord look upon it, and require it,' which makes his case similar to that of Abel, whose blood cried for judgment from the ground. He is also the last of the prophets whose death is mentioned in the Old Testament; and the great body of critics agree that he was probably the person intended by Christ. And, indeed, when we couple his last words, praying that his blood might be required, with our Lord's declaration that the blood of Zacharias should be required of that generation, there seems scarcely room for a doubt on the subject. Doubts there have been, however. Thus, it is urged that this 'Zacharias was the son of Jehoiada, not of Barachias; but it was not unfrequent to have another name, especially where (as in Jehoiada) that of Jehovah composed a part of the first; and it is to be noted that the names Jehoiada and Barachias have both the same meaning, namely, 'the praise of God.' Yet the change in such cases was usually into Eli, as Johoiakim is also called Eliakim (2 Kings xxiii. 34). It seems much more probable that the text in Matthew was originally 'Zacharias' simply, as here in Luke; and that some writer, in transcribing the Gospel, might put 'son of Barachias' (*υἱὸν Βαραχίου*) in the margin, taking him for the minor prophet, and it may thence have crept into the text. It is also objected that Christ uses the expression 'whom ye slew' (Matt. xxiii. 35), that is, ye of this present generation; but this may properly be extended to any of their forefathers. 2. Zacharias the prophet. He was certainly the son of Barachias (Zech. i. 1); but no author states that he was slain, much less between the temple and the altar. Indeed he lived while the temple was in ruins. 3. Zacharias, the father of John the Baptist, of whom the ancient fathers had a tradition that he was slain in the temple. But Jerome rejects it; and he was neither the son of Barachias nor a prophet. 4. Zacharias, the son of Baruch, a wealthy and upright person, named by Josephus as having been slain by the Zealots in the temple a short time before the destruction of Jerusalem (*Bell. Jud.* iv. 6. 4). The claims of this person are very ably and strongly supported by Mr. Greswell in his work on *The Parables* (ii. 522-526, note); but there are these important objections, that then the very *ἐφονεύσατε*, 'whom ye slew,' must have a future meaning, 'whom ye shall have slain,' which here it will not bear; and that this Zacharias was not a son of Barachias (*Βαραχίου*), but of Baruch (*Βαρούχου*), names which are kept perfectly distinct by the Septuagint in Neh. iii. 4, 20.

CHAPTER XII.

1 *Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine:* 13 *warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns.* 22 *We must not be over careful of earthly things,* 31 *but seek the kingdom of God,* 33 *give alms,* 36 *be ready at a knock to open to our Lord whensoever he cometh.* 41 *Christ's ministers are to see to their charge,* 49 *and look for persecution.* 54 *The people must take this time of grace,* 58 *because it is a fearful thing to die without reconciliation.*

IN [1]the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 [2]For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 [3]And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

[1] Matt. 16. 6. [2] Matt. 10. 26. [3] Matt. 10. 28.

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6 Are not five sparrows sold for two [4]farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 [5]Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 [6]And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night [7]thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, [8]Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, [9]neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 ¶ Sell that ye have, and give alms; [10]provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

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

35 ¶ [11]Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 [12]And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

[4] See Matt. 10. 29. [5] Matt. 10. 32. 2 Tim. 2. 12. [6] Matt. 10. 19. [7] Or, *do they require thy soul.* [8] Matt. 6. 25. [9] Or, *live not in careful suspense.* [10] Matt. 6. 20. [11] 1 Pet. 1. 13. [12] Matt. 24. 43.

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40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his houshold, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will [13]cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I [14]straitened till it be accomplished!

51 [15]Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, [16]When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 ¶ Yea, and why even of yourselves judge ye not what is right?

58 [17]When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last [18]mite.

[13] Or, *cut him off*. [14] Or, *pained*. [15] Matt. 10. 34. [16] Matt. 16. 2. [17] Matt. 5. 25. [18] See Mark 12. 42.

Verse 6. '*Five sparrows.*'—As doves were sold in the temple, to be used as purification offerings by females, so it is probable that sparrows were similarly sold to be used in the purification of lepers. Lightfoot illustrates this by an apt Rabbinical citation:—'R. Simeon Ben Jochai, standing at the mouth of his cave [wherein he had lain hid for the space of thirteen years], he saw a certain man catching of birds. And when he heard Bath Kol* out of heaven saying, "Mercy, mercy," the birds escaped; but when he heard Bath Kol saying, "The pain of death," then was the bird taken. He saith, therefore, "A bird is not taken without God, much less the life of man."'

18. '*I will pull down my barns, and build greater.*'—This pulling down, and rebuilding on a larger scale, shews quite clearly that the Jews of this time had granaries as constructed edifices. It does not, however, follow that they had altogether relinquished the older and still common custom of depositing the grain in subterranean storehouses; in which it is certainly more secure, and, as some think, preserved in better condition, than in constructed storehouses. The latter are, to some extent, the characteristics of a people who have attained a condition of security and peace; for those who are exposed to danger and alarm will prefer the subterraneous granary, which may on occasions of emergency be abandoned by the proprietor, with tolerable confidence that when he is enabled to return he shall find his treasured grain untouched; the entrance being so carefully concealed that it is sometimes discovered with difficulty by the owner himself, when he returns after an absence. This plan may in general be said to be resorted to by the peasantry throughout the East, constructed granaries being confined to towns and their neighbourhood—a distinction which, perhaps, prevailed among the Jews.

24. '*They neither sow nor reap.*'—This mode of reasoning, or rather of illustration, was familiar to the Jews. Thus, in the Mishna, R. Simeon Ben Eleazer is reported to have said, 'Did you ever see a beast or a fowl that had a trade? but they are fed without trouble.' To which the Gemara adds, 'Did you ever see a lion bearing burdens, a hart gathering summer fruits, a fox a money-changer, or

* The Rabbinical writers have much to say about the Bath Kol, or 'daughter of a voice,' which they mention in such a manner as to convey the impression that it was a directing voice from heaven; but it probably means no more than a kind of divination, in which an appeal was made to the Bath Kol, after which the first words heard from any person were understood to convey the desired oracle.

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a wolf selling pots? And yet they are nourished without labour. And wherefore are they created? To serve me: and I am created to serve my Maker. And lo! these things have in them an argument; for if these, which are created to serve me after this manner, are supported without trouble, I, who am created to serve my Maker—is it not fit that I should be supplied without trouble? And what is the reason that I am supplied with trouble? My sins.' See Gill on Matt. vi. 26.

47. '*Shall be beaten with many stripes.*'—The many allusions to the *rod* and to *beating* in the Scriptures, clearly evince that much use was made of the stick in Israel. Even now a great part of the East is governed by the rod; and in many countries, if not in all, the rod is dreaded and obeyed by bearded men, just as it is, or *was*, by the boys of our schools. We have ourselves seen much in those countries of the wonderful effect of the rod, beyond any other influence; and by this experience we were brought reluctantly to the conclusion that it is only in certain high conditions of social and moral civilization that the rod can be altogether dispensed with; and this is done by the necessarily multiplication of the motives of action, among which some must needs be found effectual in realizing those objects which only physical infliction or the dread of it can produce on the ill-deserving, under inferior states of cultivation. We admit that this does not sound very well in the way of argument; but there are many matters which experience only, apart from argument, can determine; and we believe that the experience of almost every one who has seen much of the East, soon makes him a convert to the efficacy and even the necessity of the rod, whatever may have been his previous opinions with reference to the use or abuse of that ancient instrument of correction. What Mr. Addison says of the Arabs (not Bedouins) applies with equal force to the Persians, Chinese, Hindoos, and other inhabitants of the East. He writes: 'I have heard Englishmen condemn, and very properly, their countrymen for lifting their hands against an Arab, and say, You would not do it if you thought he would turn again. True, but it is difficult sometimes to restrain yourself, as the Arab, like the school-boy, will be ruled by nothing else. For instance, you hire your horse by the day at a good price, and the Arab will never make so good a bargain again, consequently he will endeavour to make three days' journey out of two, by falsifying distances, marching slow, and putting up for the night at some village, telling abundance of lies to make you go no farther. He is obstinate, and if you are alone and unaccustomed to the country you give way; finding he has succeeded here, he will try and impose on you further the next day. If you offer him money it acts like magic, but if you seize your stick, and putting yourself earnestly in a rage apply it to his shoulders, he is suddenly transformed into a different being, and hastens to execute your orders with a promptness and alacrity quite astonishing.'

— '*Beaten with many stripes.*'—It appears that although forty stripes was the limit allowed by the law, a man was sometimes adjudged to receive twice that number if he had been guilty of a double offence; and a master might inflict any number upon his slave. For petty offences as few as six, five, or even four stripes were sometimes given. Thus in the Talmud (*Pesachim*, fol. 94, 2), we read: 'He that eateth the potitha, let him be beaten with four stripes; he that eateth a pismire, let him be beaten with five; he that eateth a hornet, let him be beaten with six.'

54. '*When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.*'—The autumnal rains—the early rains of Scripture—usually commence [at Jerusalem, where our Lord spoke] in the latter half of October or beginning of November; not suddenly, but by degrees; which gives opportunity for the husbandman to sow his wheat and barley. *The rains come mostly from the west or south-west;* continuing for two or three days at a time, and falling especially during the nights. Then the wind chops round to the north or east, and several days of fine weather succeed. During the months of November and December the rains continue to fall heavily; afterwards they return only at longer intervals and are less heavy; but at no period during the winter do they entirely cease to occur.—Robinson, *Researches*, ii. 97.

55. '*When ye see the south wind blow, ye say, There will be heat; and it cometh to pass.*'—The high elevation of Jerusalem secures it the privilege of a pure atmosphere; nor does the heat of summer ever become oppressive, except during the occasional prevalence of the south wind, or sirocco.—*Robinson.*

CHAPTER XIII.

1 *Christ preacheth repentance upon the punishment of the Galileans, and others.* 6 *The fruitless fig tree may not stand.* 11 *He healeth the crooked woman:* 18 *sheweth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard seed, and of leaven:* 24 *exhorteth to enter in at the strait gate,* 31 *and reproveth Herod and Jerusalem.*

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were 'sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

10 ¶ And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which

1 Or, *debtors.*

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had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ [z]Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three [a]measures of meal, till the whole was leavened.

22 [b]And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 ¶ Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 [c]Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 [d]But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 [e]And, behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 [f]O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

[z] Matt. 13. 31. [a] See Matt. 13. 33. [b] Matt. 9. 35. [c] Matt. 7. 13. [d] Matt. 7. 23. [e] Matt. 19. 30. [f] Matt. 23. 37.

Verse 1. '*The Galilæans, whose blood Pilate had mingled with their sacrifices.*'—This event is mentioned by no other writer. It is not quite easy to determine who these Galileans were, or the offences for which they were slain. But, with a view to time and circumstances, it seems more than probable that they were followers of the noted Judas of Galilee, mentioned by the same Evangelist in Acts v. 37, who may be considered as the founder of the sect of Zealots so noted in later times, and frequently mentioned by us in former notes. The principles of Judas and his party were, that it was not lawful to pay tribute to Cæsar, or to submit to the Romans. With a view far backward, to the early times of their history, and perhaps recollecting the disapprobation with which the first desire of the nation for a king was received—they held that God was their only sovereign, and they were therefore content to suffer death and torture rather than call any man Lord. It was when Judæa was made a Roman province, after the deposition of Archelaus, that Judas and his coadjutor Sadduc first propounded their opinions, vehemently protesting

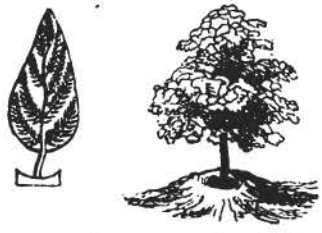
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that the census, with the valuation of property and payment of tribute, which was then carried into effect, involved the most shameful slavery, to which a nation whose sovereign was God ought not to submit. The heads of this party were put down by the Romans, and measures of active opposition suppressed: but, as we have said, the party still survived: and it is fair enough to conclude that the Galileans here mentioned belonged to this party; and having by some acts or declarations made their principles known, were slain by Pilate, when they had proceeded to Jerusalem to worship at the temple. No particular transaction recorded by Josephus can be recognised as that to which reference is here made; but his declaration that the Galileans were the most seditious people in the land, renders it highly credible that some sudden tumult in the temple may have given Pilate a pretext for putting some of them to the sword. It is related by Josephus (*Bell. Jud.* ii. 1. 3), that Archelaus did not hesitate to slay three thousand while they were offering sacrifices; and in some insurrection Pilate may have followed the example. A particular atrocity was supposed to attach to homicide committed before an altar.

4. '*The tower in Siloam.*'—This tower no doubt stood near the pool of that name. These and other similar instances in which our Lord avails himself of recent occurrences, which were doubtless the subjects of general conversation, to give point or illustration to his instructions, are of much interest, and must have made a strong impression upon his actual auditors. The feeling which disposed people, and does often still dispose them, to regard such events as judgments from heaven upon those who suffer by them, and which appears to have been the feeling which the Jews entertained, needs no illustration. The present feeling in Western Asia—that is, among the Mohammedans—is somewhat different; every one who is slain by the fall of walls or buildings being regarded as a martyr.

7. '*Cut it down.*'—The Jews were reluctant to cut down any fruit tree till they were assured that it was utterly barren. This was from interpreting largely the injunction contained in Deut. xx. 19, 20. It hence became a question, what was the degree of fruitfulness which would render a tree worth preserving. With respect to two of them, it was decided that a palm-tree which afforded a cab of dates should not be cut down, nor an olive-tree that bore a fourth part of a cab. But as much depended upon the age of the tree, this rule did not hold good beyond three years, when, if a tree continued barren, or afforded inadequate returns, it received a red mark, and was devoted to destruction. This explains why the owner of the present tree did not propose to cut it down till it had been three years barren. It was considered a sinful act to cut down a fruit tree prematurely; hence R. Chaninah is reported to have said, 'My son Shibehah had not died, had he not cut down a fig-tree before its time.' See Lightfoot's *Horæ Heb.* in loc., and *Chorog. Century*, ch. 98.

8. '*I shall dig about it, and dung it.*'—The process here suggested was applicable to several other fruit-trees. It



ANCIENT TREATMENT OF FRUIT TREES.

is one of the few passages which convey some slight information as to the mode in which the Jews treated their fruit-trees. The additional information afforded by the following citation from the Gemara is useful. 'They lay dung in their gardens to moisten the earth. They dig about the roots of their trees, they pluck up the suckers, they take off the leaves, they sprinkle ashes, and they make a smoke under their trees to destroy the worms.'

15. '*Lead him away to watering.*'—This is shewn in the Talmud, which states that a beast might be led forth to watering on the sabbath day, so that it bare no other burden than its collar and halter. Indeed it was held lawful to draw water for them and pour it into the trough; but it was not lawful to bear water to the beast, which must be led to the well, pool, or river, and watered there.

18, 19. '*The kingdom of God is like a grain of mustard seed,*' etc.—The same parable is also given in Matt. xiii. 31, 32, and Mark iv. 31, with some variations. Matthew says that the mustard-seed was 'the least of all seeds,' and became 'the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.' In Mark the terms are almost identical with those of Matthew. The peculiarity of Luke is, that instead of saying that the birds 'make their abode (κατασκηνοῦν) in the branches,' he says they 'build nests (κατεσκήνωσαν) therein.' It has been ably shewn by Professor Royle, in a paper on the *Mustard-Tree of Scripture*, inserted in the *Journal of the Asiatic Society* for November, 1844, how unsuitable are all the plants which have been adduced to all these circumstances. The Professor mentions that his own attention had been drawn to the subject in consequence of having been informed that an intelligent Syrian student in King's College, London, professed to be well acquainted with the tree. This person stated that this tree was found near Jerusalem, but most abundantly on the banks of the Jordan and around the sea of Tiberias; that its seed was employed as a substitute for mustard, and that it was called *Khardal*, which, indeed, is the common Arabic name for mustard. In his MS. *Materia Medica of the East*, Dr. Royle found that he had enumerated—1. *Khardal*, or common mustard; 2. *Khardal baree*, or wild mustard; 3. *Khardal roomee*, Turkish mustard. The last appeared to be the plant referred to, but nothing more than this name was known of it. In his *Illustrations of Himalayan Botany* he noticed a tree of N.W. India which was there called *Kharjal*, and which appeared possessed of the requisite properties, but he could not find it mentioned in any systematic work, or loca. Flora, as a native of Palestine. The plant is *Salvadora Persica*, a large shrub or tree of moderate size, a native of the hot and dry parts of India, of Persia, and Arabia. Dr. Roxburgh describes the berries as much smaller than a grain of black-pepper, having a strong aromatic smell, and a taste much like that of garden cresses. Dr. Royle was informed by Dr. Lindley that he had seen them in a collection made by Bové. Lastly, Irby and Mangles, in their *Travels*, mention a tree which they suppose to be the mustard-tree of Scripture. They met with it while advancing towards Kerak from the southern extremity of the Dead Sea. It bore its fruit in bunches resembling the currant, and the seeds had a pleasant though strongly aromatic taste, nearly resembling mustard. They say, 'We think it possible that this is the tree of our Saviour, alluded to in the parable of the mustard-seed, and not the mustard plant which we have in the north, and which, even when growing large, can never be called a tree, whereas the other is really such, and birds might easily, and actually do, take shelter under its shadow.' On further inquiry Dr. Royle learned that a specimen of the tree had been brought home by Mr. W. Barker, and that it had been ascertained by Messrs. Don and Lambert to be the *Salvadora Persica* of botanists; but both had written against its claim to be the mustard-tree of Scripture, while Mr. Frost, hearing a conversation on the subject, had supposed the tree to be a *Phytolacca*, and had hence maintained it to be the mustard-tree of Scripture, but without adducing proofs of any kind.

The paper above referred to concludes by stating it as an important fact that the writer had come to the same

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conclusion as Irby and Mangles, by an independent mode of investigation, even when he could not ascertain that the plant existed in Palestine, which is, at all events, interesting, as proving that the name *Kharjal* is applied even in so remote a country as the north-west of India to the same plant which, in Syria, is called *Khardal*, and which no doubt is the *Chardal* of the Talmudists, one of whom describes it as a tree of which the wood was sufficient to cover a potter's shed, and another says that he was wont to climb into it as men climb into a fig-tree. Hence the author stated that he had no doubt but that *Salvadora Persica* is the mustard-tree of Scripture. The plant has a small seed, which produces a large tree with numerous branches, in which the birds of the air may take shelter. The seed is possessed of the same properties and is used for the same purposes as mustard, and has a name, *Khardal*, of which *Sinapi* is the true translation, and which, moreover, grows abundantly on the shores of Galilee, where our Saviour addressed to the multitude the parable of the mustard-seed.

32. '*Go ye, and tell that fox.*'—It adds to the force and points the meaning of this, to understand that our Saviour calls the Tetrarch of Galilee a 'fox,' in allusion to a proverb, at that time current, to the effect, 'Honour even the fox in the day of his power.' If so, the expression would involve the intimation, that Herod was a fox in the day of his power. The Arabians have a proverb similar to the above in its spirit: 'When the monkey reigns, dance before him.' Burckhardt's *Arabic Proverbs*, No. 87. It is not unusual in Scripture for persons to be compared to animals whom they appear to resemble in temper and disposition. The fox seems to have been selected in all ages and countries as the emblem of artifice and canning, instances of which might be produced in abundance from writers of different countries. It seems probable, from our Lord thus designating Herod, that these Pharisees had been sent to intimate a pretended design of the Tetrarch to kill him, with a view to rid himself of his presence in his dominions. The repeated testimonies of Christ to the innocence of John the Baptist, and the influence which he was daily acquiring with the multitude, would naturally awake suspicion and alarm in the mind of Herod.

CHAPTER XIV.

2 Christ healeth the dropsy on the sabbath: 7 teacheth humility: 12 to feast the poor: 16 under the parable of the great supper, sheweth how worldly minded men, who contemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross, must make their accounts aforehand, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, like salt that hath lost its savour.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 [1]But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 [2]For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call [3]the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, [4]Blessed *is* he that shall eat bread in the kingdom of God.

16 [5]Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five

[1] Prov. 25. 6, 7. [2] Matt. 23. 12. [3] Tob. 4. 7. [4] Rev. 19. 9. [5] Matt. 22. 2.

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yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 [6]If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ [7]Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

[6] Matt. 10. 37.

[7] Matt. 5. 13.

Verse 7. '*Chose out the chief rooms.*'—Rather the chief *places* (τὰς πρωτοκλισίας), which indeed is the sense intended in the Authorized Version. We read 'room,' being among our early writers synonymous with place. The mode of reclining at meals which prevailed among the Jews in the time of Christ, is explained under. The most honourable place was beside the host, on the middle couch, which lay along the upper end of the table. Of this post of honour the Rabbis were, it seems, remarkably ambitious, claiming it as a tribute due to their superior wisdom. To the purpose is an anecdote in the Talmud (*Berachoth*, fol. xi. 2): 'King (Alexander) Jannæus invited Rabbi Simon to a banquet, where he placed himself between the king and the queen, and being asked his reason, he replied, In the book of Ben Israel it is written, "Exalt wisdom, and she shall exalt thee, and make thee sit among princes."'

16. '*A certain man made a great supper.*'—We cannot withhold an interesting passage, in Mr. Morier's *Second Journey into Persia*, which illustrates with much effect this parable and some of our Lord's preceding remarks. 'It was fixed that at the end of August the Ameen-ad-Dowlah, or second vizier, was to give an entertainment to the ambassador and suite; and on the day appointed, as is usual in Persia, a messenger came, about five o'clock in the evening, to bid us to the feast. I might make use of Scripture language to commence my narration. *A certain man made a great supper, and bade many, and sent his servant at supper time to them that were bidden, Come, for all things are ready* (Luke xiv. 16, 17). The difficulty which infidels have made in the passage of which this is the commencement arises from the apparent harshness of asking people to an entertainment, and giving them no option, by punishing them, in fact, for their refusal. Whereas all the guests to whom, when the supper was ready, the servant was sent, had already accepted the invitation, and were therefore already pledged to appear at the feast, at the hour when they might be summoned; they were not taken unprepared, and could not, in consistency or decency, plead any prior engagement.

'When a Persian enters a mejlis, or assembly, he makes the usual salutation, of *Selem aleikum*, Peace be unto you, which is addressed to the whole assembly, as it were saluting the house (Matt. x. 12); and then, measuring with his eye the degree of rank to which he holds himself entitled, he straightway wedges himself into the line of guests, without offering any apology for the general disturbance which he produces. It may be conceived that, among a vain people, the disputes that arise on matters of precedence are numerous; and it was easy to observe, by the countenances of those present, when any one had taken a higher seat than that to which he was entitled. Mollahs, the Persian scribes, are remarkable for their arrogance in this respect; and will bring to mind the caution that our Saviour gave to the Jews against their scribes, whom, among other things, he characterizes as loving the uppermost places at feasts, Mark xii. 39. The master of the entertainment has, however, the privilege of placing any one as high in the ranks of mejlis as he may choose; and we saw an instance of it on this occasion; for when the assembly was nearly full, the governor of Kashan, a man of humble mien, although of considerable rank, came in, and had seated himself at the lowest place, when the Ameen-ad-Dowlah, after having testified his particular attentions to him, by numerous expressions of welcome, pointed with his hand to an upper seat in the assembly, to which he desired him to move, and which he did accordingly.'

19. '*I have bought five yoke of oxen, and I go to prove them.*'—Mr. Roberts, whose illustrations, it will be remembered, are derived from India, writes with reference to this proving of oxen:—'This was not such a

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trifling affair as some have supposed, for it should be remembered it is with oxen only the Orientalists perform all their agricultural labour. Such a thing as a horse in a plough or cart, amongst the natives, I never saw. A bullock unaccustomed to the yoke is of no use; they therefore take the greatest precaution in making such purchases, and they will never close the bargain till they have *proved* them in the field. Nor will the good man trust to his own judgment, he will have his neighbours and friends to assist him. The animals will be tried in ploughing softly, deeply, strongly, and they will be put on all the required paces, and then sent home. When he who wishes to purchase is fully satisfied, he will fix a day for settling the amount, and for fetching the animals away.'

23. '*That my house may be filled.*'—That the master now required to fill his house, implies that it required nothing less than a house filled with guests, to consume the victuals he had provided. This will suggest how 'great' the supper was, and how numerous the 'many' for whom it had been in the first instance provided. Mr. Gresswell is therefore probably warranted in his conclusion that the guests of the first order included all the fellow-citizens of the master of the feast, as such, or all the individuals belonging to the same community with himself, who might be considered in any respect his equals, and so far on a par with him as to be his acquaintance and associates, especially as this supposition is far from inconsistent with the usages of ancient times, both in the magnificence of such entertainments as were of a public kind, and the number and description of the guests invited to them. This he shews in a note, which we transcribe: 'Among the λειτουργίαι incumbent on the rich citizens of Atheps, in the time of their republic, one was the ἑστίασις, or duty of entertaining publicly the respective tribes, and consequently many thousands at a time, at one individual's expense.' Athenæus in his Deipnosophistæ has many minute accounts of entertainments given to immense numbers of guests at one time, and on a corresponding scale of magnificence: and public as well as private history, in ancient times, if it were worth while to produce the instances, would supply numerous examples of whole communities treated or feasted by single individuals at once. A. U. 684; Marcus Crassus entertained the free population of the city of Rome upon ten thousand tables: Plut., Crassus, 12. Cæsar at his triumph, A. U. 708, entertained them at twenty-two thousand tables: Plut., Cæsar, 55. And A. U. 680, Lucullus, on his return from Asia, distributed among the people, at once, one hundred thousand cadi of Chian wine; not less than six hundred thousand sextarii, or about three hundred thousand quarts of our measure. Plin. *Hist. Nat.* xiv. 17.

34. '*If the salt have lost his savour.*'—From a notion that salt could not lose its flavour, some have supposed that actual salt is not here intended, but some mixture in which salt abounds. But the notion is erroneous. Salt not only varies much in the degree of saltness, but may entirely lose its flavour by much exposure to the atmosphere. This is often seen in places where saline deposits abound, and probably in many parts of (or rather in many portions of the salt in) the salt valley at the southern end of the Dead Sea, though we know not that any traveller has taken particular notice of the fact there—probably from no suspicion of its existence being entertained. But Maundrell, in his description of 'the Valley of Salt,' near Aleppo, writes: 'Along one side of the valley there is a small precipice about two men's lengths, occasioned by the continual taking away of the salt; and in this you may see how the veins of it lie. I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour. The inner part, which was connected to the rock, retained its savour, as I found by proof.'—*Journey*, p. 213.

CHAPTER XV.

1 *The parable of the lost sheep:* 8 *of the piece of silver:* 11 *of the prodigal son.*

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 [1]What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten [2]pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a

[1] Matt. 18. 12.

[2] *Drachma*, here translated *a piece of silver*, is the eighth part of an ounce, which cometh to seven pence halfpenny, and is equal to the Roman penny—Matt. 18. 28.

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citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it;* and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Verses 6, 7. '*Rejoice with me, for I have found my sheep which was lost.... Likewise joy shall be in heaven over one sinner that repenteth.*'—Mohammed has a somewhat similar illustration of the joy of God at the repentance of a sinner. 'Verily, God is more glad at the repentance of his servant, than a man in a desert (which is a place of destruction) who had a riding camel with him, and on it his water and food; and the man lay down to sleep, and awoke when his camel had run away; and he sought him until oppressed with heat and thirst, when he said, "I will return to the place in which I was, and sleep till I die." Then he laid his head upon his arm to die, and awoke, and saw his camel near him, with victuals and drink. Then God is happier than this man at finding his camel with food and water.' This also may serve as an example of the Oriental mode of instructing by parables, which abound in our Lord's discourses.

12. '*He divided unto them his living.*'—This is a very remarkable circumstance, which does not appear to have obtained all the attention which it demands. A younger son claims of his father the portion he was entitled to expect; and as the father was no doubt acquainted with the dissipated inclinations of his son, he had every inducement to refuse compliance: but he does not do so; and the application looks more like a demand than a request. From this, we might almost be induced to infer that the sons had in fact a legal claim to their portions which the father had no power to oppose. Yet it would be preposterous to suppose that the sons had power (by concurring to claim their several portions) to strip their father of all his possessions. The case therefore would seem to have been, that the younger son, having a right to expect a certain proportion of his father's moveable property ('goods') on his death, was also entitled, by usage, to demand that portion before the demise of his father—probably that he might thus be enabled to establish himself in life as not having that security for the future which the elder brother derived from his larger share in the inheritance. Thus we see, in patriarchal times, that Abraham in his lifetime gave his other sons their portions and sent them away, while Isaac (as does the elder son in this instance) remained with him and succeeded to the residue of the inheritance. Although the text seems to say that the father gave *both* his sons their portions, it is quite clear from what follows that the elder son did not receive his in the same manner as his younger brother; but it is easy to understand the transaction in the sense, that there was indeed a formal division, but that it had no further object than to ascertain the proportions to which each was entitled, so that after the claim of the younger had been discharged, the remainder should become the portion—not subject to any further deduction—which would form the future inheritance of the elder son, on the death of his father.

15. '*To feed swine.*'—It resulted from the abomination in which swine were held among the Jews, as shewn in the note to ch. viii. 32, that the care of these animals was accounted the most degrading employment a man could follow. The very occupation, therefore, to which the prodigal was reduced, is a touching circumstance in the picture of his great distress. The Talmud pronounces a curse 'upon him that feedeth swine.' A similar antipathy prevailed among the Egyptians, according to Herodotus (ii. 27); and even where no religious scruples intervened, and the flesh of the animal was freely eaten, the office of the swineherd was regarded with peculiar contempt among the heathen nations.

16. '*Husks,*' κεράτιον, which was applied to the pods of the Carob tree, from their resemblance to κέρας, a horn. The name Carob seems to come from the Arabic *khyrnub*

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(خرنوب), which in Syriac loses the *n* and becomes *kharuba* (ܚܪܘܒܐ), very like *Carob*. The Carob tree, or *Ceratonia siliqua*, is found abundantly in Western Asia, Southern Europe, and Northern Africa, and has a trunk sometimes of many feet in diameter. It belongs to the leguminous family, and produces flat brown pods six or eight inches in length, which, like those of the tamarind tree, are very sour before they are ripe, but when arrived at a state of maturity they contain a blackish kind of honey, that makes them an object of research among the poor. They are produced in great abundance, since there are trees which yield eight or nine hundred pounds, so that they are not only eaten by human beings, but often given to mules and asses, and, as we are taught by the parable, to swine. Some of the Spaniards and Arabs live upon them in part, and find their taste like that of manna. If the tree mentioned by Theophrastus under the name of κεραυιν be the same as *Ceratonia siliqua*, the Egyptians called the pods in his time 'figs.' The flowers are white, and hang down with their weight. It is an evergreen, and has at the same time both old and new fruit, ἔχει δὲ ἅμα καὶ τον ἓνον καὶ τὸν νίον καρπον, for as soon as one is gathered, about midsummer, the other begins to bud and continues to unfold till the autumnal equinox, when it blossoms, whereof the germens are not ripe till the following summer. It has no other similarity to the *Ficus sycamorus* than in bearing its fruit upon the trunk. But such slight and accidental resemblances served, before botany was studied as a science, to connect trees and plants together that had no systematic relationship whatever. These 'husks' are by the Mussulmans mixed with liquorice root, dry grapes, and other fruit, and made into sherbet, which forms with them an article of daily consumption. The leaves, which are large and pinnated, are used with the bark in tanning skins.

— '*And no man gave unto him.*'—That is, he craved even the husks that the swine did eat, but none even of that coarse food was given to him. It is wrong therefore to suppose that he *did* eat the husks; he would fain have done so, but was not allowed.

20. '*Kissed him.*'—The word which expresses the act in the original is καταφιλεῖν; a stronger term as compounded with the preposition than it would have been without it—denoting not simply to kiss, but to kiss *tenderly, warmly*, or the like, to overwhelm, as it were, with kisses.

22. '*Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.*'—These would distinguish him and evince at once that the returned prodigal was fully restored to his father's favour, and to the privileges of his birth and station. It is well known to classical readers that the distinctions of dress and ornament here mentioned, were such as no slave, and none but the richest and noblest of the free-born, were allowed to partake. This was especially true of the ring: and hence, the concession of liberty to wear a ring of gold, to persons who were merely liberti or libertini generis, as to Menas, in the instance alluded to by the historian, a freedman of S. Pompeius, and afterwards to Antonius Musa, a freedman of Augustus (see Dio, liii. 30), was a special privilege, intended to be the reward of what were supposed peculiar and very meritorious services; comp. Plin. *H. N.* xxxiii. 8. The only kind of ring which a slave could wear at Rome, was of iron. Yet Pliny observes (*H. N.* xxxiii. 6) that they had begun to wear a ring of gold about their proper one of iron. Juvenal expresses his indignation at the breach of the rule alluded to by Dio, in favour of some well-known characters of the day, originally slaves.

The earliest mention of the use of rings is doubtless Genesis xli. 42. The history of the celebrated ring of Polycrates, about B.C. 530, must be familiar to every one: see Herodotus iii. 39–43. For much curious information relating to the history, the antiquity, the uses, &c. of rings, signets, and the like (see Pliny *H. N.* xxxiii. 4–8; xxxvii. 1–6). Clemens Alexandrinus tells us (ii. 662, 663, Strom. v. 5) that Pythagoras forbade his followers the use of rings, or the sculpturing the images of the gods on them. In his *Pædagogus* (iii. 2. *Opp.* 288, 37) he himself would allow the use of them to *men*, but only on the tip of the little finger; and he recommends by way of signet



MUSIC AND DANCING.

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such devices as a dove, a fish, a ship with her sails set before the wind, a lyre (like the seal of Polycrates), an anchor, a fisherman, or the like; to remind the wearer of the apostles, καὶ τῶν ἐξ ὕδατος ἀναστωμένων παιδιών—in which last words there is a plain allusion to the baptism of infants, by dipping or immersion, as well as a well-known custom of the time. See more fully in Gresswell on this parable.

25. '*He heard musick and dancing.*'—It would appear that a party of musicians and dancers had been hired to enliven the rejoicing entertainment given on this occasion. This is still the custom of the East at entertainments and occasions of rejoicing. The guests and members of the family are spectators and auditors merely, and do not themselves dance or perform on musical instruments. In Oriental towns there are large numbers of musicians and dancers who derive their subsistence from their exertions on such occasions. The musicians are men, and the dancers females.

29. '*Thou never gavest me a kid, that I might make merry with my friends.*'—A kid was of course by no means equal in value to a fatted calf; and therefore the former was no doubt a trifling present in comparison with the latter. Still it might be a delicacy of its kind, and not usually made a repast of, except upon particular occasions. See Gen. xxviii. 16, 17; Judges xv. 1. A roasted kid is still reckoned in the East a very delicious dish.

31. '*Son, thou art ever with me, and all that I have is thine.*'—This strongly confirms the view which we took in the first note on *v.* 12.

CHAPTER XVI.

1 *The parable of the unjust steward.* 14 *Christ reproveth the hypocrisy of the covetous Pharisees.* 19 *The rich glutton, and Lazarus the beggar.*

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred [1]measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred [2]measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the [3]mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous [4]mammon, who will commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 [5]No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 ¶ And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 [6]The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 [7]And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 [8]Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

[1] The word *Batus* in the original, containeth nine gallons three quarts.
[2] The word here interpreted *a measure*, in the original containeth about fourteen bushels and a pottle. [3] Or, *riches*. [4] Or, *riches*.
[5] Matt. 6. 24. [6] Matt. 11. 11. [7] Matt. 5. 18. [8] Matt. 5. 32.

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23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Verse 1. '*There was a certain rich man, which had a steward.*'—This parable has much analogy to one which is given by Kimchi under Isa. xl. 21. 'The whole world is like unto a house; heaven is its roof, the stars its lamps, and the fruits of the earth the table spread. The owner and builder of this house is the holy blessed God; and man is his steward, into whose hands the business of the house is committed. If he considers in his heart that the master keeps his eye constantly over him, and he, therefore, acts wisely, he shall find favour in the eyes of his master; but if the master find wickedness in him, he shall remove him from his stewardship. The foolish steward does not think of this,' etc.

5. '*He called every one of his Lord's debtors unto him.*'—It seems clear, from the debts being stated to consist of corn and oil, that these 'debtors' were the *tenants* of the steward's lord; and consequently that the transaction refers to the terms on which the corn-fields and olive-grounds were held. The proprietor of a large estate necessarily left the management of the affairs between him and his tenants to his steward, who fixed the terms according to his knowledge of the character and capabilities of the several allotments assigned to particular tenants, and attended to the assessment and collection of the rents. The steward would appear in the present instance to have sought the good will of the tenants, not merely by lowering the existing claim for the year, but by granting a new contract under which the tenants were permanently to pay less than they had previously done. This was a far weightier obligation than the other, and better calculated for the object which the steward had in view. He directs the tenants to write out the contracts, but doubtless gave them validity by signing them himself; a method probably adopted to prevent those impositions and forgeries, which would have been easy, had it been customary for such a document to be entirely written by one of the contracting parties. It does not appear that the steward expected this transaction would be concealed from his lord, who would naturally inquire concerning the diminution of the payments he had been accustomed to receive. But we may conclude that all the parties knew that a contract entered into by the steward on the lord's behalf, was binding upon the proprietor for the term to which it extended, if any term were specified.

The passage derives an additional interest from the clear intimation which it offers as to the form in which tenants paid their rents to the owner of the land. This is still more distinctly announced in the parable of the landowner who sent first his servants, and finally his son, to receive from his tenants his share of the produce of the grounds which they rented from him. From this it appears that the system of rent was the same in substance as that which continues to operate throughout Asia, and which are called ryot rents, the cultivating tenants being called ryots. Under this system, the tenant agrees to pay as rent a certain proportion of the produce to the proprietor, and who by custom and prescription is generally irremoveable while he pays it. In most countries of Asia, the sovereign being the proprietor of the soil, the rent is paid as a tax to him. In this case there is generally the same proportion payable as rent, though not without some exceptions, on all kinds of land—the proportion being fixed and invariable. Thus far the ryot knows what he has to do and to expect, and has no cause of complaint: but he is exposed to much suffering and oppression from the provincial governors, and the officers employed in the collection, who but too often take advantage, at the expense of the tenant, of their intermediate position. The sovereign is content while he receives the established payments, and does not concern himself about the exactions of his agents and officers, unless the complaints of the oppressed ryots come before him in such a manner that he does not find it convenient or expedient to neglect them. The state of things was, in one respect, considerably different among the Jews; for there was no sovereign proprietor of the soil, the whole of which was originally distributed in suitable proportions among the several tribes and families of Israel; and hence the relative position of the owner and tenant must have approached more nearly to its simple character, modified only by the form in which the rents were paid.

The amount of the proportion of the produce thus paid varies considerably in different countries of Asia. It never is less than one-tenth, and is often as much as one-fifth. The proportion seems very reasonable, and it really would be so, were it not made much larger than its legal and nominal amount, by the exactions of those who stand between the tenant and his sovereign landlord. As, however, the distribution of land in Judæa was so different to what it now is anywhere in the East, we may suppose that a system of rent, equitable and easy in its principle, operated there with fewer abuses than we now usually see connected with it—abuses, not by any means necessarily a part of the system, but arising from its connection with despotic governments, and from the rapacity of those to whom the authority of government is delegated. In Israel, the transaction lay between the private landowner and his tenants, with the intervention only of a steward, who might indeed be dishonest or rapacious, but against whom it was easier to procure redress than against an officer of the government.

The difference among the Hebrews seems to have operated as advantageously for the landlord as for the tenant. For the latter, having only to deal with the

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owner, without his nominal rent being greatly increased by intermediate exactors, was enabled to pay a higher rent than is now paid any where in the East to the proprietor in chief. For we learn from the Talmudists that one-fourth, one-third, or even one-half, were usual proportions payable to the owner of the land as rent; these very considerable differences being determined by the nature of the soil, by its condition with respect to water and other advantages, and by the nature of the produce. The lowest proportion here stated is, however, larger than the highest *nominal* rate of payment required from the ryots of the East. That this was the general system of rent in Judæa is further shewn by the references, in the Talmud, to some difficulties which arose as to the payment of tithes—whether they should be paid by the owner or occupier of the soil, or in what manner they should be compounded between them. It seems, however, that this matter was usually settled in the original agreement between the parties. Much valuable information on the ryot rents of the East, and on other systems of rent, may be found in *An Essay on the Distribution of Wealth and on the Sources of Taxation*, by the Rev. R. Jones; to which we are indebted for some of the information embodied in this note. This author does not however advert to the Jews, although the operation of the ryot system, in a country where the land was distributed among a great number of independent proprietors, suggests an interesting subject of inquiry, on which our limits have allowed us to touch but lightly.

20. '*There was a certain beggar*,' etc.—This is a parable: yet, as with respect to some other parables, and with respect to every real circumstance detailed in the New Testament, the show-people at Jerusalem do not in the least hesitate to point out the localities of the transaction. We extract the following from Major Skinner's *Adventures during a Journey overland to India*:—The house of the rich man at whose door Lazarus lay is pointed out 'at the end of a street in the Turkish quarter of the town. We stood for a while to gaze at it, many of the pilgrims shaking their heads and uttering expressions of scorn; when, turning round, some one in a more softened tone proclaimed, "And this is the house of Lazarus himself." The people rushed towards it (for it was in sight of the spot where "the dogs came and licked his sores"), and stood in nearly as much astonishment at it as I did. It is an exceedingly clean and neat building, of a middling size. I know not how old this tradition is; but if one of the monks had not assured me of its certainty with very great solemnity, I should have thought the whole affair had been meant as a joke. It is still a common custom throughout the East, and I observed it this morning in the streets of Jerusalem, to lay a cripple or a leper at the door of some wealthy man, or to place him in a public thoroughfare, stretched upon his mat or wooden litter. The blind, too, line the approaches to the city, and cry out with a loud voice to the passers-by for mercy and for charity.'

21. '*The dogs came and licked his sores*.'—We think, with Gresswell, that this circumstance, so touching in itself, and so harrowing to our sensibilities, is thrown in for the purpose of intentionally contrasting the tender mercies even of brutes with the insensibility of men, in one and the same case of distress and suffering requiring sympathy and relief. The force of the contrast would, perhaps, be the greater, if the dogs might be supposed to belong to the lord of the mansion himself, by whom the wants of this poor man were so cruelly neglected; but it was more likely that they were the street dogs, which formerly, as now, roamed at large through the cities of Judæa, and which had no particular owner.

23. '*In hell he lift up his eyes*.'—The word translated 'hell' is ᾅδης *Hades*, which occurs eleven times in the New Testament, and is always rendered 'hell' in the Authorized Version, except in 1 Cor. xv. 25, where it is translated 'grave.' In the Greek poets this word is used as the proper name of Pluto, the god of the infernal regions, though it more correctly imports the infernal regions themselves, answering to the Latin *Orcus*, or rather *Infernus*, comprehending the receptacle of *all* the dead, and including both Elysium, the place of the blessed, and Tartarus, the abode of the miserable. The word etymologically signifies *what is unseen*, or in *darkness*, evidently originating in the notion entertained both by Greeks and Hebrews, and indeed by the ancients in general, that the repository of departed souls is underground. Such being the import of the word, it is obvious that it is improperly rendered 'hell' in the sense which is now affixed to that word, and for which the Greek appellation is γέεννα, *Gehenna*. In the Old Testament the corresponding word is שְׁאוֹל *sheol*, which signifies the state of the dead in general, without any distinction of good or bad; and in translating the word the Septuagint has always used the present term ᾅδης. Neither can the word with any propriety be rendered 'grave,' although there are some places in which that term would express the purport of the sentence with sufficient clearness, as in Jer. xxxvii. 35; xlii. 38. But the Hebrew word for 'grave,' or sepulchre, is not (שְׁאוֹל *sheol*), the word corresponding to *Hades*, but קֶבֶר *keber*, which corresponds to the Greek τάφος; and although this word would in particular instances suit the sense equally well with *Hades*, it is clear from other instances that the two words are not identical.

From the present text it has been argued that here at least the word Hades must denote the place of torment. The Jews, however, as well as the Greeks, represented the place of departed souls as divided into two parts, the abodes of the blessed lying contiguous to those of the wicked, and separated only by an impassable river, or gulf, in such sort that the ghosts could converse with one another from the opposite banks. One of the Rabbins thought that the separation was by a wall; and it is said in *Midrash Koheleth* (p. 103, on Eccles. vii. 14), 'God hath set the one against the other at the distance of a hand's breadth.' In *Midrash Ruth* (fol. 42, 2), is the following parable:—'There are wicked men who are united in this world; but one of them repents, the other does not: so the one is found standing in the assembly of the just, the other in the assembly of the wicked. The one seeth the other, and saith, "Woe and alas!" ' etc. So in this parable of our Lord, souls, whose bodies were buried, know each other and converse together, as if they had been embodied; and the Pagans in like manner introduce departed souls as if in possession of their bodily functions, conversing, and following pursuits, and sensible of pains and pleasures, analogous to those of life. According to these views, therefore, the rich man and Lazarus may have been equally in Hades, although in different departments of it. Some have thought from these coincidences that our Lord speaks in this parable in conformity with these general and popular notions; and if so, it becomes a question how far he sanctions and confirms them by so doing. The rule seems to be, that in parabolical discourses, provided the doctrines inculcated are strictly true, the terms in which they are inculcated may be adapted to the prevailing ideas of those to whom they are addressed. If any question arises about the particular circumstances, in such a discourse, the clue for our guidance to the correct interpretation must be sought in those parts of Scripture which speak to us plainly, and not in parables. Our Lord's words to the dying thief, '*To-day* shalt thou be *with me* in Paradise' (Luke xxiii. 43), are of much importance for the interpretation of the details concerning the state of the soul after death, which this parable contains.

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CHAPTER XVII.

1 Christ teacheth to avoid occasions of offence. 3 One to forgive another. 6 The power of faith. 7 How we are bound to God, and not he to us. 11 He healeth ten lepers. 22 Of the kingdom of God, and the coming of the Son of man.

THEN said he unto the disciples, [1]It is impossible but that offences will come: but woe *unto him*, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: [2]If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 ¶ And the Apostles said unto the Lord, Increase our faith.

6 [3]And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, [4]Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not [5]with observation:

21 Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is [6]within you.

22 ¶ And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 [7]And they shall say to you, See here, or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 [8]And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 [9]Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 [10]Remember Lot's wife.

33 [11]Whosoever shall seek to save his life

[1] Matt. 18. 7. [2] Matt. 18. 21. [3] Matt. 17. 20. [4] Levit. 14. 2. [5] Or, *with outward shew*. [6] Or, *among you*.
[7] Matt. 24. 23. [8] Gen. 7. [9] Gen. 19. [10] Gen. 19. 26 [11] Matt. 16. 25.

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shall lose it; and whosoever shall lose his life shall preserve it.

34 [12]I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 [13]Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, [14]Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

[12] Matt. 24. 40. [13] This 36th verse is wanting in most of the Greek copies. [14] Matt. 24. 28.

Verse 6. '*Be thou plucked up by the root.*'—The sycamine tree is one of the timber trees of the Holy Land: and, from having a larger and more extensive root than other trees, is here alluded to as the most difficult to be rooted up. See Shaw's *Travels*, p. 435.

12. '*Ten men that were lepers.*'—This was in a village, and lepers were not excluded from villages. We are indebted to Lightfoot for the information, that neither was the law for their exclusion understood to exclude them even from any towns but such as were already walled in the time of Joshua. To all which were afterwards built they had access. But under all circumstances, they were expected to keep their distance from persons who were clean, as well as from those who were unclean from any other cause than leprosy. A leper who transgressed the rules, or intruded into towns or places forbidden to him, was punished with forty stripes save one. Lepers might even enter the synagogues of such towns as we have mentioned; but they remained apart within a railed enclosure, and were the first to enter and the last to depart.

20. '*The kingdom of God cometh not with observation.*'—This indistinct word, 'observation,' was first exhibited, in this text, in the Geneva version of 1567. Tyndale's and Cranmer's versions both have, 'The kingdom of God cometh not with waytinge for;' which is more different from the present rendering than is that of Wiclif, 'The rewme of God cometh not with aspiynge.' The original is *μετὰ παρατηρήσεως*, which does not occur elsewhere in the New Testament, and but seldom in profane writers. Its ordinary meaning is *looking out*, or *being on the watch*. But even so understood, the clause may be interpreted either to mean that the Messiah's kingdom comes not in such a manner as to require that *notice* and *observation* with which the Scribes and Pharisees awaited it. They expected that the Messiah's advent would be marked by mighty prodigies of nature, and by great revolutions, which they accordingly were always on the watch for, as signs of his coming. Or, it may be interpreted to mean that his coming was without that grandeur and regal pomp which they expected, and the constant looking for which had so blinded their eyes, that they could not know him when he was actually among them. Of the two interpretations, we incline to regard the latter as the most probable.

CHAPTER XVIII.

3 *Of the importunate widow.* 9 *Of the Pharisee and the publican.* 15 *Children brought to Christ.* 18 *A ruler that would follow Christ, but is hindered by his riches.* 28 *The reward of them that leave all for his sake.* 31 *He foresheweth his death,* 35 *and restoreth a blind man to his sight.*

AND he spake a parable unto them *to this end*, that men ought [1]always *to* pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 ¶ And he spake this parable unto certain which trusted in themselves [2]that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: [3]for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 ¶ And they brought unto him also in-

[1] 1 Thess. 5. 17. [2] Or, *as being righteous.* [3] Matt. 23. 12.

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fants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 ¶ [4]And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 ¶ And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 ¶ [5]Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ [6]Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ [7]And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

[4] Matt. 19. 16. [5] Matt. 19. 27. [6] Matt. 20. 17. [7] Matt. 20. 29.

Verse 11. '*Prayed....with himself.*'—We have already noticed that the Jews prayed silently in the temple.

— '*God, I thank thee, that I am not as other men are,*' etc. —Instances of the Pharisaic pride evinced in this thanksgiving abound in the Rabbinical writings. The following occurs in *Bereshith Rabba*, p. 44, sect. 35. 'Rabbi Simeon, the son of Jochai, said: The world is not worth thirty righteous persons such as our father Abraham. If there were only thirty righteous persons in the world, I and my son should make two of them; and if there were but twenty, I and my son would be of the number; and if there were but ten, I and my son should be of the number; and if there were but five, I and my son would be of the five; and if there were but two, I and my son would be those two; and if there were but one, myself should be that one.' R. Judah, in the Jerusalem Talmud, mentions three benedictions which the Jews were expected to repeat every day. 'Blessed be thou, O God, who hast not made me one of the ignorant.—Blessed be thou, O God, who hast not made me a Gentile.—Blessed be thou, O God, who hast not made me a woman.' The last two, with many other daily benedictions, are included in the prayer-books of the modern Jews. In these a woman is directed to exchange the last-cited clause for 'Blessed be thou, O God, who hast made me according to thy will.'

12. '*I fast twice in the week.*'—Not on the sabbath, as

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some of the ancient translators understood; for among the Jews the sabbath was not a fast-day but a feast-day: so much so, indeed, that every person was expected to eat three meals on that day, not excepting even those who subsisted on alms. The fast-days to which the Pharisee alludes, were the Mondays and Thursdays. The fasts on those days were not of imperative obligation: but it was accounted meritorious to observe them strictly; and their observance was not omitted by the Pharisees and others who laid claim to peculiar sanctity.

35. '*A certain blind man sat by the way side begging*,' etc.—This is one of the events of our Lord's life on which the highest ingenuity of the Harmonists has been exercised. Mark and Luke speak of but *one* blind man, Matthew of *two*. The case is so far analogous to that of the demoniacs at Gadara, of which see the note on Matt. viii. 28. It is more difficult to reconcile the accounts as to the *place* where the miracle was wrought. Matthew and Mark narrate it as having occurred when Jesus was *departing* from Jericho; while Luke seems to describe it as happening during his approach to the city. Several ways of solving this difficulty have been proposed.

The language of Mark is, 'They came to Jericho.' This, it is said, may be understood as implying that Jesus remained some days at least in Jericho, where he would naturally visit points of interest in the vicinity, as for example, the fountain of Elisha, a mile or more distant. The miracle therefore may have been wrought, not when he was *finally* leaving Jericho for Jerusalem, but when he was *occasionally* going out *of* and returning *to* Jericho.

The verb ἐγγίζειν, it is said, may signify not only *to draw near*, but also *to be near*, i. e., ἐγγὺς εἶναι. Hence the language of Luke may include also the idea expressed by Matthew and Mark, *i. e.*, while he was *still near* the city. So Grotius, *Comm. in Matt.* xx. 30. Passow, in his *Lexicon*, gives a like definition, *nahe seyn, nahe kommen, sich nähern*, i. e., *to be near, to draw near*; but neither he nor Grotius brings forward any references to classic authors in support of such a meaning. Indeed it is very doubtful whether this definition can be fully sustained by classic authority. Yet in the New Testament and Septuagint there are passages which go to imply such a usage. Thus Luke xix. 29, '*when he was come nigh to Bethphage and Bethany*,' while we read in Matt. xxi. 1, '*when they drew nigh unto Jerusalem, and were come to Bethphage*,' implying that they had already arrived *at* Bethphage and Bethany. So Phil. ii. 3, '*he was nigh unto death*.' The usage of the Seventy is more definite, as they often put ἐγγίζειν for Heb. קָרוֹב, even of place. So of Naboth's vineyard, 1 Kings xxi. 2, '*because it is near unto my house*.' Also Deut. xxi. 3, 'the city next [nigh] unto the slain man;' v. 6; xxii. 2; and Jer. xxiii. 23; Ruth ii. 20; 2 Sam. xix. 42. These instances seem sufficient to bear out the proposed interpretation in Luke, which is also adopted by Le Clerc, Doddridge, Pilkington, and others. Nor is this method of explanation 'made useless for the purpose of reconciling the Evangelists, by Luke xix. 1,' as Newcome asserts. In connection with Jericho, Luke first of all relates this striking miracle; then goes back and mentions that Jesus 'entered and passed through Jericho;' and lastly records the visit to the house of Zaccheus, apparently within the city. Luke xix. 1, therefore, is not more at variance with this view respecting the miracle than it is with the visit to Zaccheus. It is a passing announcement of a general fact, in connection with which other more important circumstances are related, but not in the order of time.

Less probable than either of the above is the solution of Lightfoot and others, who assume that Jesus healed one blind man before entering the city, and another on departing from it. See Lightfoot, *Chron. Tempor. in N. T.*, *Opp.* ii. p. 42; Robinson's *Harmony*, pp. 205, 206.

CHAPTER XIX.

1 *Of Zaccheus the publican.* 11 *The ten pieces of money.* 28 *Christ rideth into Jerusalem with triumph:* 41 *weepeth over it:* 45 *driveth the buyers and sellers out of the temple:* 47 *teaching daily in it. The rulers would have destroyed him, but for fear of the people.*

AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 [1]For the Son of man is come to seek and to save that which was lost.

11 ¶ And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 [2]He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten [3]pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

[1] Matt. 18. 11. [2] Matt. 25. 14.

[3] *Mina*, here translated a pound, is twelve ounces and a half; which, according to 5*s.* the ounce, is 3*l.* 2*s.* 6*d.*

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15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, [4]That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 [5]And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither.*

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as they went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 ¶ [6]And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 ¶ And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people [7]were very attentive to hear him.

[4] Matt. 13. 12. [5] Matt. 21. 1. [6] Matt. 21. 12. [7] Or, *hanged on him.*

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Verse 2. '*Chief among the publicans.*'—We have already mentioned the publicans. It may be proper to add that this employment in the collection of the revenue was the only civil office in which native Jews were employed by the Romans. The office of chief of the publicans at so important a place as Jericho, must have been one of great importance and responsibility, and, as we learn from the text, lucrative to him who held it. We may understand that Zaccheus was a sort of comptroller-general to whom the inferior publicans rendered their account, and was himself the responsible officer to whom the Romans looked. Or it may not be unlikely that he farmed the revenues of the district from the Romans. It is impossible to ascertain whether he presided over one particular branch of taxation, or over the whole generally of the Jericho district. Besides the capitation tax, there were other taxes imposed by the Romans and collected by the publicans, such as tolls at gates, bridges, and ferries. The public works of the Romans were doubtless of great benefit to the community; but as they imposed taxes and tolls in return, the Jews, with a feeling perfectly Oriental, would have preferred the inconvenience without the tax, to the convenience with it. The Talmud has the following:—'R. Judah, R. Joseph, R. Simeon, and R. Judah Ben Garis sitting together, R. Judah began and said, "O how great are the works of this (Roman) nation: they build streets, and bridges, and baths." R. Joseph held his tongue and said nothing; but R. Simeon answered and said, "Whatsoever they have built, they have built it for their own advantage.—They have built bridges that they might gain a toll by them." R. Judah went and told this to the Romans, who treated him with favour for having magnified their empire, but banished R. Joseph to Cyprus, and condemned R. Simeon to death, but he escaped and remained concealed for thirteen years in a cave.'

4. '*Climbed up into a sycamore tree.*'—The neighbourhood of Jericho was chiefly celebrated for its palm trees, whence the town is sometimes called in the Old Testament 'the city of palms.' Yet sycamores also abounded here. We read in the Talmud of 'beams of sycamore of Jericho.' It is also noticed that the men of Jericho permitted the branches of trees devoted to sacred uses, and of carob trees and *sycamore trees*, to be cut down and used. Trees generally might be planted at twenty-five cubits' distance from the walls of a town; but the carob and sycamore trees not nearer than fifty cubits. This restriction was on account of the large branches of these latter trees. (See Gill, *in loc.*) The sycamore, though found in Judæa, no longer exists in the neighbourhood of Jericho.

12. '*To receive for himself a kingdom, and to return.*'—We are not to understand that he went to receive a kingdom, in a different kingdom, but to be confirmed in the royal power over that country in which he lived. This is clear enough from *v.* 14, where we are told that 'His citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.' The message was probably sent to that superior power to which the 'nobleman' applied in order to obtain royalty. Some of our Lord's parables appear to be true histories, and others, in their incidental circumstances, have an evident regard to historical propriety. Dr. Horne rightly considers the present parable to belong to this latter class, observing—'In the parable of "a nobleman who went into a far country to receive for himself a kingdom, and to return," our Lord alludes to a case which no long time before had actually occurred in Judæa. Those who, by hereditary succession or by interest, had pretensions to the Jewish throne, travelled to Rome, in order to have it confirmed to them. Herod the Great first went that long journey to obtain the kingdom of Judæa from Antony, in which he succeeded; and having "received the kingdom," he afterwards travelled from Judæa to Rhodes, in order to obtain a confirmation from Cæsar, in which he was equally successful. Archelaus, the son and successor of Herod, did the same; and to him our Lord most probably alluded Every historical circumstance is beautifully interwoven by our Saviour in this instructive parable.'—*Introduction*, ii. 479. To this it may be added, that the character of an 'austere man,' etc., agrees well with that of Archelaus; who also at Rome found a powerful party of Jews opposed to his appointment—a party composed for the most part of persons opposed to kingly government, under existing circumstances, if not on principle, but who, feeling assured that a king would be appointed, were anxious that the appointment should fall on Herod Antipas (afterwards tetrarch of Galilee) rather than on Archelaus, who was by no means a popular person.

23. '*Wherefore then gavest not thou my money into the bank?*'—This clearly shews that by this time the Jews had persons among them who dealt in money, and who gave interest for the use of it. That this practice and profession existed among the Greeks and Romans we know, and it might be interesting to inquire to what extent the Jews of our Lord's time had derived the practice from them. The fact of the existence of bankers, and some idea of the mode in which their business was conducted, may be collected by the reader of the Gospels, from the incident relating to the cleansing of the outer court of the temple by our Saviour; an incident twice repeated in the course of his ministry—once at the beginning of it—John ii. 13-22; and again at the end, Matt. xxi. 12, 13; Mark xi. 15-17. On the second of these occasions, the Evangelists tell us that he overturned the tables of the money-changers, in the Greek κολλυβισται; and on the first, St. John mentions that he poured out the money, τὸ κέρμα, which was upon them. It seems, then, that upon each of these occasions persons were sitting in the outer court of the temple, with tables, τραπεζαι, before them, and money upon them, which St. John calls κέρμα, and the owners of them, in reference to it, κερματιστής. Κέρμα is, properly, money of a small minute description, like a farthing or a halfpenny among us; and a κερματιστής is a dealer in money of that description; a dealer in small coin, properly so called, has been explained; and the reason why dealers in money of this description should be found in the outer court of the temple, and the kind of trade which they carried on there. Such dealers were money-brokers, or money-changers, who might properly be called κερματισται, or κολλυβισται, that is, dealers in small coin, as their stock in trade consisted of a collection of the coin of the sanctuary, the highest of which in value, the shekel, was about half-a-crown of our money; and the gerah, a twentieth part of it (Exod. xxx. 13), was consequently but equal to three halfpence.

Now the bankers of ancient times, generally, *mutatis mutandis*, did not differ much from these *collybistae* and *kermatistae* of the outer court of the temple. The name of τραπεζίτης in Greek, or mensarius in Latin, in English literally *the owner of a table*, would have expressed them all, and sufficiently indicated the way in which their business was carried on, viz., in the open streets with a table before them. Hence *mensa*, absolutely for a bank; as Tacitus, *Ann.* vi. 17, on an occasion when the emperor Tiberius, to relieve an urgent present need, advanced money on credit from the imperial exchequer: 'Tulit opem Cæsar, disposito per *mensas* millies sestertio;' on tables, in different parts of Rome—a sum amounting to what Dio calls 2500 myriads (that is, 25,000,000 of drachmæ), lviii. 21. *Argentarius* is another and more general name for them in Latin, and *numularius*, as answering properly in Latin to κολλυβιστής, or κερματιστής, in Greek. In other respects, as being open to the reception of deposits of money, as being accountable for their safe custody while in their keeping, and as bound to render them up to their owners when called for again, and as paying a certain interest upon them while in their possession, bankers by trade in former times did not differ much from persons of the same profession in modern times.

But with regard to the respectability of such a trade, and the estimation in which its professors were held anciently, though there might be particular exceptions, the case was widely different. The extant remains of the

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Greek orators supply numerous instances of the dealings of these trapezitæ of antiquity, which shew them to have been consummate knaves, and that it was almost impossible to have anything to do with them without being defrauded in some manner, and having good occasion for a lawsuit. The usurious rate, too, at which they disposed in loan to others of the money which they had received into their own custody, made them generally odious, and brought their occupation into disrepute as proverbially mean and griping. In fact, the trapezitæ of antiquity were like the Jews of modern times, and seldom were men of free birth, but commonly libertines or manumitted slaves. *See* Gresswell *On the Parables*, iv. 447-449.

— '*That I might have received mine own with usury.*'— This has been thought by some to imply that by laying the money out at interest only it would, like the sums committed to the other servants, have doubled itself during the time of the master's absence. But this is clearly incorrect. The other servants had traded with the money intrusted to them, and by their zeal and judgment had doubled the amount; and what the master says to this unfaithful servant clearly means, 'Even if you did not choose to trade with my money, you might have deposited it in the bank, and then I should *at least* have received the interest which had accrued in my absence.' There are, indeed, instances to be met with, in ancient times, which prove that it was very possible for money lent upon interest to multiply itself in a short space of time. Thus Plutarch (*Lucullus*, 20) informs us that a debt of 20,000 talents, imposed upon Asia by Sylla, about A.U. 670, had accumulated, in consequence of the interest due upon it, to one of 120,000 talents by the time when Lucullus was dispatched into the province, to take the command in the war against Mithridates, viz., about A.U. 686, which was an increase of six times its amount in sixteen years.

Notwithstanding this, however, it would be in the highest degree contrary to probability to suppose the increase effected upon the deposit in the parable, during the term of the nobleman's absence (which is only the interval necessary between his departing to acquire, and his returning to enter upon, one and the same kingdom), could be the consequence of putting it to interest, or suffering it to lie at interest for that length of time. The highest rate of interest which money, under ordinary circumstances, can be supposed to have borne in these times was twelve per cent.; and at this rate of interest, without taking into account the addition that might be made to the principal by the interest of interest, or compound interest, it would have required eight years and upwards to convert one mina into two, four years and upwards to convert two into four, two years and upwards to convert four into eight, and so on. On this principle it would have required more than fourteen years to convert one mina into ten. And who will suppose it probable that the nobleman in the parable, during the period of whose absence the effect in question is considered to take place, when going from home on such an errand as to receive unto himself a kingdom, and to return, could be absent fourteen years, or any such length of time? What would be thought of such a supposition in the case of a nobleman who might have had occasion to go from home on such an errand as that in the parable, from any part of the Roman empire, to be confirmed in his possession of a kingdom by the Roman emperor? Such cases were not of rare occurrence since the subjection of the greatest part of the civilized world to the empire of Rome. The history of Judæa supplied more than one instance to that effect. And from what quarter of the Roman empire, even the most remote, could it require much more than a year's interval to make a journey to Rome and back? For example, Tiridates, the brother of Vologeses, the king of Parthia, contemporary with Nero, setting out from Armenia, the most distant province of the empire in the East, to be confirmed by the emperor personally in possession of that kingdom at Rome, began his journey about the spring quarter of A.U. 818, and was already returned in possession of his kingdom by the autumnal quarter of A.U. 819.

Whatever, then, may be meant by the nobleman himself, or by his kingdom, and his departure to receive it, or his return to enter upon it, the interval between these two events, to be consistent with probability, must be supposed no more than might reasonably be imagined to have intervened between such an event as the actual departure of a given person, from a given part or quarter of the Roman empire, to be confirmed in his right to a kingdom over that part, at Rome itself, and his actual return to the same quarter, from Rome again, after receiving the confirmation of his right; an interval which, in an actual case of that kind, might be one or two years, but could not possibly be more.—See Gresswell *on the Parables*, iv. 451, 452.

CHAPTER XX.

1 *Christ avoucheth his authority by a question of John's baptism.* 9 *The parable of the vineyard.* 19 *Of giving tribute to Cesar.* 27 *He convinceth the Sadducees that denied the resurrection.* 41 *How Christ is the son of David.* 45 *He warneth his disciples to beware of the scribes.*

AND [1]it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 ¶ Then began he to speak to the people this parable; [2]A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

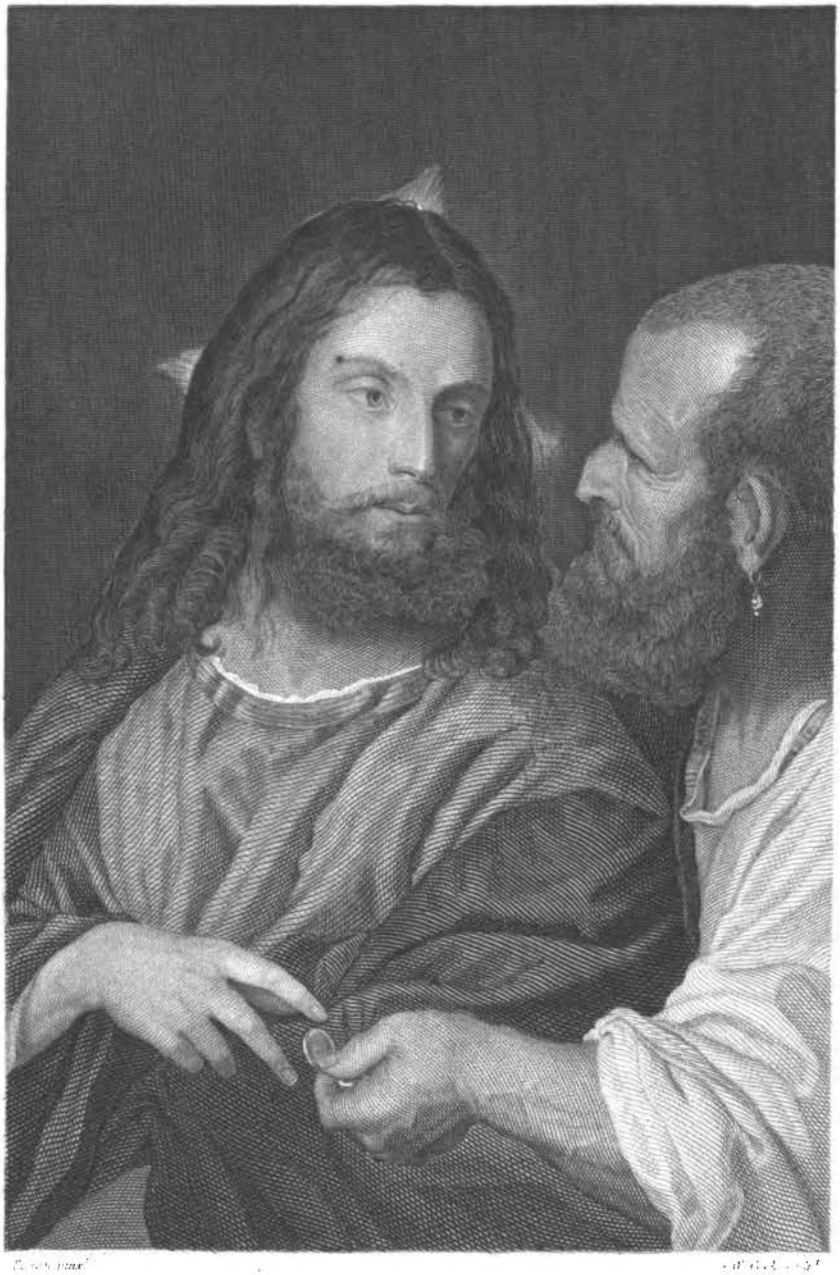
10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

[1] Matt. 21. 23.

[2] Matt. 21. 33.

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11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, [2]The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, [4]Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God [5]truly:

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a [6]penny. Whose image and superscription hath it? They answered and said, Cesar's.

25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ [7]Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, [8]even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all*.

41 ¶ And he said unto them, [9]How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, [10]The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people he said unto his disciples,

46 [11]Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

[2] Psal. 118. 22. [4] Matt. 22. 16. [5] Or, *of a truth*. [6] See Matt. 18. 28. [7] Matt. 22. 23. [8] Exod. 3. 6. [9] Matt. 22. 42. [10] Psal. 110. 1. [11] Matt. 23. 5.

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Verse 6. '*All the people will stone us.*'—It was not unusual with the Jewish rulers, when they could not convict their enemies, to incite the populace to stone them. This summary mode of proceeding was called 'the law of zeal;' and it was an alternative which they had now well nigh brought upon themselves. Comp. John x. 31; Acts xiv. 19.

9. '*Planted a vineyard, and let it forth to husbandmen.*'—See the note on ch. xvi. 5; to which, for the sake of clearness, we may add a few further particulars. We see the owner, 'at the season,' sends to receive the stipulated rent, consisting of a portion of the produce. It becomes important to distinguish that the produce rent is now, in the East, payable in two different ways, which differ very much in their operation. In the one, this rent is an *actual* and adaptative proportion varying in different years, as the season may or may not have been favourable. Under this plan the rent is to a certain extent proportionate to, and fluctuates with, the tenant's means of payment. This plan operated very extensively among the Jews. In the other case, where the sovereign is proprietor of the soil, we will say that a survey is made of cultivated lands at a given time, and the average quantity of produce being ascertained, the amount of the proportion which would then be payable as rent is noted down, and continues to be claimed under all circumstances, even though, from the deterioration of the soil in the course of years, or the depopulation of particular districts, and decreased cultivation, the rate, which was originally fair, should become most heavy and oppressive. But, on the other hand, when the proportion was at first laid moderately, and the district in which it operates obtained, subsequently to its imposition, the advantage of improving influences, the tenant has a proportionable benefit in having his rent estimated by the ancient registers: and in the permanent and moderate rent, assuming the character of a land-tax, he finds himself more favourably circumstanced than under the fluctuations, uncertainties, and vexations of the other system. This is of course said with respect to the fair operation of the respective principles; but unfortunately, under the general decay of agriculture and population in Western Asia, the advantages which the latter might produce are seldom realized: and it may be said that there is something like a general conspiracy against the agricultural tenant, to deprive him of whatever benefit he might derive from the natural operation of any system of rent under which he is placed. The fixed produce rent is that which prevails in the Turkish dominions; whereas the fluctuating one is exhibited in Persia and India. It appears from the Jerusalem Talmud (*Demai*, fol. 25, 1) that both systems operated among the Jews. The fixed rent charge was not, however, exactly such in practice as we have stated, although the same in principle. There was of course no settled and general proportion, determined in ancient times, and under a different condition of cultivation. The tenant on taking the ground agreed to pay as rent, every year, and in all years alike, a certain quantity of produce, estimated at first on a principle of proportion, but not afterwards having any respect to the actual proportion of the produce which the ground might in any particular year afford. If the tenant found his bargain disadvantageous, he might endeavour to obtain a more favourable one from the proprietor. And that such alterations sometimes took place appears from the parable of the unjust steward.

If we look at the present parable more closely, particularly with the further details given in the parallel narrative in Matt. xxi., we shall see something like what is called the Metayer rent—being a produce rent, payable not only for the land but for the stock. The householder, before letting his land, plants it as a vineyard, hedges it round, digs a wine-press in it, and builds a tower; so that the tenant has nothing further to do than attend to the vines. For the outlay, the landlord of course expected to find compensation in an enhanced produce rent, which rent therefore had a combined character, being a return to the proprietor, not only for his land, but for the stock which he had supplied. That this was very common, perhaps supplies a further reason to explain how it happens that the proportion paid as rent from the produce was generally higher among the Jews than the simple ryot rent now is in the East. There, however, it is still common for the cultivator to obtain a grant of stock, for which he pays a further produce rent, in addition to or apart from that which he pays for the land.

14. '*Come, let us kill him, that the inheritance may be ours.*'—There is perhaps some difficulty in discovering how the tenants could establish their claim to the inheritance in consequence of having slain the heir. The best way of finding some solution, is to ascertain how the tenant stood with respect to the term of his occupancy. We do not discover any notice of a specified term of years, as with us, during which the tenant can be neither deprived of the ground by the owner, nor can himself relinquish the engagement he has formed. The principle was probably that which still operates in the East, where long-established custom directs, that the tenant, and his heirs after him, shall have an abiding interest in the property, and shall not be ejected by the owner as long as he continues to pay his rent. Hence grounds often remain for many generations in the hands of the descendants of the original tenants. That this was the case among the Jews, seems to be strongly intimated in the present account, *v.* 16, 'He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.' The giving the vineyard to others, doubtless implies that their heirs should not continue in occupation, else it would have been superfluous to mention the circumstance as following the destruction of the tenants. Supposing this to be the case, and the tenants having thus an enduring interest in the land, it is easier to understand how they expected to be able to assume the real inheritance of it when there ceased to be an heir. It is not needful to suppose that in such a case the *legal* claim to the inheritance devolved on the tenant; though we cannot be sure that this was not the case, for we nowhere read that those estates which wanted an heir devolved upon the king (when there was one), and it could not devolve upon the hierarchy. And in the absence of such claims, it is possible that the hereditary tenant might be considered to have the best right to the inheritance. We should have been glad to obtain a more decisive if not more satisfactory explanation on this subject. But we are able to derive no assistance from the existing customs of the East; for the crown being everywhere the supreme proprietor of the land, no estate ever wants an heir.

18. '*Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.*'—It has been remarked that there is here an allusion to the two different ways of stoning among the Jews; the former by throwing a person down upon a great stone, and the latter by letting a stone fall upon him.

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CHAPTER XXI.

1 Christ commendeth the poor widow. 5 He foretelleth the destruction of the temple, and of the city Jerusalem: 25 the signs also which shall be before the last day. 34 He exhorteth them to be watchful.

AND he looked up, [1]and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two [2]mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ [3]And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 ¶ And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10 [4]Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 [5]Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 [6]But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 [7]And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ [8]And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity: the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

[1] Mark 12. 41. [2] See Mark 12. 42. [3] Matt. 24. 1. [4] Matt. 24. 7. [5] Matt. 10. 19. [6] Matt. 10. 30. [7] Matt. 24. 15. [8] Matt. 24. 29.

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34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

Verse 20. '*Ye shall see Jerusalem compassed with armies.*'—It now becomes our duty to trace, briefly, the prominent circumstances attending the siege of Jerusalem by the Romans, in order to complete the sketch which we commenced under Matt. xxiv., and continued under Mark xiii.

When Titus advanced against Jerusalem, at the head of 60,000 men—Romans and auxiliaries—multitudes of Jews were collected in the city, from all quarters, to celebrate the feast of the Passover. This circumstance greatly enhanced the subsequent calamities of the siege; as such vast numbers soon consumed the provisions which remained in the city, and speedily produced the most horrible famine that ever history recorded. It was probably in contemplation of such a result, that Titus selected this time for his advance; as he would reasonably calculate that the siege would be shortened by the besieged being obliged to surrender for want of food. He needed all the hope which might be derived from such a consideration; for the enterprise which he had undertaken was one of no ordinary difficulty. The city itself was strong from its situation; besides which, its fortifications were, for that age, of remarkable strength and of recent erection. The walls and battlements were completed to the height of 25 cubits, and the breadth of 10 cubits, built with great stones 20 cubits long and 10 broad, so that they could not be easily undermined, nor shaken by military engines. This was the outer wall (for there were two others), and it was strengthened with 60 strong and lofty towers. The two other walls were of corresponding strength; the second having 14 towers, and the third 80. Besides this, there were several castles of extraordinary strength, such as those of Hippicos, Phasael, Mariamne, and Antonia; not to mention the royal palace



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and some others, that were stately and well fortified. The temple itself exceeded in strength; and from its situation, with its walls, towers, and other buildings, was at least equal to the strongest fortress then existing. The defenders were numerous, wanting no arms or warlike engines, invincibly obstinate, and brave to desperation. But, on the other hand, they wanted experience in the defence of towns, and in the use of the warlike engines which they had taken from the Romans; their stores of provisions were utterly inadequate, and in a course of rapid exhaustion; and they were at variance among themselves, and with the unwarlike multitudes in the city, who sighed for safety and peace. However, the party differences of the defenders were somewhat diminished, almost as soon as the Romans made their appearance, by the suppression of the party of Eleazer, which put John in sole possession of the temple, and left him free to act with Simon against the Romans, and against Simon when the Romans intermitted their assaults. This was the principle of contest throughout the siege. The two great parties concurred in defence of the city; but when the urgent occasion had passed, they turned their arms against each other. Thus there was twofold war, and the life-blood of Jerusalem was drained without respite. John defended the temple and the castle of Antonia, and Simon the rest of the city. The space which their previous devastations had cleared within the city served them for a field of battle against each other; from which, when occasion required, they unanimously hastened to act against the common enemy; after which their mutual hostilities were resumed, as if they had studied how to make their ruin more easy to the Romans.

When Titus arrived before the city, he made an ostentatious display of his forces, in battle array, in three divisions: the first and principal encamped at Scopas, about seven stadia from the city, northward; the second about three stadia behind; and the third eastward, on the mount of Olives. The first week, being the week of the Passover, he spent in making such arrangements as the survey which he had made shewed to be necessary, and in preparing the ground for future operations. The ground between Scopas and the city was levelled and cleared, by the demolition of trees, houses, hedges, and even rocks, which supplied materials to raise, against the wall, banks on which the military engines were planted; and the overtures of peace having been rejected with insult and scorn, he commenced active operations the day after the ending of the Paschal week, being Sunday, April 22, A.D. 70. And here it may be observed, that Titus was instructed to avoid the error which had proved fatal to Cestius, who had made an attack on the Sabbath, expecting that the Jews would not fight on that day, and learnt otherwise to his cost. Titus knew that their present principle was, that they might on that day resist assailing enemies, in self-defence, but that they might not attack them if otherwise employed. Hence the Roman general adopted the policy of Pompey, who, without molestation, employed the Sabbaths in undermining the walls, raising mounts, and constructing military engines, preparatory to his attacks on the Sundays. This explains how it happened that the most important events of the war took place on the day following the Sabbath.

Three moveable towers having been erected on the banks, and the battering rams having been brought to bear on the wall in three different places, the assault began, and a cry of terror arose throughout the city at the noise and destruction occasioned by these machines. Simon planted on the wall the military engines taken from Cestius, but want of skill in the men rendered them ineffective. The missiles from the towers soon cleared the wall, and left the rams to work unimpeded. Simon

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and John, however, concurred in some desperate sallies, in one of which they set the engines on fire. But many of the men were taken by the Romans and crucified before the walls; and these demonstrations, however brave, were in general ineffectual. The first breach was made in the outer wall on Sunday, May 6; when the Romans, rushing in through the breach, opened the gates, and obtained possession of the New City, the Jews retiring behind the second wall. The Roman camp was then removed to the conquered ground, after the greater part of the outer wall had been demolished. The second wall was defended with desperate bravery; and frequent sallies were made on the besiegers. The Romans, however, gained possession of the wall in five days; but the Jews made so obstinate a resistance in the streets that they drove back the enemy and took possession of the breach, from which it took three days to expel them.

Titus being thus master of the New and Lower cities, turned his attention to the tower of Antonia. And the stand here made by the besieged extorted the admiration of their enemies. John, who held the castle, dug a mine therefrom to the banks, by which they were destroyed; and two days after Simon assaulted the remaining banks, and set fire to the engines which were planted on them. The flames spread to the banks, which were chiefly constructed with felled trees, and destroyed them, obliging the Romans to retreat to their camp, where they had an obstinate and bloody conflict before they could drive back the Jews, who had pursued them.

After this, and in order that famine might accomplish all its work in the town, by the besieged being shut up more closely and precluded from all means of escape, Titus built a wall of circumvallation all around the city, fortified at due intervals with thirteen towers, in which strong guards were stationed. This vast work, which was about six miles in extent, was accomplished by the Roman soldiers in three days, through one of those exertions of concentrated energy and application, which they alone, in that age, were capable of displaying.

Having accomplished this work, the Romans resumed their operations against Fort Antonia; which they took, without much difficulty: for the garrison, being exhausted by famine, made but a feeble defence. Titus ordered it to be entirely demolished, that the site might afford ground for the operations against the temple, which became the next object of attack. At this time (July 12th) the daily sacrifice ceased in the temple; as no one remained properly qualified to officiate.

Titus, always anxious to preserve the temple, sent Josephus on the last of his many embassies to the Zealots, inviting them to submission and peace; or, as an alternative, suggesting that John might, if he pleased, draw out his forces to battle, so that the temple and city might be preserved from destruction. John answered with bitter invectives, adding, that Jerusalem was God's own city, and he had no fear that it could ever be taken. Josephus in vain reminded him of the blood and abomination with which *he* had himself defiled the city and temple, and bade him recollect the ancient prophecies which had foretold their overthrow. It has been thought possible that Josephus had in view the prophecies of Christ, which could scarcely have been unknown to him; although some suppose that the concluding chapters of Zechariah supply the reference. This earnest conclusion is striking, taken in connection with the present prophecies: 'It is God—it is God himself, who is bringing on this fire to purge the city and the temple by the Romans; and who is about to pluck up this city, which you have filled with your pollutions.' Josephus, indeed, everywhere manifests his conviction that God was with the Romans, and made use of them for the destruction of a guilty nation.

The temple now became the great object of interest to all parties. The Jews were for the most part confident that it never could be taken; and they expected some extraordinary manifestation of Divine power for its preservation and for the overthrow of the Romans. Titus was most anxious to preserve so magnificent a structure, for the glory of the Roman empire: but most of the superior officers were of opinion that so strong a fabric should be destroyed, lest it might serve as a stronghold and rallying point to the Jews in their future rebellions; and the soldiers cared only for the prospects of rich plunder which it offered. The Jews were prepared to shed their last blood in its defence; and the Romans deemed all labour light for so rich a prize. And they had much labour: for before they could commence their operations, it was necessary to construct banks against the walls for the towers and battering rams; and for this purpose they were obliged to bring wood from a great distance, as all the trees, for twenty miles around Jerusalem, had already been destroyed. As it is not our object to detail minutely the military operations of the siege, we may pass over the circumstances which attended the destruction of the cloisters by fire, and the conquest of the outer court, which was achieved on the third of August and the following night. On the fourth a council of war was held to determine whether the temple should be destroyed or preserved. Most of the officers were for the former course; but gave way, when they saw that their general was obstinately bent on its preservation. But such was not the will of God, who had doomed it to no common overthrow.

Titus being now in possession of the outer court, fixed on August 5th, for storming the temple with all his army. But the night before, two desperate sallies were made by the Jews, and in driving them back the last time, the Romans rushed on after them into the inner court. One of the soldiers then seized a firebrand, and, mounting on the shoulders of a companion, cast it through a window communicating with the apartments on the north side of the sanctuary. The flames almost immediately burst forth; on beholding which, the Jews raised a cry of despair and ran to extinguish them. Titus also hastened to the spot with his officers; and made every exertion for the same purpose, both by voice and action—he entreated, promised, threatened, and even struck his men with his staff; but for the time he had lost all authority and influence, and was not heeded by any. The soldiers who flocked from the camp eagerly joined those already on the spot in destroying the Jews, in increasing the flames, and in stripping the burning pile of its treasured wealth and ornaments. The general, seeing that the soldiers could not be induced to extinguish the flames, went into the holy place with his officers, while the fire was consuming the outer apartments and had not yet penetrated to the interior. He took out the golden candlestick, the incense-altar, and the table of shew-bread, with some other sacred furniture, which were afterwards paraded in his triumph at Rome. When he came forth, Titus made one more effort to induce the soldiers to put out the fire; but with as little success as before. On the contrary, they hastened to apply their brands to the sanctuary which he had quitted, and to every part of the sacred structure, till the flames burst forth with redoubled fury in all directions: and, finally, disappointed in the hopes he had always cherished, the general withdrew to his quarters.

While the temple burnt, the soldiers cut down every Jew they encountered, and plundered whatever they could lay their hands on. The inner court, and especially the space about the altar, was covered with dead bodies, and blood flowed in streams down to the lower court. The gold plate of the gates and timber-work of the sanctuary, and the precious articles which it contained, afforded them rich spoil; so immense, indeed, was their booty from this and other spoliations, that gold fell in Syria speedily to one half its former value. In the confusion, the Zealots and robbers, who had the defence of the place, succeeded in forcing their way through the upper city, there to make their last stand. The plundering and butchering being over for the present, the Romans carried their standards around the burning temple, and set them up before the eastern gate, where they offered sacrifices, and saluted Titus as 'Imperator.' Thus was destroyed the glorious

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edifice of which our Lord foretold to his disciples, who pointed out its 'goodly stones' with admiration, that 'The days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.' Chap. xxi. 6.

Passing over some intermediate circumstances we have now only to state, that the Upper city, on Mount Zion, the last refuge of the factions, was taken by the Romans on Sunday, September 2nd. Even the Zealots had now despaired; the fall of the temple assured them that they were indeed abandoned by God. Many therefore, convinced that the upper city would be taken, went to hide themselves in the cellars, vaults, and sewers; others retired to the castle; and but few were left to offer a feeble resistance to the Romans. A breach was soon made, and the Jews fled; but, instead of hastening to the towers, which were very strong, and in which nothing but famine could have reduced them, they ran to the valley of Siloam, with the design of forcing their way into the open country through the Roman wall. In this desperate undertaking they were joined even by the men already in the towers, which they hastily abandoned to join their flying comrades. But they were all repulsed by the Roman guards at the wall, and obliged to hasten for shelter to the vaults, caverns, sinks, and common sewers, hoping, as did those who had resorted to such shelter in the first instance, that they should be able to preserve existence till the Roman forces were withdrawn from the desolated city. All the rest, whom the Romans could find, were put to death, with the exception of the most vigorous and beautiful, who were reserved, as captives, for future calamities worse than present death. The city was set on fire; but so great was the slaughter, that the flames were kept under by the blood of the slain, and it was not till night that the conflagration became general.

After Titus had accomplished his mission of vengeance against a guilty people, he departed for Cæsarea, leaving, however, forces, under Terentius Rufus, to complete the work of devastation, and to explore the retreats of those who had hidden themselves with much treasure. Great numbers were found and slain; and others came forth of their own accord, being no longer able to endure the extremity of famine. Among these were John and Simon. The former appeared first, and begged his life, which was granted. Simon, whose retreat was better stored with provisions, held out till the end of October, when he was seen upon the ruins of the temple, arrayed in a white robe and purple mantle. The Romans were astonished at this apparition, but learning who he was, they took him and sent him in chains to Titus. He and John were reserved to adorn the triumphal pageant with which the conqueror entered Rome, and in which they appeared at the head of seven hundred captives, selected from the rest for the beauty of their personal appearance. After which, Simon was dragged through the imperial city with a rope around his neck, scourged severely, and then put to death, with some other Jewish leaders. John, whose life had been granted to him, was sent into perpetual imprisonment.

At Jerusalem, when there was no more blood to shed, and when the fire had done its work, the soldiers proceeded with the work of demolition, razing even to the ground all its noble structures, its walls and fortresses, its palaces, and towers. Nothing was left save a piece of the western wall, to serve as a rampart to the tenth legion, and the great towers of Hippicos, Phasael, and Mariamne, to perpetuate the glory of the conqueror by evincing the strength and splendour of the city he had overthrown. That conqueror visited the spot on his return from Cæsarea, to embark for Rome at Alexandria; and when he saw that utter ruin of a city which he had always been anxious to preserve, and to the destruction of which he had been compelled by a power and by circumstances which he could not resist, he could not refrain from tears, cursing the wretches who had made him the unwilling author of the ruin which he witnessed. The Saviour of the world had wept there long before, foreknowing and foretelling the ruin which had now come to pass. And of His word not one jot nor one tittle fell to the ground. All was accomplished.

23. '*There shall be great distress in the land.*'—The distress which prevailed in the land generally, at the time to which our Saviour refers, has been explained on former occasions. We may now add a few particulars concerning the distress within the city of Jerusalem, while besieged by Titus. Lest the preceding note should be too much extended, we touched but lightly on the internal condition of the city: and some further statement may be necessary, that the calamities of that fearful season may be duly understood.

We have already noticed, that the stored provisions of the city having been very wantonly wasted and consumed, in the previous rage of the factions against each other, and the town being full with the multitudes which had come to celebrate the Passover, the miseries of famine began to be experienced very soon after the Romans appeared before its walls. At the very first, many of the wealthier and more peaceable citizens endeavoured to escape from the place, foreseeing the miseries which too surely followed. They sold their property to any purchaser, at any price; and some swallowed their money, that they might not be plundered by the robbers. Such as succeeded in making their escape out of the town, were permitted by the Romans to pass through their camp and proceed where they pleased. But although John and Simon had the most pressing reasons to make them glad to get rid of useless hands and mouths, they slew without mercy, as friends to the Romans, all whom they detected in the attempt to escape.

The famine soon raged with terrible effect; and, as often happens under such circumstances, was soon attended by a grievous pestilence. Having ourselves had some experience of famine and pestilence in a besieged Eastern city, we can feel the full force of the statement made by Josephus, as to the conduct of the Zealots and robbers towards the citizens and strangers, whom they regarded with hatred and contempt as useless incumbrances, who had no right to the common blessings of life, and whose enjoyment of which was deemed a sort of fraud upon the active defenders of the place. Their atrocities against the people surpassed all bounds, as soon as they began themselves to feel or to dread the approaches of that scarcity which themselves had occasioned. They broke into the houses of the people in search of food. If they found none, as very generally was the case, they alleged that the inhabitants had provisions concealed, and scourged them severely to extort a disclosure; and if provisions were ultimately discovered, after the inmates had denied that there were any, they were slain or tortured to punish their deception. While, therefore, those who had no food died of starvation, those who had a little ate their morsel in agony and fear. The man who looked in good health, or who kept his doors shut, was suspected of having provisions; his house was forcibly entered, and the inmates shamefully treated, without regard of age or sex, by the human wolves who were masters of the city, and who went about seeking what they might devour. The most wealthy inhabitants shared in the common calamity. The Zealots sought pretences against them, to cut them off; and pretences were easily found. They were dragged before the tyrants, and charged with an intention to betray the city, or to desert to the Romans: false witnesses appeared against them, and they were put to death. Others gave half or the whole of their possessions for a measure of wheat, and those of the middling rank for one of barley; and this they were obliged to convey by stealth to the most private place in their house, where many ate it without any preparation, not daring to grind or dress it, lest the noise or smell should bring the rapacious Zealots to tear it from them. The few who did venture at some preparation seldom had patience to await its completion, but snatched the scarcely warm bread from the fire, and devoured it with greediness. Such a thing as a regular and distinct meal was not known in Jerusalem.

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As the time passed on these miseries increased. Every thing that could be tortured into a means of subsistence—such as vermin, grass, and old leather—was held a luxury and sold at a high price. The eye of the tender and delicate woman began to be evil towards the fruit of her womb. There was one lady, called Miriam, who had taken refuge in the city at the beginning of the war. The factious Zealots, who lived now on the plunder of the helpless, had often visited her house, and carried off such provisions as she had been able to procure. Reduced to utter desperation, she entreated or endeavoured to provoke the mercy of death at their hands; but they refused it. In the madness of her despair, and in the agony of her famine, she took the child which clung to her bosom, slew him, and roasted the corpse. Having satiated her present hunger, she hid the remainder for future use. But the Zealots being attracted by the scent, rushed into her house, and threatened death unless she produced her store. She did produce it. She placed the remains of the child before them, and bade them eat and be satisfied. Even they were horrified at this. Seized with sudden dread, they departed, trembling, from the house, leaving the mother in full possession of her horrid fare. The news of this awful transaction spread horror and consternation through the city; and the most sanguine began to despair of that deliverance from Heaven which they had so long and vainly expected. Titus also heard of it, and called Heaven to witness that he was innocent of the miseries suffered, and the atrocities committed, in the city to which he had so often offered peace in vain.

Immense multitudes of persons died of famine. The robbers, on breaking into the houses in search of provision or spoil, found numbers of the inmates lying dead or dying of hunger. They pillaged the corpses, and tore the last fragments of covering from both the dying and the dead. Nothing could move their savage hearts: they pierced the dead bodies, and goaded those who were expiring with their swords; but when some unhappy wretch, in the last languishings of famine, entreated death at their hands as mercy, *him* they refused.

At first, those who died were interred by the public; but when the dead multiplied beyond measure, they were taken and thrown over the walls. Titus, on riding round the city, and observing the defiles filled with dead bodies, was struck with compassion, and called God to witness that the Jews were themselves the authors of their calamities. Even this last service to the dead and the living was at last neglected; and the dead were left to corruption in the chambers and the streets. In the latter were seen heaps of corpses, in different stages of decay; numbers of persons dying unheeded by the wayside; and the living crawling along like walking skeletons. When the Romans took the upper city, they were shocked to find numbers, who had perished with hunger, lying in the upper chambers of every house they entered. But there was no wailing for the dead, no lamentations in the city. Josephus observes, with great force and truth, that famine confounded all natural feeling. Those who were about to die looked with dry eyes and open mouths upon those who had departed before them. There was dead silence throughout the city.

Some idea of the dreadful mortality in the city may be derived from the circumstance related to the Romans by Manneus, a deserter from the city, that, from the middle of April to the first of July, no less than 115,880 dead bodies were carried out from one gate of the city where he had been stationed, beside those who were buried by their relatives. The number of those carried through the gates was subsequently stated by some deserters at 600,000; and the number of those disposed of in other ways could not be estimated.

It is necessary to add a few words concerning those who escaped from the city, or deserted to the Romans, or were made prisoners of war. Great numbers of the besieged, particularly of the poorer sort, were willing to run all hazards to escape from the miserable town: so strongly was this desire manifested, that many, finding no other way of escape, leaped down from the walls, and others, under pretence of making an assault, went out and joined the Romans. The real deserters were not ill treated; but many of them were reduced to such a state by famine, that they perished from taking more food than their weak frames could bear. It being also at one time suspected by the soldiers that the deserters had swallowed their gold, they ripped open two thousand living deserters in one night in search of money: Titus, whose policy it was to encourage such desertions, prohibited the repetition of this inhuman act on pain of death; but it was still secretly practised, although very little gold was found. Those who attempted to escape to the open country, or who wandered out in search of herbs for their sustenance, were scourged and crucified if they resisted. The same was the fate of all who were taken prisoners, as well to terrify the besieged, as to glut the rage and hatred of the besiegers. A most horrid spectacle was exhibited around the city by the numbers who hung dead, and those who still writhed under the protracted tortures of the cross. And so many were they that, as Josephus reports, room was wanting for the crosses, and crosses wanting for the bodies.

24. '*They shall fall by the edge of the sword.*'—Lipsius took the trouble to collect the account, so far as stated by Josephus, of the numbers who perished during the whole war. The result affords a remarkable and very melancholy illustration of this prediction. On the authority of Josephus himself, we have corrected one item, by inserting 40,000 instead of 30,000 slain at Jotapa.

At Jerusalem, by order of Florus	630
By the inhabitants of Cæsarea, in hatred to the Jews	20,000
At Scythopolis, in Syria	30,000
By the inhabitants of Ascalon	2,500
By the inhabitants of Ptolemais	2,000
At Alexandria in Egypt, under Alexander, an apostate Jew	50,000
At Damascus	10,000
At the taking of Joppa	8,400
In the mountain of Cabulo	2,000
In a fight at Ascalon	10,000
In an ambush	8,000
At the taking of Aphek	15,000
Upon Mount Gerizim	11,600
Drowned at Joppa in a storm	4,200
Slain at Tarichæa	6,500
Slain or killed themselves at Gamala	9,000
Killed in their flight from Gischala	2,000
At the siege of Jotapa	40,000
Of the Gadarenes, besides vast numbers who drowned themselves	13,000
In the villages of Idumæa	10,000
At Gerasa	1,000
At Machærus	1,700
In the Desert of Jardes	3,000
Slew themselves at Massada	960
In Cyrene, by the Roman governor	3,000
Perished at Jerusalem, by famine, pestilence, and the sword	1,100,000
Result	1,347,490

This account is independent of a vast unascertained number, who perished in caves, woods, and wildernesses, in the vaults and sewers of Jerusalem, in banishment, and in other ways. The number assigned to Jerusalem might seem incredible, did we not recollect the vast concourse which, at the commencement of the siege, had assembled in the city to celebrate the Passover. Josephus shews, by calculation from the number of lambs consumed, that about two millions and a half of people were usually present at Jerusalem on such occasions. As this institution was so peculiar, it was scarcely possible for the siege and destruction of any single city in the world to have been equally a national calamity, or attended with equal destruction of life. Hence, Josephus is justified in his

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belief, that the destruction at Jerusalem exceeded all the destructions which God or man ever brought upon the world.

— '*Shall be led away captive into all nations.*'—The number of Jews taken by the Romans during the war amounted to about 97,000, besides 11,000 who were either starved through neglect, or starved themselves through sullenness and despair. Some of the youngest and handsomest were sent to Rome, to adorn the triumph of Titus; many were distributed to the several cities of Syria, where they perished in the theatres, being compelled to fight with wild beasts, and to engage in mortal combats with each other. The remainder of those above seventeen years of age were sent to labour in the Egyptian mines; and those under that age were sold for slaves. Besides this, and before the upper city was taken, there was a great multitude of deserters, who, having not come over till the last extremity, and after Titus had declared that he would receive no more, were treated as captives. A great number of these, including many persons of consideration, were sold at the most trifling prices; but the remainder, consisting of 40,000 persons, chiefly of the lower orders, were liberated, because no one would take them at any price. Thus, at once, was fulfilled the prediction of our Saviour, as in this text, and that which Moses delivered about sixteen hundred years before—'Ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.' There also, and in other passages of prophecy, this second bondage in Egypt was foretold. Indeed, it is impossible to trace throughout the minute fulfilment of ancient and recent prophecy, in the awful transactions and crimes of this season, and yet resist the conviction that, in all these things, there was the hand of God punishing a most guilty people, and requiring from them all the righteous blood which had been shed from the foundation of the world—and more especially that most righteous blood of Christ, the weight of which they had invoked upon their own heads when they cried 'His blood be upon us and on our children!' And from them, and from their children, that blood *was* most fearfully required. Even a thoughtful Jew, like Josephus, and a thoughtful idolater, like Titus, could not resist the conviction, which they repeatedly declared, that the nation was doomed of God. They saw how all things, even those that seemed the most favourable, wrought together for its ruin and destruction.

CHAPTER XXII.

1 *The Jews conspire against Christ.* 3 *Satan prepareth Judas to betray him.* 7 *The apostles sent to prepare the passover.* 19 *Christ instituteth his holy supper,* 21 *covertly foretelleth of the traitor,* 24 *dehorteth the rest of his apostles from ambition,* 32 *assureth Peter his faith should not fail:* 34 *and yet he should deny him thrice.* 39 *He prayeth in the mount, and sweateth blood,* 47 *is betrayed with a kiss:* 50 *he healeth Malchus' ear,* 54 *he is thrice denied of Peter,* 63 *shamefully abused,* 66 *and confesseth himself to be the Son of God.*

Now [1]the feast of unleavened bread drew nigh, which is called the Passover,

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ [2]Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them [3]in the absence of the multitude.

7 ¶ [4]Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 [5]And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, [6]With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ [7]And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

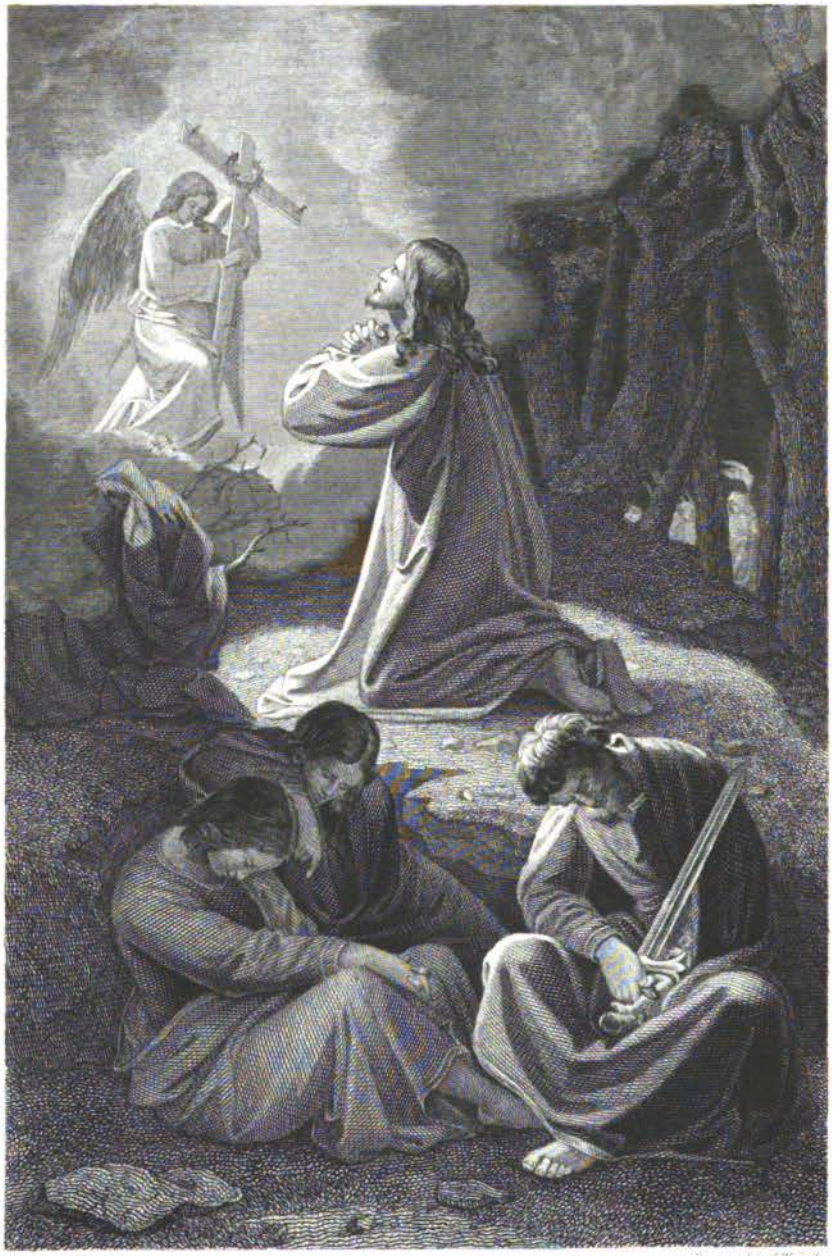
21 ¶ [8]But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it

1 Matt. 26. 2. 2 Matt. 26. 14. 3 Or, *without tumult.* 4 Matt. 26. 17. 5 Matt. 26. 20. 6 Or, *I have heartily desired.* 7 Matt. 26. 26. 8 Matt. 26. 21.

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was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 [9]And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, [10]and sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, [11]Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 [12]And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 ¶ [13]And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, [14]And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ [15]And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 [16]And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, [17]behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote a servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ [18]Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 [19]And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

[9] Matt. 20. 25. [10] Matt. 19. 28. [11] 1 Pet. 5. 8. [12] Matt. 26. 34. [13] Matt. 10. 9. [14] Isa. 53. 12.
[15] Matt. 26. 36. [16] Matt. 26. 41. [17] Matt. 26. 47. [18] Matt. 26. 57. [19] Matt. 26. 69.

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57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ [20]And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also *ask* you, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, [21]Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

[20] Matt. 27. 1. [21] Mark 14. 62.

Verse 13. '*Made ready the Passover.*'—The preparation required was to get the lamb killed and dressed, and to make ready the bitter herbs, the unleavened bread, and the wine. In the first instance, the company who agreed to eat the passover together sent their lamb to the temple, to be there slaughtered; for this might be done at no other place. The killing of the lamb was no sacerdotal act, but was performed by the person who brought it. The temple court was generally full on such occasions, and nothing could be done unless fifty persons were present. While the slaying was in progress, the Levites sung the Psalms composing what was called the Lesser or Egyptian *Hallel*—so named from their beginning and ending with the word 'Hallelujah'—in memory of the deliverance from Egypt. These Psalms were from the 113th to the 118th, both inclusive. This *Hallel* was sung on several occasions in the course of the year, and among others on the night of the passover in the several paschal parties; and the last four of these psalms probably formed 'the hymn' which was sung by our Lord's party before they went forth to the Mount of Olives (Matt. xxvi. 30). The blood of the lambs was sprinkled, in the usual way, by the priests in attendance, after which they were flayed and opened by the persons who brought them; the inward parts which the Law specifies were then laid upon the altar, and the lambs taken away, together with the skins, which last became the perquisite of the landlord in whose house the passover was celebrated.

The particulars concerning the dressing of the lamb being fully given in the Law, need not be repeated in this note, in which we only indicate such details as the Law does *not* specify. It is only needful to remind the reader, that the lamb was to be roasted whole, that not a bone of it was to be broken, and that it was to be entirely eaten on the passover night. The manner in which the Jews sat at this celebration we shall notice under John xiii.; and now proceed to observe, that, when all things were ready, the feast began with small cups of red wine mingled with water, which every one drank off after thanks had been given. This preliminary grace was pronounced by the master of the family, if there were one, or, if not, by a proper person, who, by his situation or character, or by the choice of the others, was appointed to preside and officiate. This presiding office, of course, was discharged by Christ in the present instance. Whether or not he did and said all that other persons filling his office were accustomed to do and say there is no evidence to shew. If he did, he also added other things which certainly no other person ever did or could say. The thanks before the wine was in the usual formulary, 'Blessed be thou, O Lord, who hast created the fruit of the vine.'

After the wine, the persons present washed their hands; and then the paschal supper was produced upon the table. This consisted of the lamb, the unleavened bread, and the bitter herbs. There was, besides these, a dish not prescribed in the Law of Moses, consisting of a thick sauce, composed by mixing and pounding sweet and bitter things together—such as dates, figs, raisins, vinegar, and other ingredients; intended as a memorial of the clay in which the Hebrew fathers laboured in Egypt. The unleavened bread consisted of two or three cakes, the eating of which was considered of such essential importance that it was offered even to sick persons and children, and if they could not eat it dry, it was sopped and macerated in some liquid, that they might at least eat as much as the quantity of an olive.

All things being thus prepared, the master (for so we will call him) took some of the salad of bitter herbs, and after thanking God who had created the fruit of the ground, he dipped it into the sauce, or, as some think, into wine or vinegar, and ate a small quantity, the rest of the company doing the same. This singular beginning of the meal was said to be intended to excite the curiosity of the children and lead them to require an explanation. However, an explanation was at all events given; for if there were no children, the wife inquired; and if there were no wife, the company inquired of one another; or if no inquiry were made, the master undertook, unasked, to explain the circumstances attending the deliverance from Egypt which the feast commemorated. The explanation was short and impressive; and after it was given, the company sung the 113th and 114th Psalms, commencing the Egyptian *Hallel*. Then a second cup of wine was taken in the same manner as before. The hands were then again washed; after which the master took two of the cakes of unleavened bread and broke one of them, laying the broken parts upon the whole one; after which he blessed God who bringeth bread out of the earth. Here

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the thanks, we observe, followed, not preceded, the breaking of the bread, for which the reason was alleged that this was the bread of poverty and affliction. The master, imitated by the others, then wrapped some of the bitter herbs in a piece of the broken cake, and dipping the whole in the sauce, gave thanks, saying, 'Blessed be thou, O Lord our God, King everlasting, who hast sanctified us by thy commandments, and hast commanded us to eat unleavened bread.' He then, with the others, eats that which he has taken.

After other suitable thanks, the paschal lamb was then eaten; and the eating part of the feast concluding with this, the company again washed their hands; after which the master gave thanks for what had been eaten. Another cup of wine was then taken; and this was called 'the cup of blessing' (see 1 Cor. x. 16), pre-eminently, because the final blessing, or, as we should say, 'grace after meat,' was pronounced over it, as concluding the meal. A fourth cup was added; and this was called 'the cup of *Hallel*,' because over it were sung the remaining four psalms of the Egyptian Hallel, being the 115th, 116th, 117th, and 118th. Another blessing was then pronounced, and with this the paschal supper ended.

It will be seen that there is much here concerning which the Law gives no directions, although nothing, that we can see, contrary to the Law, or which might not be suitably introduced. We have judged that the statement might be useful, as such were certainly the usages of the Jews in the time of Christ, and it will be found that they illustrate *all* the details offered by the Evangelists concerning our Lord's celebration of the Passover, and thus supply means for more clearly understanding the whole account.

25. '*Benefactors.*'—The original is εὐεργέται, and Euergetes, i. e. the Benefactor, was a title assumed by one of the Ptolemies. The claim to this title was much affected by ancient kings; and in order to attain it they spared no expense in acts of public magnificence and royal splendour. There is an inscription still in existence at Athens to the following effect: 'The great queen Julia Berenice, daughter of king Julius Agrippa, and descendant of the great kings, benefactors (εὐεργετῶν) of this city.' It was a custom among the Romans to distribute part of conquered lands among the soldiers; these lands were called *beneficia*, those who enjoyed them *beneficiarii*, and the donors *benefactors*.

31. '*That he may sift you as wheat.*'—After the corn had been trodden, the clods of earth were broken and sifted to separate the grain. It was apparently with an allusion to this process that the sifting of wheat was made a symbol of affliction.

44. '*Being in an agony, his sweat was as it were great drops of blood falling down to the ground.*'—Dr. Strauss, in his too celebrated *Das Leben Jesu*, 'The Life of Jesus,' disputes the credibility, or rather possibility, of this circumstance, and supposes the expression to be of merely mythical import. This has been well met, and the fact illustrated and explained, in the Foreign Quarterly Review, xxi. 125, in the following passage, which we cannot deny ourselves the satisfaction of introducing:—'We can shew satisfactorily, from a physical fact respecting the *bloody sweat*, known now but to few, that this story was not mythical, was never intended to be mythical. So far from the bloody sweat being improbable, so far from there being any mythical allusion conveyed, we refer this writer, whose physical ignorance is extremely gross, to the following confirmation of this fact, which he considers an utter impossibility. Here let us offend no son of the faith by entering into the natural confirmation of this awful agony. Let us not be deemed as resolving into low physics the sublime metaphysical character of Christ. Let it be remembered we are arguing with an infidel, and on his own hypothesis that the bloody sweat was an impossibility. The following is the opinion of a most eminent medical authority: "Pathology, even in modern times, authenticates the statement of the 'bloody sweat,' for instances are recorded of its occurrence from divers causes, especially from such as greatly affect the nervous system; as sudden terror, great agony, whether induced by torture or hanging, and great sudden exertion; and to add to the possibility of the thing, a thin and dissolved state of the blood, together with great relaxation of the cutaneous vessels, may exist." Many instances of this are recorded in Arist. *Hist. Anim.*, lib. iii. c. 19; Thuanus, *Hist. Temp.*, lib. ii.; *Mélanges d'Histoire*, par M. V. Murville, tom. iii. p. 149; Aelii *Phys. Med.*, Nurembergae, vol. i. p. 84, vol. iii. p. 428. To all this we subjoin, from a distinguished modern writer, the following clear instance:—"*Bloody Sweat.*—In some cases of epilepsy the impetus of blood in the head is astonishing. I knew a young gentleman in whom, during the paroxysm, the blood was propelled into the extreme vessels with such force that it exuded through the pores, and the whole surface of the scalp was covered with blood, in the manner we commonly see sweat. His intellects before he died were greatly impaired, and upon his death, which occurred suddenly on one of those dreadful paroxysms, there was discovered a great effusion of blood on the brain. The paroxysms are produced or excited by a variety of causes."—*Burrows on Insanity.* It was our business to justify on his own narrow physics this circumstance, and it is done.'

51. '*And he touched his ear, and healed him.*'—All the Evangelists mention that the ear of the high priest's servant was cut off; but Luke is the only one who records the miraculous cure. It may not be impossible to trace the special influence which moved him to include this circumstance in his history. Among all the miracles of our Lord, this is the only one which consisted in the healing of a wound inflicted by external violence; and to Luke, as a physician, this would appear particularly interesting and memorable. It appears to have been also one of the special objects which was set before the mind of Luke in writing his gospel, to portray the Saviour in the aspect of his gentleness, his mercy and benignity—all of which was conspicuously manifested in this miracle of healing in behalf of one who was in arms against his life.

66. '*The elders of the people.*'—St. Luke is the only one of the sacred writers who gives this appellation (τὸ πρεσβυτέριον τοῦ λαοῦ) to the Sanhedrim, of which he is doubtless speaking; compare Acts xxii. 5, where 'the elders' is used without the addition 'of the people.' In Acts v. 21, Luke also calls this assembly 'the senate (γερουσία) of the children of Israel.'

CHAPTER XXIII.

1 *Jesus is accused before Pilate, and sent to Herod.* 8 *Herod mocketh him.* 12 *Herod and Pilate are made friends.* 18 *Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified.* 27 *He telleth the women, that lament him, the destruction of Jerusalem:* 34 *prayeth for his enemies.* 39 *Two evildoers are crucified with him.* 46 *His death.* 50 *His burial.*

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a King.

3 [1]And Pilate asked him, saying, Art

[1] Matt. 27. 11.

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thou the King of the Jews? And he answered him, and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ [2]And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate [3]gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 ¶ [4]And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 [5]Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 [6]For if they do these things in a green tree, what shall be done in the dry?

32 ¶ [7]And there were also two other malefactors led with him to be put to death.

33 And when they were come to the place, which is called [8]Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 ¶ And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and

[2] Matt. 27. 23. [3] Or, *assented*. [4] Matt. 27. 32. [5] Isa. 2. 19. Hos. 10. 8. Rev. 6. 16. [6] 1 Pet. 4. 17.
[7] Matt. 27. 38. [8] Or, *the place of a scull*.

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Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 ¶ And it was about the sixth hour, and there was darkness over all the [9]earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, [10]Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 ¶ Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ [11]And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews, who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 ¶ And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

9 Or, *land*. 10 Psal. 31. 5. 11 Matt. 27. 57.

Verse 7. '*He sent him to Herod.*'—Herod doubtless had come to Jerusalem to celebrate the Passover; and this mark of deference from Pilate probably paved the way to the reconciliation between them (verse 12). Perhaps this was Pilate's object, though we may also suppose that, in transferring the adjudication of this affair to Herod, he partly sought the ease of his own conscience, alarmed by his wife's dream (Matt. xxvii. 19), and by clear perception of Christ's innocence and the malice of his accusers. The Roman governors were fully empowered to punish any persons guilty of crimes within their own provinces, even though such persons belonged to other states and jurisdictions. Hence the mark of attention paid by Pilate to Herod was perfectly gratuitous, though naturally enough suggested by the circumstances.

11. '*Mocked him, and arrayed him in a gorgeous robe.*'—It appears then that Herod suggested the mockery, which was afterwards carried into fuller effect by the Roman soldiers, although it probably would not have occurred spontaneously to them, such a method of deciding pretensions, supposed to be unfounded or which prove unsuccessful, being more conformable to Oriental than to Roman practice. A remarkable illustration of this is related by Philo as having occurred, soon after the present time, to Herod Agrippa, the nephew of this Herod, and the brother of his notorious wife Herodias. Caligula conferred on this prince the tetrarchy of his uncle Philip, with the title of king, and permission to wear a diadem, and when about to depart to take possession of his dominion, he was advised to proceed by way of Alexandria. On his arrival at that city he kept himself as private as possible; but the inhabitants gained intelligence of his arrival and the design of his journey, and being filled with hatred and envy at the idea of a Jew bearing the title of king, expressed their feelings in a very insulting though expressive manner. There was in the town a poor distracted creature called Carabas, who, in all seasons of the year, wandered naked about the streets, and, being something between a madman and a fool, was the common laughing-stock of boys and idle people. This man they took, and brought him into the theatre, and set him on a lofty seat that he might be conspicuous to all. They then put on his head a paper crown, covered his body with a mat for a regal robe, and, for a sceptre, a piece of reed, taken from the ground, was put into his hand. Having thus invested him with mock royalty, some young fellows, with poles on their shoulders, came and stood on each side of him as his guards. Then people came around him, some to pay homage to him, others to ask justice from him, and some to learn his will and pleasure concerning affairs of state. Meanwhile, in the crowd, there were loud and confused exclamations of 'Maris L Maris!' being, as they understood, the Syriac word for 'Lord;' thereby indicating the person whom, by all this mock shew, they intended to ridicule.

The same kind of mockery has always been common in Persia, where there have been, perhaps, more pretenders to royalty than in any other country of the world. The following account, from Morier, of the treatment which one of these received is striking. 'Mohammed Zemaun Khan was carried before the king. When he had reached the camp, the king ordered Mohammed Khan, the chief of his camel-artillery, to put a mock crown upon the rebel's head, bazubends or armlets upon his arms, a sword by his side, to mount him upon an ass with his face towards the tail, and then to parade him through the camp, and to exclaim, "This is he who wanted to be the king!" After this was over, and the people had mocked and insulted him, he was led before the king, who called for his looties, and ordered them to turn him into ridicule by making him

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dance and make antics against his will; he then ordered, that whoever chose might spit in his face. After this he received the bastinado on the soles of his feet, which was administered by the chiefs of the Khajar (or royal) tribe, and some time after he had his eyes put out.' *Second Journey*, p. 351.

31. '*If they do these things in a green tree, what shall be done in the dry?*'—This is manifestly a proverbial expression. Among the Jews a green tree was looked upon as an emblem of the righteous, and one dry and withered as the emblem of the wicked. (See Psalm i. 3; Ezek. xx. 47; xxi. 3.) It appears from the Talmud (*Sanhed.* f. 93) to have been a Jewish maxim on the misery that attaches to the good from their association with the wicked who exceed them in number, 'that two pieces of dry wood will burn one piece of green.'

38. '*A superscription also was written.*'—In leading to his death a person condemned to crucifixion, it was usual to carry before him, or put upon him, an inscription, stating the crime for which he suffered: and sometimes such inscription was fastened to his cross, as in the present instance. It was here written in three languages, that none who could read might remain unapprised of its contents:—In Greek, which was the general language of commerce in Western Asia, and which would be familiar to many Jews from Europe, Egypt, and elsewhere, who probably did not understand, or at all events could not read, the Syriac, called 'Hebrew,' which was vernacular in Palestine. The 'Latin' was probably for the use of the Romans, of whom there were many (soldiers chiefly) at Jerusalem during the Paschal week. No doubt, many of the Jews also, from the necessity of communicating with the Romans, had picked up some idea of their language, and an acquaintance with its most frequently recurring words. The Romans would however naturally introduce a repetition in their own language, as an evidence of their superiority. It appears from Josephus (*Bell. Jud.* vi. 2. 4) that the public announcements posted up in the city were usually in Greek and Latin. We do not know on what authority rests the rather strange opinion that, in conformity with Hebrew and generally Oriental usage, the words of the Greek and Latin were written from right to left, not, as properly they should be, from left to right. But the Greek and Latin were intended for those who could not read the Hebrew; and whoever could read Greek and Latin at all must needs know in what direction words in those languages were written. As to the 'Hebrew,' the inscription being intended for general information must have been in the vernacular Syriac; but very probably the Syriac words were written in the Hebrew character. Public announcements are given in two or three languages in some of our own colonies, and, in general, wherever a foreign people rules, or where the population is mixed and two or more languages are spoken.

CHAPTER XXIV.

1 *Christ's resurrection is declared by two angels to the women that come to the sepulchre.* 9 *These report it to others.* 13 *Christ himself appeareth to the two disciples that went to Emmaus;* 36 *afterward he appeareth to the apostles, and reproveth their unbelief:* 47 *giveth them a charge:* 49 *promiseth the Holy Ghost:* 51 *and so ascendeth into heaven.*

Now [1]upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye [2]the living among the dead?

6 He is not here, but is risen: [3]remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 ¶ [4]Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ [5]And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus

[1] Matt. 28. 1. [2] Or, *him that liveth.* [3] Matt. 17. 23. [4] John 20. 6. [5] Mark 16. 12.

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of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he [e]vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ [7]And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ [8]And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 [9]And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

[e] Or, *ceased to be seen of them.* [7] Mark 16. 14. [8] John 15. 26. Acts 1. 4. [9] Mark 16. 19. Acts 1. 9.

Verse 13. '*Two of them went that same day to a village.*'—This long and interesting account is not mentioned by Matthew or John, and is only slightly alluded to in Mark xvi. 12. One of the two disciples was Cleopas (ch. v. 18), and the other is supposed by many commentators, ancient and modern, to have been Luke himself. But this

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opinion is adverse to the declaration of the evangelist himself in the preface to his Gospel, that he was *not* an eye-witness of that which he records. Epiphanius conceives it might be Nathaniel, and others have urged the claim of Peter; but these are mere conjectures, and the latter can hardly be reconciled with verse 34, unless, indeed, λέγοντες should there be substituted, as some propose, for λέγοντας, which would make the words, 'the Lord hath risen indeed, and hath appeared unto Simon,' to have been addressed by the two disciples to the rest, and not by the others to them.

— '*Emmaus.*'—There were two or three places of this name, although none of them are mentioned in the Old Testament, and only this one in the New. This has occasioned some error, all the historical intimations in Josephus concerning *any* places called Emmaus having been applied to this place. This is, however, doubtless the Emmaus which he places at the assigned distance from Jerusalem, and mentions as having been given by Vespasian to the 800 soldiers whom he left in Judæa (*Bell. Jud.* vii. 6. 6). One Emmaus, which eventually rose to much importance under the name of Nicopolis, was about midway between Ramleh and Jerusalem, much too far to be the Emmaus of the text; another was on the shore of the Lake of Tiberias, at a place noted for its hot baths. Dr. Robinson, however, very much doubts that this place has any claim to be regarded as the Emmaus of Luke; and considers that even in the time of Eusebius and Jerome all correct tradition concerning it was lost.

This Emmaus was situated 60 stadia, or about 7½ miles, north of Jerusalem; and it has usually, by travellers and pilgrims, been identified with the small village of el-Kabeibeh, to which all the statements usually made as referring to Emmaus must be understood to apply. This, being out of any usual road, has not been much visited by travellers. It still, however, subsists as a poor village, inhabited chiefly by Christians. The old rhyming traveller, in Purchas, thus notices the place:—

> 'And the Castell of Emus also,
> In the wiche a Chirche doth stande,
> Where the ij Diseipeles were walkand,
> And metton wit Ihesu after his rysyng,
> And knew him by the brede breaking.
> Also in that same place,
> Is the grave of Cleofas;
> Which was oan of the too,
> And Sent Luke that other also.'

This last assertion, that St. Luke was the 'other disciple,' expresses what has been a very common opinion. It has been founded chiefly on the supposition that Luke was not likely to have been ignorant of the 'other disciple's' name, and would probably have given the name had it been any other person than himself; but that, being himself, he withholds the name, with the same modesty which induces John to omit his own name in his Gospel. But the reason stated in the preceding note is against this opinion. We quote Sandy's description of Emmaus as it appeared in his time:

'The way thither (from Jerusalem) is mountainous, and in many places as if paved with continual rock; yet where there is earth sufficiently fruitful. It was seated (for now it is not) upon the south side of a hill, overlooking a little valley fruitful in fountains. Honoured with the presence of our Saviour, who was known by the breaking of bread in the house of Cleophas. On the self-same spot a temple was erected by Paula, a Roman lady, whose ruins are yet extant, near the top of the mountain; unto which the Arabians would not allow us to ascend, who inhabit below in a few poor cottages, until we paid the *Caphar* they demanded. Nicephorus and the Tripartite history report of a miraculous fountain by the way side, where Christ would have departed from the two disciples: who, when he was conversant upon earth, and wearied with a longer journey, there washed his feet—from thenceforth retaining a durable virtue against all disorders. *But relations of that kind have credit only in places far distant.*'

44. '*In the Law of Moses, and in the Prophets, and in the Psalms.*'—There is here a manifest allusion to the three parts, or classes, into which the Hebrew Scriptures were at this time divided. These were the *Law*, the *Prophets*, and the *Cetubim* or *Hagiographa*.

The *Law* comprehended the five books of Moses.

The *Prophets*. This division contained not only the proper prophetical books, Daniel excepted, but also the books of Joshua and Judges, the first and second books of Samuel, and the first and second of Kings. They were probably thus placed because it was concluded that they were written by eminent prophets. The order of the books in this division was this:—Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the twelve. The first four (the two books of Samuel and the two of Kings being respectively counted as one book each), or the historical books, were called 'the former prophets,' and the remainder 'the latter prophets.' In this latter subdivision it is remarkable that Jeremiah is placed first, and Isaiah after Jeremiah and Ezekiel. The reason for this is thus given in the B. Talmud: 'Since Isaiah was before both Jeremiah and Ezekiel, he ought to have been placed before them; but since the book of Kings ends with destruction, and all Jeremiah is about destruction; and since Ezekiel begins with destruction and ends with comfort, and all Isaiah is about comfort, they joined destruction with destruction, and comfort with comfort.' That is, as Lightfoot explains, they placed those books together which treat of comfort, and those together which treat of destruction.

The *Cetubim*, or *Hagiographa*, or 'Holy Writings,' contained all the other books of Scripture, as the Psalms, Proverbs, Job, Solomon's Song, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra and Nehemiah (reckoned as one), and the two books of Chronicles, which were also reckoned as one book. The books in this class were believed to have been indeed written by men divinely inspired, and hence their name of 'Holy Writings,' but not by commissioned prophets; nor, say the Jews, as another ground of distinction, were they revealed by dreams, visions, and oracles, like the Law and the Prophets, but by immediate impression upon the minds of the writers. The readings in the synagogues were confined to the Law and the Prophets, excluding the writings of the Hagiographa: which is partly explained when we recollect that the Law alone originally furnished the public readings, and that the reading even of the prophets was only adopted in consequence of the interdiction of the reading of the Law by Antiochus. The singular anomaly of placing Daniel in this class, instead of among the prophets, is supposed to have proceeded from a desire to exclude his book from the public lessons of the synagogue; lest the singular precision with which he fixes the time for the coming of the Messiah, *before* the destruction of the city and Temple, should direct attention to Jesus Christ, or, at least, throw doubt on their belief that the Messiah has not yet appeared.

It is important to notice that there is sometimes a reference to the whole of one of these divisions, when only one of its leading books is named. We have an instance of this before us, as 'the Psalms' evidently is intended to denote the whole Hagiographa, that is, all the books not contained in the two other divisions named—the Law of Moses, and the Prophets. So also, Matthew (xxvii. 9) names Jeremiah in citing a passage from Zechariah, which might easily be explained, as a reference to the *volume* of the 'latter prophets,' rather than to any particular book of prophecy; and this volume would, on the same principle, be naturally referred to in the name of Jeremiah, since the book of that prophet commenced the division. We observe also that St. Peter, when appealing to the testimony of prophecy, says, 'All the prophets, from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days' (Acts iii. 24): which clearly shews that Samuel was then included in the prophetical division, and probably it is as the earliest writer in that division that he is preferably named. Otherwise Isaiah, or some one of the 'latter' prophets, would probably have been preferably mentioned, as it so happens that Samuel himself never delivered any distinct prophecy concerning Christ.

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THE GOSPEL

ACCORDING TO

S. JOHN.

THE distinguished apostle and evangelist, by whom this Gospel was written, was, as we learn from Matthew and Mark, the son of Zebedee and Salome, and the brother of James the elder. His father, whose occupation the two sons followed, was a fisherman of Bethsaida, on the lake of Tiberias, who, as he had a vessel of his own and hired servants (Mark i. 20), appears to have been in good circumstances for his station in life. In ch. i. 35—40, the evangelist gives a particular account of two disciples of John the Baptist, who hearing their master point out Jesus as 'the Lamb of God,' followed him, and remained with him. One of these disciples, we are told, was Andrew; and it has, not without reason though without certainty, been inferred that John himself was the other. If this were the case, however, he must subsequently have left Christ and returned home, as he, with his brother, received the regular call to the office of an apostle, when engaged in his occupation, at the sea of Galilee. It is generally believed that John was the youngest of the apostles; but it is not agreed what age he was of when called to follow Christ. The more general opinion states it at twenty-five or twenty-six years; but others think he was not more than twenty-two; and some conceive him to have been about the same age as his Lord. Whatever his age may have been, it is certain that he became a most attached and faithful follower of Jesus, who appears to have regarded him with peculiar favour and affection, as while the evangelist modestly suppresses his own name, he distinguishes himself as 'the disciple whom Jesus loved.' This indeed appears from the history; as he was present at several scenes from which most of the other disciples were excluded; and, at the last supper, he sat next to Jesus, leaning on his bosom, on which occasion even Peter motioned him to ask a question which he did not himself like to propose. If we may judge from the writings of John, we may conclude that the favour with which he was honoured, arose from his mild and affectionate disposition, as well as from the strength and fervour of his attachment to his Lord. This attachment was, indeed, remarkably exhibited at the end: for although he, with the other disciples, fled when his Lord was taken in the garden, he yet followed at a distance, entered the palace of the high-priest, and was present at the scene of judgment. Peter was also present; but he did not come till afterwards, and when there, denied his Lord. Soon after John, with faith and courage more fully revived, was present at the crucifixion of his beloved Master, who there distinguished him by committing his mother to his care and affection; from which time he took her unto his own house. When the women brought the report that the body of Jesus had disappeared from the sepulchre, he ran, with Peter, to ascertain the fact; but he outran Peter, and was the first male disciple present at the spot. John was also a witness to the interesting circumstances which occurred after Christ's resurrection; and on one occasion, Jesus foretold that John should survive the destruction of Jerusalem, and, by implication, as opposed to the violent death foretold to Peter, that he should die a natural death.

The ecclesiastical historians state that John remained several years at Jerusalem, or at least in Judæa, till after the death of Mary, who had been committed to his care. This is corroborated by the Acts of the Apostles, in which we find him at Jerusalem, as one of the chief apostles of the circumcision. At first we find him, with Peter, working miracles, and preaching the Gospel with great success and boldness. John was also one of the apostles present at the council held at Jerusalem in the year 49 or 50; and before this time, he had probably not travelled beyond Judæa. But the ancient writers inform us, that, after the death of Mary, he travelled into Asia Minor, where he founded many churches, making Ephesus his principal residence, and which continued to be such until, towards the close of Domitian's reign, he was banished to the isle of Patmos, where he wrote the Revelation. Being released on the accession of Nerva, it seems that he returned to Ephesus, where he wrote his Gospel and Epistles, and where he died in the third year of the emperor Trajan, when he must have been about one hundred years of age.

It has never been questioned that the Gospel of St. John was originally written in Greek. Dio-

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nysius of Alexandria, as cited by Eusebius, finds in the Gospel, as well as in the first Epistle of John, not only great purity of language (Greek), but a peculiar elegance in the disposition of the terms and the thoughts. 'There is,' he says, 'nothing to be found in it barbarous or improper—nothing low or mean; so that it would seem as if the writer had received from God not only the gifts of light and knowledge, but that of expressing well his thoughts.' Not less does a more modern critic, Michaelis, exalt the high merits of this Evangelist's elocution. 'The style of St. John,' he says, 'is better and more flowing than that of the other Evangelists; so that it would seem that, during his long residence at Ephesus, he had acquired much intimacy with, and a correct taste in, the Greek language. His narrative is very lucid; and to the end of rendering it still clearer, he is apt to repeat the same words. This may indicate the advanced age of the writer; for old age is prone to repetition.' After these general considerations, Michaelis points out some peculiarities in this apostle's manner of writing. First, he notes that he never speaks of himself in the first person, but indicates himself by some periphrasis such as 'The disciple whom Jesus loved,' or 'The disciple who lay upon Jesus's bosom.' This also he ascribes to the writer's intercourse with Greeks, whose best writers regarded it as in ill taste to speak directly of themselves. But in truth the Hebrews themselves, and the Orientals generally, rarely express themselves in the first person. It is seemingly with better reason that Michaelis assigns to the same cause the variety of expressions which distinguishes this Evangelist, who employs synonymes but little in use among the sacred writers when he is obliged to speak several times of the same subject (compare vii. 34 with viii. 21; viii. 44 with viii. 46; viii. 51 with viii. 52). The same variety of expression may be noticed in xxi. 15, 16, 17. It is also noticeable that John often commences a proposition with a word or words employed in the preceding. Of this there are examples in i. 1, 3, 4, 7, 8, 10, 11; xx. 11; xxi. 1, 17. The frequent use which the Evangelist makes of the pronoun I (ἐγώ), may also be regarded as a characteristic of his style.

There is doubtless much truth in what has been cited from Dionysius and Michaelis, with respect to the peculiar merits of the Greek style and language of this Evangelist. But it is at the same time true that his style exhibits a large number of Hebraisms and Syriacisms; and it would not be easy to prove that all the repetitions and the turns of phrase on which so much stress is laid, are peculiarities so distinctively in the Greek taste as is alleged. It is probable that too much effect upon St. John's style is ascribed to his residence at Ephesus. Tholuck says:—'The researches of Paulus, Hug, and Credner have rendered it more than probable that the Greek language was very widely spread in Palestine. Even James, "the Lord's brother," who never lived out of his father-land, wrote his Epistle in comparatively good Greek. Thus John also may have had some knowledge of Greek during his residence at Jerusalem.' It is surprising, however, that the writers on this subject—*all* the writers we have had any occasion to consult, make no account of the gift of tongues, but speculate upon the opportunities possessed by the New Testament writers of acquiring a language and style in the ordinary way, just as if no miraculous endowment existed. Is it assumed that the influence of this most precious endowment was limited to oral utterances? Tholuck doubts that the style of this Gospel is entitled to all the praise which it has received. He says that it 'gives the general impression that the author was not much practised as a writer, since the structure of the sentences is deficient in an unusual degree. John stands in this respect far below Paul; yet the reason is to be found less in his using a language to which he was unaccustomed than in the difference of their individual temperament, for dialectical thinking is completely foreign to John; his mind appears in the highest degree plain and simple.' It is well remarked by Calmet in his Preface to this Gospel—'It is well known that this Evangelist was not versed in human learning, and was without any tincture of artificial eloquence and rhetoric. But this was abundantly compensated by the supernatural illumination, by the depth of the mysteries, by the excellence of the matter, by the solidity of the thoughts, and by the importance of the instructions, which he sets forth. The Holy Spirit by whom he was selected and inspired, bestowed higher gifts upon him than the schools of philosophy and learning could impart. John possessed in a pre-eminent degree the gift of conveying light into the soul and fire into the heart. He instructs, he convinces, he persuades, without the aids of art and of eloquence. The Gospel of St. John—altogether simple as it appears in its style—does not the less merit the praises which men of great eminence have showered upon it. Origen says that if the Gospels are to be held as the first and most excellent part of the Holy Scriptures, the Gospel of St. John itself must be regarded as the first of the Gospels, and the most illustrious portion of the New Testament; and no person is worthy to comprehend the deep things it contains who has not, like the writer, reposed upon the Saviour's bosom.'

It is the general sentiment of antiquity, which all recent criticism has confirmed, that the Gospel of St. John was written later than those of the other Evangelists. But the precise date cannot be satisfactorily determined. The general opinion among those who have investigated the subject, would fix the date to about the year 98 A.D., the first year of the reign of Trajan, and the sixty-fifth year from the ascension of Christ.

The question of *place* is closely connected with, and depends upon that of *date*. Some of the ancient

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and many of the modern biblical writers hold that John wrote this Gospel during his exile in the island of Patmos; but the opinion more generally entertained is, that it was written at Ephesus soon after his return from that exile. A statement of the *Synopsis* attributed to Athanasius was perhaps framed to reconcile these two opinions. 'The Gospel of St. John was composed by the apostle whom our Lord loved, when he was in exile at Patmos; and it was published at Ephesus by Gaius, the friend and host of the apostles.'

Several motives appear to have led the Evangelist to the composition of his Gospel. It is understood, firstly, that the believers in Asia Minor much desired to possess in writing the particulars which they had often heard from the lips of the venerable apostle, and urged him to the work by considerations which he was unable to resist. Secondly, it was natural that the apostle should desire to set forth the information he possessed tending to the refutation of the errors of Cerinthus and others, who seem to have held that a celestial spirit (Æon) descended upon Christ at his baptism, and left him before his crucifixion; and that this spirit was not the Monogenes or the Logos, but one of subordinate rank who dwelt in Jesus, and enabled him to perform his miracles. To these views John i. 3, 18; xvii. 1—5; xiv. 9, etc. seem to be particularly opposed. Thirdly, he wished to leave to the church a more complete history of his Lord's doctrine than the other Evangelists had supplied—and which might serve as a supplement, or rather complement, of the accounts they had given; and, in fact, in the first seventeen chapters which it contains, it is only in vi. 1—21 that there is anything in common with the other Gospels. These different motives are assigned by Clement Alexandrinus, Eusebius, Jerome, and Epiphanius; and have in themselves seemed so probable that they have not been much questioned by modern writers. All these motives will coalesce in the supposition that it was primarily composed for the use and at the instance of the theological school which, in his later days, the apostle established at Ephesus. The polemical object ascribed in the first of these alleged motives to the author of this Gospel, has however been questioned by Tholuck and other recent German writers. In the Introduction to his valuable Commentary of St. John (seventh edition), as translated by the Rev. F. W. Gotch in No. 2 of the *Journal of Sacred Literature*—Tholuck says: 'If the question is, whether expressions occur in the Gospel which may be used in opposing Gnostic, Zabean, or Judaistic errors, no one will deny that this is the case. Yet a definite polemical object on the part of John would not be thereby proved; for when Christianity is brought forward in its purity, it always of itself comes into opposition to these errors. Then only would the form of the Gospel oblige us to assume such a definite polemical object, where its peculiar didactic character could not be explained except from definite considerations of this kind founded on history. This, however, is not the case. As to the opinion of Irenæus (to this effect), it is known that the teachers of the church in their contests with the heretics were early led to represent even the apostles as being definite opponents of heresies. Irenæus assumes that John intended to oppose also the errors of the Nicolaitains, which yet certainly is not the case; and besides, Irenæus might easily, without being led by any historical facts, arrive at the conclusion that it was the definite design of the Evangelist to come forward polemically against the Gnostics, simply on this account, that many expressions of John are capable of being used against them. To this may be added, that the passages which are taken as having a polemical aspect against Cerinthus (i. 3, 18; xvii. 1–5; xiv. 9, etc.), and those which are looked upon as opposed to the disciples of John the Baptist (the Zabeans, John i. 8; iii. 28 sq.) do not accurately fulfil their polemical design, and further, that Cerinthus might even have made use of some passages of St. John in his own favour. Moreover, this polemical aim cannot be shewn to run through the whole Gospel. Under these circumstances we cannot admit that John in writing his Gospel had a definite polemico-dogmatic object. It is, however, quite probable that here and there (xix. 34, 35), and especially in the prologue, he incidentally took notice of erroneous opinions and doubts which were already current at that time.'

The same writer proceeds to enquire, whether—since it cannot be shewn that the Evangelist had any distinct polemical object, running through the whole of his Gospel—he had the design of placing his Gospel in any distinct relation to the others; and whether it was his aim to give a more spiritual representation of the teaching and life of the Redeemer. 'This thought,' he says, 'readily occurs to any one who is attracted by the wonderfully sublime simplicity, and the heavenly mildness which pervades the whole composition, as well as the many express references to the higher nature of Christ.' Without absolutely discouraging this view, he seems to think that the idea of a conscious contrast between the fourth Gospel as being more spiritual than the synoptical Gospels, arose not out of the design of the writers of those Gospels, but belongs to later times which look upon the character of the documents from their own point of view. And he cites with approbation the words of Herder:—"It may be called a Gospel of the spirit. Be it so; but the other Gospels are not of the flesh; they also contain the living words of Christ, and are built upon the same foundation of faith." This is true. But whether it be from the design of the writer, or from the nature of our own exigencies, the fact remains as practically attested by the *experience* of every Christian soul, that the Gospel of St. John does possess to us that peculiarly inner and spiritual character which the current of ages has ascribed to it.

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The Gospel consists principally of the discourses of Jesus, which are, as Professor Stowe remarks, 'characterized by so great freshness and naturalness, and so strong an excitement of the most inward emotions, that we are inclined to believe they must have been given nearly word for word as they were uttered. The ancients on account of these peculiarities called this the *spiritual* Gospel; and by a distinguished modern, Ernesti, it has been styled "the heart of Jesus." Though the most simple in its language, it is the most difficult of all to be fully comprehended. There is a great peculiarity in the use of words, such as *light, life, word*, etc., and a depth of meaning which has not often been fully explored. It is always a favourite book among those who have full sympathy with the spirituality of the Christian religion, but is very mystical and obscure to such as know Christianity only in its forms and outward precepts.' *Introduct. to the Study of the Bible*, p. 131. Tholuck also touches on this subject. 'The peculiar character of John's mind, which is clearly imprinted on his language, has given to the contents a form which in the highest degree speaks to the feelings. The noble simplicity of his style on the one hand, on the other its indistinctness and mysterious obscurity; the tone of sadness and of ardent desire, with the feeling of love everywhere apparent, impart to the Gospel a charm and an original individuality to which, out of the writings of John, we can find no parallel.' With this agrees the testimony of Origen, above cited. To which might be added the warm and even enthusiastic eulogiums of Chrysostom and Augustine; but we pass them by to make room for the characteristic and striking description of the peculiar style of John's Gospel, which has been furnished by a German writer, Matthias Claudius:—'It delights most of all to read in St. John. There is in him something so entirely wonderful, twilight and night and through them the lightning quick flashing—a soft evening cloud, and behind the cloud, the broad full moon bodily;—something so deeply, sadly pensive, so high, so full of anticipation, that one cannot be satiated with it. In reading John, it seems to me always as though I saw him before me, lying on the bosom of his Master, at the last supper; as though his angel were holding the light for me, and in certain passages would fall upon my neck, and whisper something in my ear. I am far from understanding everything I read; but it seems to me as if what St. John meant were floating before me in the distance; and even where I look into a passage altogether dark, I have a foretaste of some great, glorious meaning, which I shall one day understand; and for this reason I grasp so eagerly after every new exposition of the Gospel of St. John. True—the most of them only curl the evening cloud, and the moon behind it has quiet rest.'

The separate commentaries on St. John are more numerous than those on the other Gospels. The subjoined list will shew this:—Buceri *Enarrationes in Joannem*, Argent., 1528; Œcolampadii *Adnotationes in Evang. Joannis*, Basilæ, 1533; Feri *in sacrosanctum Jesu Christi Evang. secund. Joannem piæ et eruditæ juxta Catholicam doctrinam Enarrationes*, Mogunt., 1536, and numerous subsequent editions, of which the best is that of Louvain, 1549; Sarcerii *in Joannis Evang. Scholia*, etc., Basil., 1540; Crucigeri *Enarratio in Evang. Joannis*, Vitemb., 1540; Alesii *Comm. in Evang. Joannis*, Basilæ, 1553; Bullingeri *Comm. in Evang. Joannis libri* VII., Tiguri, 1543; Musculi *Comm. in Evang. Joannis, in tres heptadas digesti*, Basilæ, 1553; Calvini *Comm. in Evang. secund. Joannem*, Genevæ, 1553; an English translation of this, by Thomas Featherstone, was published in London, 1584; Guilliaudi *Enarrationes in Evang. Joannis*, Paris., 1550; Traheron, *Exposition upon part of St. John's Gospell*, Lond., 1558; Reinii *Evangelium Joannis*, Francof., 1573; Hunnii *Comm. in Evang. Jesu Christi secund. Joannem*, Francof., 1585; Delphini *Comm. in Evang. Joannis*, Romæ, 1587; Chytræi *Scholia in Evang. Joannis*, Francof. ad M., 1588; Aretii *Comm. in Evang. Joannis*, Lausannæ, 1578; Danæi *Comm. in Joannis Evang.*, Genevæ, 1585; Zepperi *Analysis logica cum Scholiis in Joannem*, Herbornæ, 1595; Toleti *Comm. et Adnott. in Evang. Joannis*, Romæ, 1578, and various subsequent editions; Rolloci *Comm. in Evang. Johannis, una cum Harmonia ex quatuor Evangelistis in mortem, resurrectionem et adscensionem Domini*, Genevæ, 1599: the author was a Scotsman (Robert Rollok), who produced many other expository works, formerly much esteemed; Hemmingii *Comm. in Evang. Joannis*, Basilæ, 1591; Agricolæ *Comm. in Evang. Joannis*, Colon., 1599; Capponi *Comm. in Evang. Joannis*, 1604; Pererii *Disputationes super Evang. Joannis*, Lugd., 1608; Pelargi *Comm. in Joannem per Quæsita et responsa*, etc., Francof., 1615; Ribera, *Comm. in Evang. Joannis*, Lugd., 1623; Mylii *Comm. in Evang. Joannis*, Francof., 1624; Heinsius *Aristarchus sacer; sive ad Nonni in Joannem metaphrasin Exercitationes*, etc., Lugd. Bat., 1627; Jansonii *Comm. in Joannis Evangelium*, Louanii, 1630; Tarvonii *in Sancti Joannis Evang. Commentarius quo verba et phrases ex Græca Hellenistica, Ebræa et cognatis Orientalibus linguis explicantur*, etc., Rostochii, 1629; Lenæi *Comm. in Evang. Joannis*, Holmæ, 1640; Lyseri *Disputationes exegeticæ in Evang. Joannis*, Vitemb., 1646; Virginii *Selectissimæ Notæ in Evang. Joannis*, Dorpati, 1647; Amyrald, *Paraphrase sur l'Evangile selon Saint Jean*, Salmuri, 1651; Petri *Comm. in Evang. Joannis*, Amstelod., 1653; Hutchinson's *Exposition of the Gospel of Jesus Christ according to John*, Lond., 1657; Nifanii *S. Joannis Evang., Comment. perpetuo illustratum atque ab Hugonis Grotii imprimis et aliorum corruptelis vindicatum*, Francof. ad M., 1684; Schmidii *Resolutio brevis, cum Paraphrasi verborum Evang. Johannis Apostoli*, Argentor., 1685; Sibersma, *Evang. Joannis, explicatum secundum Mosen et Prophetas*, Amstelod.,

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1717; Lampe, *Comm. analytico-exegeticus, tam litteralis, quam realis Evang. secundum Johannem*, etc., Amstelod., 1724: there were subsequent editions and versions of this most valuable work, which is among the very best of the expositions of this Gospel; Artemonii *Initium Evang. Joannis Apost. ex antiquitate ecclesiastica restitutum indidemque nova ratione illustratum*, 1726; Baumgarten, *Auslegung des Evangelii Joannis*, Halæ, 1762; Georgii *Fragmentum Evang. S. Joannis Græco-Coptothebaicum; Sec.* IV., Romæ, 1789; Semler, *Paraphrasis Evang. Johannis, cum Notis et Cantabrigiensis Codicis Latino textu*, Halæ, 1771; Morus, *Recitationes in Evang. Joannis*, Leipz., 1796; Shepherd, *Notes Critical and Dissertatory on the Gospel and Epistles of St. John*, Lond., 1796; Tittmann, *Meletemata Sacra, sive Comm. Exegetico-Critico-Dogmaticus in Evang. Joannis*, Leipz., 1816, translated, in the 'Edinburgh Biblical Cabinet,' by the Rev. J. Young, under the title of *Sacred Meditations*, etc.; Lücke, *Commentar zum Evang. Johannis*, Bonn, 1820-1824; Tholuck, *Commentar zum Evang. Johannis*, Hamb., 1827—a translation of which into English has been made in America by the Rev. A. Kaufman, 1836; Klee, *Commentar über das Evang. Johannes*, Mainz., 1829; Munter, *Symbolæ ad Interpretat. Evang. Johannis ex Marmoribus et Nummis, maxime Græcis*, Kopenh., 1826; Matthai, *Auslegung des Evang. Johannis zur Reform der Auslegung desselben*, Götting., 1837; Lassus, *Commentaire Philosoph. sur l'Evangile de S. Jean, précédé d'une esquisse de la Philosophie du Christianisme*, Paris, 1838.

CHAPTER I.

1 *The divinity, humanity, and office of Jesus Christ.* 15 *The testimony of John.* 39 *The calling of Andrew, Peter, &c.*

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 [1]The same was in the beginning with God.

3 [2]All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 ¶ † [3]There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in [4]the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he [5]power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 ¶ [6]And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his [7]fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 [8]No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

[1] Gen. 1. 1. [2] Col. 1. 16. [3] Matt. 3. 1. [4] Heb. 11. 3. [5] Or, *the right*, or, *privilege*. [6] Matt. 1. 16.
[7] Col. 1. 19. [8] 1 Tim. 6. 16. 1 John 4. 12.

† A.D. 26.

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21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou [9]that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 [10]He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 [11]He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which [12]taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 [13]And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where [14]dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was [15]about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, [16]the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, [17]A stone.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom [18]Moses in the law, and the [19]prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

9 Or, *a prophet.* 10 Matt. 3. 3. 11 Matt. 3. 11. Acts 19. 4. 12 Or, *beareth.* 13 Matt. 3. 16. 14 Or, *abidest.*
15 *That was two hours before night.* 16 Or, *the anointed.* 17 Or, *Peter.* 18 Gen. 49. 10. Deut. 18. 18. 19 Isa. 4. 2.

Verse 18. '*Which is in the bosom of the Father.*'—This mode of expression, of which there are other examples in the New Testament, derives its origin from the then prevalent custom, even among the Jews, in sitting or rather reclining at meals, according to which he who sat below another, at table, seemed as it were, to recline on his bosom; and the most favoured guests (who were placed the nearest to the host) sometimes literally did so Thus John

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himself 'leaned' on his Lord's bosom at the Passover supper. The Romans not only had the same expression, but sometimes used it, as here, in a metaphorical sense.

20. '*I am not the Christ.*'—It may be asked how the priests could be ignorant of this, or could for a moment suppose that John was the Christ, seeing that they knew John's ancestry (he being the son of a priest) was not what had been predicted of Christ. 'Yet (Bloomfield answers) when they remembered what had happened to Zacharias in the temple, and that Elisabeth, his mother, was of the lineage of David, and especially as it was not entirely determined among the doctors whether Christ was to be born in Bethlehem; the Sanhedrim might easily (as a Messiah was then anxiously expected) fall into the opinion that John was possibly that Messiah, and they therefore sent to interrogate him, hoping at the same time (as we may suppose), that John would profess himself to be the Messiah, and head them in an attempt to throw off the Roman yoke.'

21. '*Art thou Elias?*'—The Jews believed that Elijah would return from heaven (whither he had been snatched up), anoint the Messiah, and establish his authority. John answers negatively, 'I am not'—that is, not in the sense in which the question was asked: for in another sense he was the 'Elias' of whose coming as the precursor of Christ the prophet Malachi had spoken.

— '*That prophet.*'—Probably the prophet like unto himself, whom Moses had foretold that the Lord would send (Deut. xviii. 5). We know that the Messiah was denoted in this prediction; but probably the Jews did not so understand it. It has, however, been supposed that Jeremiah is intended, as it was believed by the Jews that he would rise from the dead, and, amongst other doings, that he would restore to them the ark, and the pot of manna, which he was supposed to have concealed, to preserve them from the Babylonians. Lightfoot, however, has shewn that the Jews believed that all the prophets would rise again at the coming of the Messiah; and he considers that the question refers to this belief, and has the same meaning as that contained in one of the opinions concerning Christ,—'Of others [it was said], that one of the old prophets was risen again.' Luke ix. 8.

25. '*Why baptizest thou then?*'—It is remarkable that they do not ask him what baptism was, or what his baptism denoted. Baptism in itself was in common and known use, as a rite connected with circumcision in the admission of proselytes, and whereby they were supposed to be symbolically cleansed from the impurities of their former condition. To baptize Jews, who could only be baptized into the higher privileges of the Messiah's kingdom, was limited to the Messiah himself and his *expected* precursors; and therefore when John seemed to deny that he was one of these, they ask indignantly, 'Why baptizest thou then?' that is, 'Since thou belongest not to the "Messiah's" kingdom, what privileged condition hast thou into which Jews should be baptized?'

28. '*Bethabara.*'—This name means 'House of Passage,' whence it has been supposed to denote the spot where the Israelites passed the Jordan, under Joshua, but was more probably the name of a ford. Origen states that this place, on the banks of the Jordan, continued in his time to be pointed out: and Jerome says the same; to which he adds, that it was usual for believers to be baptized at this spot, in memory of John's baptism. The place is not now known. In fact, the best MSS. and recent editions have here Bethany (Βηθανία) instead of Bethabara (Βηθαβαρά), the substitution of which seems to have arisen from a conjecture of Origen, who in his day found no place of the name of Bethany on the Jordan; but, hearing of a town called Bethabara, where John was said to have baptized, took the liberty of changing the reading.

29. '*The Lamb of God.*'—So called in evident allusion to the victim slain, under the Law, for the atonement of sin. Among the Arabians, Persians, and others, it has been usual to bestow similar titles on persons eminently distinguished for their piety or valour. Thus, the khalif Ali, who is regarded by the Sheah sect of Mohammedans as a sort of Messiah, bears the title of the 'Lion of God.' It is interesting to learn (from Morier) how this title, given to Christ, struck a Persian mind as contrasted to that assigned to Ali. 'On reading the passage where our Saviour is called the "Lamb of God," the moollahs scorned and ridiculed the simile, as if exulting in the superior designation of Ali, who is called *Sheer Khoda*, the "Lion of God." But Mirza Baba observed to them, "The Lion is an unclean beast; he preys upon carcasses, and you are not allowed to wear his skin because it is impure; he is destructive, fierce, and man's enemy. The lamb, on the contrary, is every way *halal* (lawful): you eat its flesh, you wear its skin on your head, it does no harm, and is an animal beloved. Whether is it best, then, to say, the "Lamb of God," or the "Lion of God?"'

42. '*Thou art Simon the son of Jona: thou shalt be called Cephas.*'—All proper names in the East are significant, or rather, we should say, the signification of all the names employed is commonly known in the East: for proper names are found to be really significant everywhere. All our own names are really significant, although we are not, like the Orientals, familiar with the significations, or use the names with reference to them: It is for this reason that names are changed in the East. We see from the Scriptural instances (Gen. xli. 45; xvii. 5; xxxii. 28; xxxv. 10; 2 Kings xxxiii. 34, 35; xxiv. 17; Dan. i. 7; Mark xiii. 17) that kings, princes, and religious teachers, often changed the names of those who took offices under them, or who became their disciples, especially when they first attracted their notice. The most marked illustrations of this usage are found in the history of Mohammed, who professed much dislike to particular names, which his converts bore 'in the days of ignorance,' and changed them for others of better signification. We adduce a few instances from the *Mischat-ul-Masabih*. 'The prophet's step-daughter, Zainab-bint-Abu-Salmah, said, "My name was Barrah (good); and his majesty said, Do not praise yourself; God best knows the doer of good; take the name of Zainab."' Omer had a daughter called Aasiyah (criminal, rebellious), and when the time of Islam arrived, this name was deemed so bad, that Mohammed changed it to Jamilah (beautiful, decent). The name of Asram (cutter of trees) he changed to Zura (planter); Hazn (hard ground) to Sahal (soft); and we are told that he disliked and changed the following, although it is not said what others he gave for them: Aas (rebellious), Aziz (revered), Atalah (a pickaxe), Shaitan (Satan), Hacam (supreme commander), Ghurab (raven), Hubal (one of the devil's names), and Shahab (a bright flame which is darted at the devil). We are also informed that he changed all bad names that came under his notice, whether of persons or places, and testified his anxiety on the subject by laying down various general rules for the guidance of his people, such as: 'You will be called at the day of resurrection by your own names and those of your fathers, therefore give yourselves good names.'—'The names God loves best are Abdullah and Abd-ul-Rahman; and the best names are Harith (a husbandman), and Humam (diligent, careful); and the worst of names is Harb (war), and Murrah (bitterness).'

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CHAPTER II.

1 Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers. 19 He foretelleth his death and resurrection. 23 Many believed because of his miracles, but he would not trust himself with them.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, [1]The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, [2]Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

[1] Psal. 69. 9.

[2] Matt. 26. 61.

Verse 1. *'A marriage.'*—Lightfoot's *Hor. Heb.* in this place enumerates some of the marked customs of marriage among the Hebrews of this age, from his usual Talmudical authorities.

1. The virgin to be married went from her father's house to that of her husband, in some veil, but with her hair dishevelled, or her head uncovered.

2. If any person meets her upon that day, he gives her the way, which once was done by king Agrippa himself.

3. They carried before her a cup of wine, which they were wont to call 'the cup of Trumah,' which denoted that she, from her unspotted virginity, might have married a priest, and eaten of the Trumah.

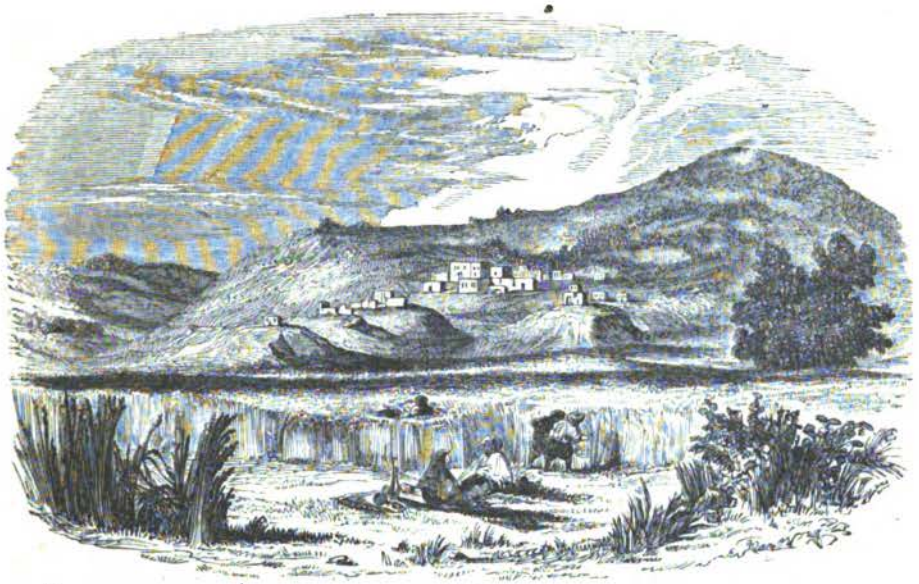
4. Skipping and dancing as they went, they were wont to sing the praises of the bride. In Palestine they used the words:—'She needeth no paint, nor stibium, no plaiting of the hair, or any such thing, for she is of herself most beautiful!'

5. They scattered some kind of grain or corn among the children, with the view of so drawing their attention to the circumstance, that they might, if any distant occasion required, bear witness that they saw that woman a married virgin.

6. Barley was sprinkled or sown before the married pair, as a symbol of fruitfulness.

7. There is mention of crowns which were worn by the bride and bridegroom on the occasion, with a particular account of the fashion in which and the materials of

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CANA.

which they were made. There is an allusion to such crowns in Sol. Song, iii. 11.

8. Because of the mirth which attended these nuptial festivals (which lasted seven days), marriages were not allowed during the Passover, Pentecost, and Tabernacle weeks, that one joy might not be mingled and confounded with another—the joy of nuptials with the joy of a religious festival.

Several of these customs are more or less alluded to in different passages of Scripture.

— '*Cana of Galilee.*'—The adjunct, 'of Galilee,' distinguishes this Cana from another in the tribe of Asher, not far from Sidon. The Cana of the text still subsists as a very neat village about eight miles to the north of Nazareth. It is pleasantly situated upon the declivity of a hill, facing the south-east: it enjoys the blessing of a copious spring, and is surrounded with plantations of the olive and other fruit-trees. The spring is alleged to be that which supplied the water that was turned into wine; for which reason pilgrims usually stop and drink from it. This spring is about a quarter of a mile from the village. At Cana there is a neat Greek church, and the ruins of another, which was built by the Empress Helena over the spot where the marriage-feast was supposed to have been held. In walking among the ruins of this church, Dr. Clarke says, 'We saw large massy stone pots, answering the description given of the ancient vessels of the country, not preserved or exhibited as relics, but lying about disregarded by the present inhabitants as antiquities with whose original use they were not acquainted. From their appearance, and the number of them, it was quite evident that a practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in the country.' It would seem, however, that these pots have not been wholly neglected, as Dr. Clarke supposed; for Dr. Richardson, on visiting the modern Greek church, says, 'Here we were shewn an old stone pot, of the compact limestone of the country, which, the hierophant informed us, is one of the original pots which contained the water which underwent this miraculous change.' Dr. Robinson questions the claim of this place to be the Cana of the text, which he is more inclined to find in a ruined place called Kâna-el-Jelil, about eight miles N. ½ E. from Nazareth. His reasons, which are of considerable weight, may be seen in *B. Researches*, iii. 204-208.

2. '*His disciples.*'—At present these appear to have been Philip, Peter, Andrew, John (supposing him the 'other disciple'), and Nathanael. We may observe, by the way, that Nathanael has been generally supposed the same person with the apostle whose name elsewhere occurs as Bartholomew.

3. '*The mother of Jesus.*'—As Joseph was not present, and is never mentioned by any of the Evangelists as being alive after the commencement of our Lord's ministry, it is something more than probable that he was previously dead. At all events he certainly was not alive at the *conclusion* of that ministry, as otherwise Mary's crucified Son would scarcely have consigned her to the care of John.

4. '*Woman.*'—This style of address was by no means one of disrespect, nor is it now in the East. It was rather the contrary, and was thus used in addressing females of the very first distinction, as is sufficiently shewn by various ancient writers. Jesus addresses his mother in the same manner on another occasion, when his respect and tenderness was beyond all question. (Ch. xix. 26.) This therefore needs not the great pains that have been taken to prove it. But with the words that follow, 'What have I to do with thee?' the case is different, and there can be no doubt that they convey something of reproof. If these words be compared with the same phrase elsewhere (see Judg. xi. 12; 1 Kings xvii. 18; 2 Kings iii. 13), we collect that it can mean nothing more or less than this—'Let me alone; what is there in common to me and thee? we stand here on entirely different grounds.' The words were clearly drawn from him by her assuming a kind of maternal right over the exercise of the high powers which belonged to him, and with which she had no concern.

6. '*Six waterpots of stone.*'—It is well observed by Chrysostom, that everything is here narrated so as to exclude any possible semblance of collusion. They were water-jars, not wine-vessels, so that none could say that probably there was a residue or sediment of wine remaining in them which lent a flavour to water poured on it, and so formed a thinnest kind of wine—even as the same is witnessed against in the praise which the ruler of the feast bestows upon the new supply (*v.* 10). The fact of these vessels being at hand is no less accounted for: it was not by any premeditated plan, but they were there in accordance with the customs and traditionary observances of the Jews in the matter of washing; for this seems more probable than that this '*purifying*' has reference to any

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distinctly commanded legal observances. The purifying was such as the Jewish doctors had enjoined and made necessary (Matt. xv. 2; Mark vii. 2–4; Luke xi. 39). The quantity, too, which these vessels contained, was enormous—not such as might have been brought in unobserved; but each of these water-pots contained '*two or three firkins a-piece.*' And at the beginning they were empty; so that the servants who, in obedience to the commandment, had filled the water-pots with water, and who knew what liquid they had poured in, were themselves, by this very work which they had done, witnesses of the reality of the miracle. Else it might only have appeared—as, in fact, it did only appear to the ruler of the feast, that the wine came from some unexpected quarter.

— '*Two or three firkins a-piece.*'—Therefore the quantity of wine produced in the six water-pots of this capacity was very large. The Celtic μετρητής, rendered 'firkin,' was equal to eight gallons, 7·365 pints, imperial measure; so that each of these vessels containing two or three μετρηταί a-piece, did, in round numbers, hold twenty gallons or more.

8. '*The governor of the feast.*'—The appointment of this officer, for regulating their more public entertainments, was very possibly derived from the Greeks. At least the Greeks had such an officer; who, however, is not mentioned in the sacred or apocryphal writings until after the Jews had become well acquainted with the Greeks, particularly those of Egypt. This officer was called the *symposiarch* by the Greeks. He was one of the guests, distinguished for his agreeable manners and pleasant address, and who could bear drink without becoming intoxicated. His duty was to preside over the feast, to prevent disorder, and, while he promoted hilarity, to discourage intemperance. He gave particular attention to the drinking, and noted how the several guests were affected by their wine; and when he observed that some were more liable to be disordered by it than others, he mixed more water with their wine, to keep them equally sober with the rest of the company. Thus the symposiarch took care that none should be forced to drink against his will; and also that, although there was a general liberty of drinking, none should, even by his own choice, become intoxicated. Such seem to have been also the offices of this 'governor of the feast;' and, in accordance with it, we observe that the wine was taken to him to taste before it was presented to the guests. The existence of such an officer among the Jews is rendered unquestionable by the following, in the apocryphal book of Ecclesiasticus: 'If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care of them, and so sit down. And when thou hast done all thine office, take thy place that thou mayest be merry with them, and receive a crown for the well ordering of the feast.' (ch. xxxii. 1.) Theophylact's remark here is useful as a further illustration—'That no one might suspect that their taste was so vitiated by excess as to imagine water to be wine, our Saviour directs it to be tasted by the governor of the feast, who certainly was sober, for those who on such occasions are intrusted with this office, observe the strictest sobriety, that everything may, by their orders, be conducted with regularity and decency.'

11. '*This beginning of miracles.*'—Trench has here a fine observation, which we quote: 'Very beautiful is it here to observe the facility with which our Lord yields himself to the supply, not of the absolute wants merely, but of the superfluities of others. Yet it is not so much the guests whom he has in his eye, as the bridal pair, whose marriage feast, by the unlooked-for short-coming of the wine, was in danger of being exposed to mockery and scorn. And the gracious Lord has sympathy with *all* needs—with the finer as well as the commoner needs of our life. For all the grace, and beauty, and courtesy of life are taken account of in Christianity, as well as life's sterner realities; and the spirit of Christ, in himself and in his disciples, does not slight or despise those any more than these. We may contrast this his readiness to aid others, with the strictness with which he refused to come to the help of his own extremest needs. He who made wine out of water, might have made bread out of stones.'

20. '*Forty and six years was this temple in building.*'—The temple of Solomon was seven years in building; and that of Zerubbabel, after the Captivity, was not completed until twenty years had elapsed. This, therefore, must necessarily apply to the temple as restored and improved in and before the time of Christ; which restoration and improvement was accomplished, slowly, by taking down particular parts in succession, and rebuilding them before others were touched. This work was begun by Herod the Great, sixteen years before the birth of Christ; consequently, the present time, being thirty years later, completed the forty-six years here mentioned. Perhaps the text would be better rendered 'Forty and six years this temple has been in building.' For the works of the temple were not completed until some years later, under Herod Agrippa, the grandson of Herod the Great.

14. '*And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.*'—It is maintained by some that Christ drove the buyers and sellers out of the temple *once* only. But that this was different from and prior to the similar event recorded in Matt. xxii. appears from the ensuing conference with Nicodemus, which alludes to some of the miracles performed at this feast, and itself preceded the imprisonment of John. The best commentators, therefore, concur in the opinion of Grotius:—'Jesus, as the purpose of his coming [one of the purposes?] was to purify religious observances, made this known (after the Oriental manner) by employing a conspicuous sign, or symbolical action, in purging the temple (as being the seat of religion), first about the *beginning*, and secondly at the *conclusion* of his ministry, in order that he might shew that he ended with what he had begun.'

CHAPTER III.

1 *Christ teacheth Nicodemus the necessity of regeneration.* 14 *Of faith in his death.* 16 *The great love of God towards the world.* 18 *Condemnation for unbelief.* 23 *The baptism, witness, and doctrine of John concerning Christ.*

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born [1]again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say

[1] Or, *from above.*

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unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born [2]again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ [3]And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ [4]For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 [5]For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, [6]that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be [7]reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, [8]and baptized.

23 ¶ And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, [9]to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, [10]A man can [11]receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, [12]I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony [13]hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

35 [14]The Father loveth the Son, and hath given all things into his hand.

36 [15]He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

2 Or, *from above.* 3 Num. 21. 9. 4 1 John 4. 9. 5 Chap. 12. 47. 6 Chap. 1. 4. 7 Or, *discovered.*
8 Chap. 4. 2. 9 Chap. 1. 7. 34. 10 Heb. 5. 4. 11 Or, *take unto himself.* 12 Chap. 1. 20. 13 Rom. 3. 4.
14 Matt. 11. 27. 15 Hab. 2. 4. 1 John 5. 10.

Verse 3. '*Born again.*'—This form of expression, and the idea involved, is not unknown in the East. So Mr. Roberts, 'When a Brahmin youth has the sacred string put on him for the first time, he is said to be born again; but when put on the second time, *Iru-purappāli*, he is twice born: it is to him the second birth, and he can now perform all the ceremonies of his religion.' (See also the *Institutes of Menu*, ch. ii. 146.) It is still more to the purpose, to find that the Jews themselves considered one who from heathenism had been made a proselyte, by circum-

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cision, baptism, and sacrifice, as being born anew. It was their saying, that 'when a man is made a proselyte, he is like a new-born infant.' This has been thought to throw some light on *v.* 10, where Christ says, 'Art thou a master in Israel, and knowest not these things?'—that is, what being 'born again' meant. Interpreters, however, differ in explaining to what our Lord may be supposed in this to refer. So complete, in the view of the Jews, was this new birth, that all former ties of nature became extinct, to such an extent, indeed, that it was held to be lawful for a proselyte to marry his own mother or daughter; although, from a regard to decency, this was not practically allowed.

23. '*Ænon near Salim.*'—Neither Ænon nor Salim are known with any certainty. As to Ænon, the Syriac and Persian versions read it Ain-yon, 'the dove's fountain;' and the Arabic makes it 'the fountain of Nun.' It seems, indeed, that, whether this Ænon were a town or river, it had its name from a fountain near it, or was itself a fountain. Salim is as difficult to distinguish; and it is by no means clear that we can identify it with the 'Shalem' of Gen. xxiii. 18, or the 'Shalim' of 1 Sam. x. 4. Jerome places Ænon, where John baptized, at eight miles from Scythopolis, to the south, and near to Salim and the Jordan. Salim itself he places at the same distance from Scythopolis.

29. '*The friend of the bridegroom.*'—See the note on Judg. xv. 20.

CHAPTER IV.

1 Christ talketh with a woman of Samaria, and revealeth himself unto her. 27 His disciples marvel. 31 He declareth to them his zeal for God's glory. 39 Many Samaritans believe on him. 43 He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground [1]that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in [2]Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 [3]God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

[1] Gen. 33. 19, and 48. 22. Josh. 24. 32.

[2] Deut. 12. 5.

[3] 2 Cor. 3. 17.

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26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the meanwhile his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; [4]for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ [5]Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, [6]where he made the water wine. And there was a certain [7]nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

[4] Matt. 9. 37. [5] Matt. 13. 57. [6] Chap. 2. 1. [7] Or, *courtier*, or, *ruler*.

Verse 4. '*He must needs go through Samaria.*'—Because the country of Samaria was interposed between Galilee and Judæa. It appears from Josephus that those whose time was precious, or occasions urgent, went through Samaria; but as this was often unsafe, and generally unpleasant, the Jews often went much out of their way, by passing over the Jordan and through Gilead, to avoid the Samaritans and their country altogether.

5. '*Sychar.*'—The same as Sichem or Shechem, afterwards Neapolis, and now Nabulus. It is not agreed whether the name 'Sychar' for 'Sichem' is merely obtained by changing the final *m* for *r*, according to the different dialects of the Jews and Samaritans; or that the Jews, as they were prone to do, gave it the name of Sychar to express reproach and contempt, as the word would in Hebrew mean 'drunken,' that is, 'the drunken city.'

6. '*Jacob's well.*'—This well is not mentioned elsewhere. We may suppose that it took its name from the fact or notion that it was dug by Jacob, or that his family drank of its water while sojourning in this part of the country. The circumstances recorded in this chapter, as having occurred at this well, have greatly enhanced the interest of this spot to Christians, and it has hence been a favourite

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resort of pilgrims in all subsequent ages. The empress Helena built a church over it; but this has long been destroyed by time and the Turks, so that the foundations only are now discoverable. The well stands about a mile from the present town; whence it has been asked how it happened that the woman should have come to such a distance from the city to draw water there, when there were so many fountains just round the town. Dr. Robinson seems to have answered this satisfactorily, by pointing out that the Scripture does not say that she came to this well from the city, nor that she dwelt in the city. She might have dwelt or been labouring near the well, and have gone into the city only to make report respecting Him who had spoken such wonders to her. Or even granting that her home was in the city, it is not improbable that a peculiar value may have been attached by the inhabitants to the water of this well of their great patriarch.

The well stands at the commencement of a round vale, which is thought to have been the 'parcel of ground' bought by Jacob for a hundred pieces of silver. The mouth of the well itself has over it an arched or vaulted building, and the only passage down to it is by means of a small hole in the roof, scarcely large enough for a moderate-sized person to work his way through. 'Landing,' says Buckingham, 'on a heap of dirt and rubbish, we saw a large, flat, oblong stone, which lay almost on its edge, across the mouth of the well, and left barely space enough to see that there was an opening below. We could not ascertain its diameter; but, by the time of a stone's descent, it was evident that it was of considerable depth, as well as that it was perfectly dry at this season, the fall of the stones giving forth a dead and hard sound.' Maundrell says that its depth is thirty-five feet; and that, when he was there, it contained five feet of water. The true depth of the well has, however, been ascertained, by the measurements of Dr. Wilson's party (*Lands of the Bible*, ii. 57) to be seventy-five feet by a diameter of nine feet. It is entirely hewn in the solid rock, and must have been a work of great labour. There was scarcely any water at the bottom when this measurement was made.

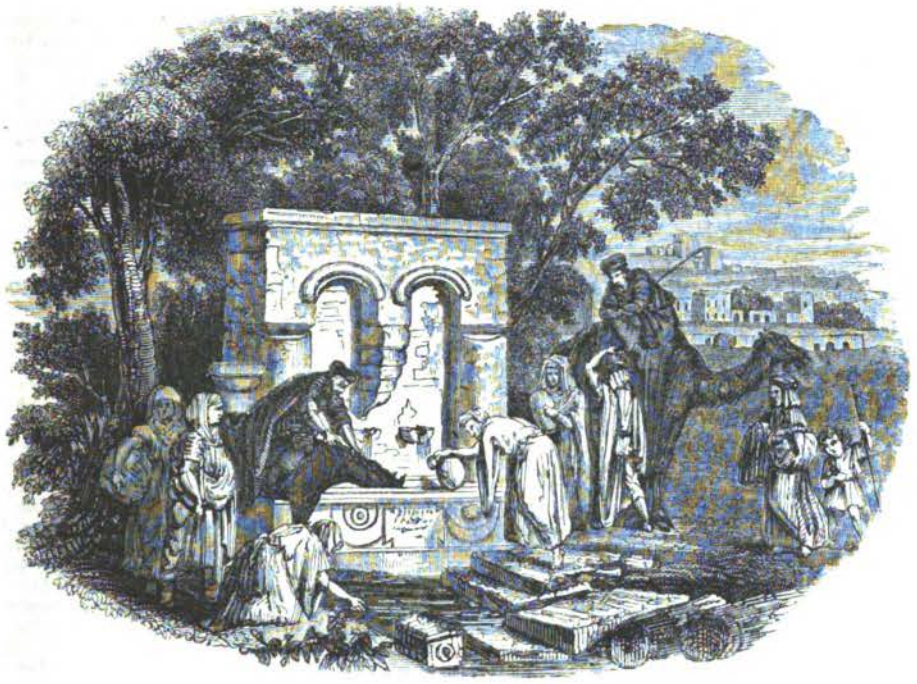
We know of no traveller who has disputed that this was the well at which our Lord conversed with the woman of Samaria. The traditions of Jews, Samaritans, Christians, and Moslems agree in its identification. Its depth, compared with that of other wells, in and near Shechem, tells in favour of the accuracy of the judgment which has been formed respecting it. Messrs. Bonar and M'Cheyne, in their interesting *Narrative*, well observe that 'In all the other wells and fountains which we saw in this valley the water is within reach of the hand; but in this the water seems never to rise high. This is one of the clear evidences that this was really the well of Jacob, for at this day it would require what it required in the days of our Lord, an ἀντλημα, "something to draw with, for it was deep." On account of the great depth, the water would be particularly cool; and the associations which connected this well with their father Jacob no doubt made it to be highly esteemed.' It is added, as other travellers have noticed, that the town seems to have anciently extended much nearer to the well than at present; although the expressions of the sacred text imply that the well was still at a considerable distance from the town. Dr. Clarke, indeed, thinks that the spot is so distinctly marked by the evangelist, and so little liable to uncertainty, from the circumstance of the well itself and the features of the country, that, if no tradition existed for its identity, the site could hardly have been mistaken. This learned traveller's further remarks are so valuable that we cannot withhold them. 'Perhaps no Christian scholar ever read the fourth chapter of St. John without being struck with the numerous evidences of truth which crowd upon the mind in its perusal; within so small a compass it is impossible to find in other writings so many sources of reflection and of interest. Independently of its importance as a theological document, it concentrates so much information that a volume might be filled with the illustration it reflects on the history of the Jews, and on the geography of their country. All that can be gathered on these subjects from Josephus seems but a comment to illustrate this chapter. The journey of our Lord from Judæa into Galilee; the cause of it; his approach to the metropolis of this country; its name; his arrival at the Amorite field, which terminates the narrow valley of Sichem; the ancient custom of halting at a well; the female employment of drawing water; the disciples sent into the city for food, by which its situation out of the town is obviously implied; the question of the woman referring to existing prejudices which separated the Jews from the Samaritans; the depth of the well; the Oriental allusion contained in the expression "*living* water;" the history of the well, and the customs thereby illustrated; the worship upon Mount Gerizim; all these occur within the space of twenty verses; and if to these be added what has already been referred to in the remainder of the same chapter, we shall perhaps consider it as a record, which, in the words of him who sent it, we may *lift up our eyes, and look upon, for it is white already to harvest.*'

9. '*How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?*'—This and the context is very curiously illustrated by an incident which occurred to the Rev. V. Monro in the same neighbourhood, and which he thus relates:—'Passing out of a gateway similar to the other, at the opposite extremity of the wall, we crossed a marsh, and remounting, were proceeding on our way, when some women were descried drawing water at a well near the track, and the day being hot, I desired my servant to ask if they would give me some to drink; but they refused the indulgence, one of them exclaiming, "Shall I give water to a Christian and make my pitcher filthy, so that I can use it no more for ever?" This happened within the precincts of Samaria, and was a proof how little change the spirit of the people has undergone within the last eighteen centuries. These women were young and handsome, with full, dignified, and stately figures; a dark-coloured fillet bound the head, and passing under the chin left the face entirely uncovered. Not an hour after this, we observed another group similarly employed. "Now," said Ahmet, "observe the difference; instead of Arabic, I will speak to them in Turkish." He did so, and picking up their vessels, they took to flight; but when he continued to pursue them, with what I suspect was a volley of abuse, one of them came back trembling with her burden (the earthen water-pot of the country), and we drank freely: she refused any reward.'

— '*The Jews have no dealings with the Samaritans.*'—By this we should understand that they had no friendly intercourse; for that they had the intercourse of traffic and common communication, seems clear enough. Indeed we observe in the present instance, that, while our Lord conversed with the woman of Samaria, the disciples had proceeded to the Samaritan town of Sychar *to buy meat*. The prevalent doctrines of the Pharisees, and the claims to superior purity and holiness which they encouraged individuals to cherish, had much tendency to aggravate the difference between the Samaritans and Jews. The Pharisees indeed taught that no Jew ought to borrow anything of the Samaritans, or receive any kindness from them, nor drink of their water or eat of their bread. Hence the surprise of the woman that Jesus asked drink of her; but we see presently that he did more still in opposition to the narrow restrictions of the Pharisees, in going to the city and eating with its inhabitants.

The sources of enmity between the Jews and Samaritans were many. The original occasion of the settlement of the Samaritans in Palestine would in itself have been sufficient to set the Jews against them. We have touched on this subject under 2 Kings xvii.; and shall not here resume it. But besides this, when from fear they deemed it prudent to worship God, they did so without relinquishing the worship of their own idols; and this circumstance was not forgotten by the Jews, even when they ceased to be idolaters. Their rejection of all the books of Scripture, except the Law, of which alone they acknowledged the Divine authority; their bitter opposition to the rebuilding of the temple of Jerusalem by the captives returned from Baby-

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A WELL IN PALESTINE (NEAR CANA).

lon, after their own assistance and participation had been declined; and, still more, their afterwards building an opposition temple on Mount Gerizim, where alone, and not at Jerusalem, they contended that the Law (Deut. xxvii. 11–13) directed the Lord's temple to be built, and, consequently, that their own was the true and lawful temple, where alone sacrifices should be offered:—all these, and other causes, rendered the Samaritans abhorred by the Jews, even more perhaps than idolaters themselves. Hence the son of Sirach says, 'There be two manner of nations which my heart abhorreth, and the third is no nation: They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people which dwell in Sichem' (Ecclus. l. 25, 26). All intercourse of kindness was refused; and the Jews thought they could not more strongly express their contempt and detestation of any man than by calling him a Samaritan; hence, on one occasion, they said to Christ, 'Thou art a Samaritan, and hast a devil.'

Nevertheless, by this time the Samaritans had relinquished many of the corruptions which they had associated with the worship of God, and did not adopt the superstitious practices and absurd notions which the Jews in the time of our Saviour entertained. Indeed, the difference between the two was not greater than, if so great as, subsists between some Christian sects; but all human experience explains the hatred between them, by shewing that, in all cases, the strongest animosities against each other are exhibited not by people whose religions differ the most, but by those who in religious practice and opinion approach each other the most nearly. The circumstance which had much operated in purifying the Samaritan system from its original taint of idolatry, and in bringing it into nearer conformity with Judaism, occurred in the time of Nehemiah. That zealous governor ordered that all those who had married strange wives should put them away (Neh. xiii. 23–30). Rather than do this, many who had taken Samaritan women for their wives, chose to withdraw and join the Samaritans. Among these was Manasseh, one of the sons of Jehoiada, the high-priest, who had married the daughter of Sanballat the Horonite. They were well received by the governor of Samaria; and their instructions and influence operated in producing a favourable change in the religious practices and opinions of the Samaritans.

It has ever been one of the chief boasts of the Samaritans that they possess the books of the Law in the original Hebrew or Phœnician characters; whereas the Jews employ the Chaldee characters, which they learnt during their captivity at Babylon. Therefore, instead of looking upon Ezra as the restorer of the Law, they curse him as an impostor, as having laid aside the old characters to use new ones in their room. The vowel-points, which were ultimately introduced, have also been regarded by the Samaritans with abhorrence. We observe, from verses 20 and 21, that the Samaritans of our Saviour's time, in common with the Jews, expected the advent of the Messiah; and many of them ultimately became the followers of Jesus Christ, and embraced the doctrines of his religion (Acts viii. 1; ix. 31; xv. 3). The existing Samaritans, like the Jews, still retain their expectation of the Messiah's coming. Prideaux considers that their ideas concerning the resurrection were much clearer than those which the Jews themselves entertained. And with respect to idolatry, it is certain that in the time of our Saviour, and ever since, they abhorred it as much as the Jews themselves.

Of the present opinions of the Samaritans the reader may find a full account in the *Origines Hebrææ* of Lewis (b. v., c. 12), who gives a copy of a confession of their faith, which was sent by Eleazar, their high-priest, in the name of the synagogue of Sichem, to Scaliger, who applied to him for that purpose; and also (ch. xiii.) a long letter, explanatory of their opinions, from the Samaritans of Sichem to their brethren in England; transmitted by the hands of Dr. Huntington, at that time chaplain to the Factory at Aleppo. The former document has been given by Dr. Horne, in his *Introduction*. The most recent account of this people is that furnished by Dr. Wilson, in his *Lands of the Bible*. Though very interesting, it is too long for extract; but the following are among the particulars which may be collected from it:—

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The creed of the present Samaritans consists of the following articles:—'God is one—Moses is the Prophet—the Law is the Book—Gerizim is the Kiblah—there will be a day of resurrection and judgment.' Their belief in the resurrection they profess to found on or prove by Deut. xxxii. 39. They also believe in the existence of Satan, as an evil spirit having access to the souls of men, to try and to tempt them, which they found on the history of the fall, believing the *Nachash* that tempted Eve to have been more than a serpent. Deut. xiii. 13; xv. 9, are also produced in corroboration of their view. It is important to find these points of belief among those who acknowledge only the authority of the Law, because it has been urged that no trace of such doctrines appears in the Scriptures written before the Captivity. They do not use the term Messiah, but they expect a great instructor and guide, whom they call Hathah, to appear in the world. This expectation they found upon Deut. xviii. 15; but the famous passage in Gen. iii. 15 has not among them any recognized application to the Messiah; and the prophecy in Gen. xlix. 10, they apply not to the Messiah but to Solomon.

There are no Samaritans anywhere now but at Nabulus; and there they reckon their number at twenty families, comprising 150 souls. For a long time there have been none of them resident in Askelon, Gaza, Joppa, Damascus, or any other parts of Syria, where some of their sect used formerly to be found. There is something peculiarly striking and pleasing in their appearance; and most of them have a strong family likeness, particularly in their faces, which are dissimilar to those of the Jews, and somewhat of a rounder form. All the men wear red turbans, with the exception of the priest, whose head-dress was white. They observe the Sabbath with great strictness, as well as the other feasts prescribed by the Law. The passover lambs or kids they used to sacrifice upon Mount Gerizim; but on account of the exactions of the Moslems this is now done at their own homes. On the last day of the Feast of Weeks (Pentecost) they ascend to the top of the mountain, repeating the law, as they do also on the first day of the Feast of Tabernacles. The day of Atonement they observe with fasting, and with prayer in the synagogue from morn till even. Every adult kills a cock on that day, which is also the present custom of the Jews, who give the cock the name of Kapporah, or Expiation.

The *Biblical Researches* of Dr. Robinson contain some interesting particulars respecting the Samaritans at Nublaus. Among other things we learn that the Samaritans 'still maintain their ancient hatred against the Jews; accuse them of departing from the law in not sacrificing the passover, and in various other points, as well as of corrupting the ancient text. If of old, "the Jews had no dealings with the Samaritans," the latter at the present day reciprocate the feeling, and neither eat, nor drink, nor marry, nor associate with the Jews, but only trade with them.'

Lewis says, 'Several attempts have been made to convert these Samaritans, but they have been oppressed instead of being made Christians; and they are reduced to a small number rather by misery than by the multitude of those who have been converted. Nay, they seem more stubbornly wedded to their sect than the Jews, though these adhere very stiffly to the Law of Moses. At least, Nicon, who lived after the twelfth century, setting down the formalities used at the reception of heretics, observes, that if a Jew had a mind to be converted, in order to avoid punishment or the payment of what he owed, he was to purify himself and to satisfy his creditors before he was admitted. But, as for the Samaritans, they were not received before they had been instructed two years, and were required to fast fourteen or fifteen days before they professed the Christian religion, and to be morning and evening at prayers, and to learn some psalms. Others were not used with so much rigour. The term of two years that was enjoined to the Samaritan proselytes, is an argument that they were suspected, and the reason why they were so was that they had often deceived the Christians by their pretended conversion.'

20. '*Our fathers worshipped in this mountain.*'—That is, on Mount Gerizim, as in the preceding note. The temple on this mountain was built by Sanballat, the governor, for his son-in-law Manasseh, who has already been mentioned. This temple was destroyed by John Hyrcanus, prince and high-priest of the Jews; and whether it was afterwards rebuilt cannot be ascertained It is, however, certain that the Samaritans continued to worship on the mountain, and regarded it as the only place on which sacrifices could legally be offered.

27. '*Marvelled that he talked with the woman.*'—They probably marvelled that he talked with a woman at all; and still more with a Samaritan woman; and, above all, that he should speak to her on the present deep subject of discourse. Although women, even at this late time, appear to have moved about in society with far more freedom than they at present do in Western Asia, and a woman might be accosted and asked, or answered, any necessary question by a man in public; yet it appears that talking with them, or attention to them, was generally discouraged. This was doubtless in part owing to a measure of that feeling which now operates in the entire seclusion of women from the society of men; and still more, apparently, to the very low opinion of the female understanding which was then generally entertained, and which was forcibly and broadly expressed in the well-known saying of Rabbi Eleazar, that 'A woman ought not to be wise above her distaff.' A few more Rabbinical sayings will further illustrate this matter: 'R. Jose the Galilean, being upon a journey, found Berurea on the way, and he said to her, "Which way must we go to Lydda?" She answered, "O foolish Galilean, have not the wise men taught, Do not multiply discourse with a woman? Thou oughtest only to have said, Which way to Lydda?"' They were averse to instructing women in the Law—'Let the words of the Law be burned rather than committed to a woman.' And how much any kind of communication was discouraged appears from—'Let no one talk with a woman in the streets, no, not with his own wife.' This was indeed considered particularly unbecoming in a religious or learned man, whether a teacher or disciple.

44. '*A prophet hath no honour in his own country.*'—Why not? Old Fuller seems to have given a very satisfactory explanation. He says, 'How this comes to pass let others largely dispute. We may, in brief, conclude it is partly because their cradles can be remembered, and those swaddling clothes once used about them, to strengthen them while infants, are afterwards abused against them, to disgrace them when men, and all the passages of their youth repeated to their disparagement; partly because all the faults of their family (which must be many in a numerous alliance) are charged on the prophet's account. Wherefore that prophet who comes at the first in his full growth from a far foreign place (not improving himself among them from a small spark to a fire, a flame, but, sun-like, arising in perfect lustre), gains the greatest reputation among the people. Because, in some respects, he is like Melchisedec, "without father, without mother, without descent," while the admiring vulgar, transported with his preaching, and ignorant of his extraction on earth, will charitably presume his pedigree from heaven, and his breeding as well as calling to be divine.'

46. '*A certain nobleman, whose son was sick at Capernaum.*'—The question here arises whether, as is often supposed, we have not in this place the same history as that of the servant (παῖς) of the centurion, related by Matthew (viii. 3) and Luke (vii. 2), and here repeated with unimportant variations. They are probably not the same; for the external circumstances are greatly different. The centurion was a heathen, while this nobleman seems to be a Jew; the one pleads for his servant, this for his son; that intercession finding place as the Lord was entering Capernaum, this in Cana; in that the petitioner sends by others, in this comes himself; the sickness is there a paralysis, here it is a fever. But, far more than all this, the heart and inner kernel of the narrative is wholly different. The centurion is an example of strong faith, this nobleman of a weak faith; that centurion counts that if

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Jesus will but speak the word his servant will be healed, while the nobleman is so earnest that Jesus should come down in person, because in his heart he limits his power, and assumes that only his actual presence will avail to heal his sick; the other receives praise, this rebuke at the lips of Christ. See Trench on this miracle.

It has been supposed by Lightfoot and others that the 'nobleman' in the present case was no other than Chusa, Herod's steward, whose wife was among the holy women that ministered unto the Lord of their substance (Luke viii. 3; cf. v. 53). This is not altogether improbable; for it would seem as if only some signal work of this kind could have 'drawn a steward of Herod's, with his family, into the net of the Gospel.'

52. '*Yesterday at the seventh hour.*'—From this it would seem that the nobleman's confidence in Christ's word was so strong, that he proceeded leisurely homeward, since it was not until the next day that he reached his house, though the distance between the two places was not so great that the journey need have occupied many hours. Or it may be that as it was already the afternoon when our Lord had assured him of his son's cure, he had remained in the place for the rest of the day, and had started for home the following morning. In either case his confidence is equally evinced, and in either case the apt quotation of Maldonatus is applicable, 'He that believeth shall not make haste.' Isa. xxxviii. 16.

CHAPTER V.

1 *Jesus on the sabbath day cureth him that was diseased eight and thirty years.* 10 *The Jews therefore cavil, and persecute him for it.* 17 *He answereth for himself, and reproveth them, shewing by the testimony of his Father,* 32 *of John,* 36 *of his works,* 39 *and of the scriptures, who he is.*

AFTER [1]this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep [2]*market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case,* he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: [3]it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, [4]a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 ¶ Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not

[1] Levit. 23. 2. Deut. 16. [2] Or, *gate* [3] Jer. 17. 22. [4] Or, *from the multitude that was.*

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come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; [5]they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 ¶ [6]If I bear witness of myself, my witness is not true.

32 [7]There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, [8]and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, [9]hath borne witness of me. Ye have neither heard his voice at any time, [10]nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 ¶ I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 [11]How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 ¶ Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: [12]for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

[5] Matt. 25. 46. [6] Chap. 8. 14. [7] Matt. 3. 17. [8] Chap. 1. 7. [9] Matt. 3. 17, and 17. 5. [10] Deut. 4. 12. [11] Chap. 12. 43. [12] Gen. 3. 15. Deut. 18. 15.

Verse 1. '*After this there was a feast of the Jews.*'—On this phrase mainly turns the question as to the duration of our Lord's public ministry. John distinctly notes three Passovers (ii. 13; vi. 4; xii. 1). If therefore this present 'feast' be another Passover, then our Lord's ministry extended over three and a half years; if not, then the time of his ministry must probably be reckoned at one year less. The only reasonable ground for doubt is the absence of the article before ἑορτή 'feast.' Did the text read ἡ ἑορτὴ τῶν Ἰουδαίων, '*the* feast of the Jews' (as is actually the case in some manuscripts), then, as is generally allowed, it would with sufficient distinctness indicate the Passover (comp. Matt. xxvi. 5; Luke ii. 42; John iv. 45; xi. 56); and it is not generally denied that, even as the text now stands, it *may* as well denote the great Jewish festival as any other. The following considerations are principally those urged by Robinson (in a more extended shape, *Harmony*, pp. 191-193) as seeming to shew that it does most probably stand for the Passover, viz. the second in our Lord's public ministry.

i. The word ἑορτή, 'feast,' without the article, is undoubtedly put for the Passover in other cases, as in the phrase κατὰ ἑορτήν, '*at* the *feast*,' in Matt. xxvii. 15; Mark xv. 6; Luke xxiii. 17 (comp. John xviii. 39), where '*that*' or '*the*' is necessarily inserted in the Authorized and other Versions.

ii. In Hebrew, a noun before a genitive is made definite by prefixing the article not to the noun itself, but to the genitive. This idiom is transferred by the Septuagint into Greek, and is found also in the New Testament, as may be seen in the original of Matt. xii. 24; Luke ii. 11 Acts viii. 5. Hence in the passage before us, according to the analogous English idiom, we may render the phrase ἑορτὴ τῶν Ἰουδαίων by '*the* Jews' festival,' instead of 'a festival of *the* Jews,' and this would mark it definitely for the Passover.

iii. It is not probable that John here means to imply that the festival was indefinite or uncertain; such is not his usual manner. The Jewish festivals were to him measures of time, and in every other instance they are definitely specified; so the Passover, John ii. 23; xii. 1; even when Jesus does not visit it, vi. 4; and also when it is expressed only by ἡ ἑορτή, iv. 45; xi. 56; xii. 12, 20, al. So too the feast of Tabernacles, vii. 2; and of the Dedication, x. 22. This was all natural to him, for an indefinite festival could afford no note of time.

iv. The plucking of the ears of corn by the disciples (as narrated in Matt. xii. 1-8; Mark ii. 23-38; Luke vi. 1-5)

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was manifestly about the time of the Passover, as shewn by the state of the corn, and seems, from the expression used by Luke, to have been shortly after it, as the phrase *σάββατον δευτεροπρώτον* (rendered in the Authorized Version 'the second sabbath after the first') was probably 'the first sabbath after the second day of the Passover,' or of unleavened bread, that is the first of the seven sabbaths reckoned between that day and Pentecost. This exactly tallies with our Lord's visit to Jerusalem.

v. This 'feast' could not have been that of Pentecost or of Tabernacles, next following our Lord's first Passover; for it appears that he returned from Judæa to Galilee not until eight months after that Passover, for it was four months to harvest (John iv. 35), and therefore eight months after the preceding harvest, and the barley was usually ripe for harvest about the time of the Passover (Lev. xxiii. 5–7, 10, 11, 14, 15). That it might by possibility have been the Pentecost after a second harvest not mentioned, cannot perhaps be fully disproved; but such a view has no probability, and is apparently entertained by no one. At any rate it would give the same duration of three and a half years to our Lord's ministry.

vi. That the feast mentioned by the Evangelist is that of Purim, which occurred one month before the Passover, is disproved by the following considerations.—The Jews did not go up to Jerusalem at that feast, the observance of which consisted in reading the book of Esther in the days, and in sending portions to one another, and gifts to the poor (Esth. ix. 22). But the multitude of *v.* 13 seems to imply a concourse of strangers at one of the great festivals. It is therefore improbable that Jesus should have gone up to Jerusalem at this feast, to which the Jews did not go up, rather than at the Passover, which occurred only a month later. His being once present at the festival of Dedication (John x. 22) is not a parallel case, since he appears not to have gone up for that purpose, but this festival occurred while he remained in or near Jerusalem after the festival of Tabernacles (John vii. 2, sq.). The infirm man was healed on the sabbath (John v. 9), which sabbath belonged to the festival, as the whole context shews (John v. 1, 2, 10–13). But the Purim was never celebrated on the sabbath, and, when it happened to fall on that day, was regularly deferred.

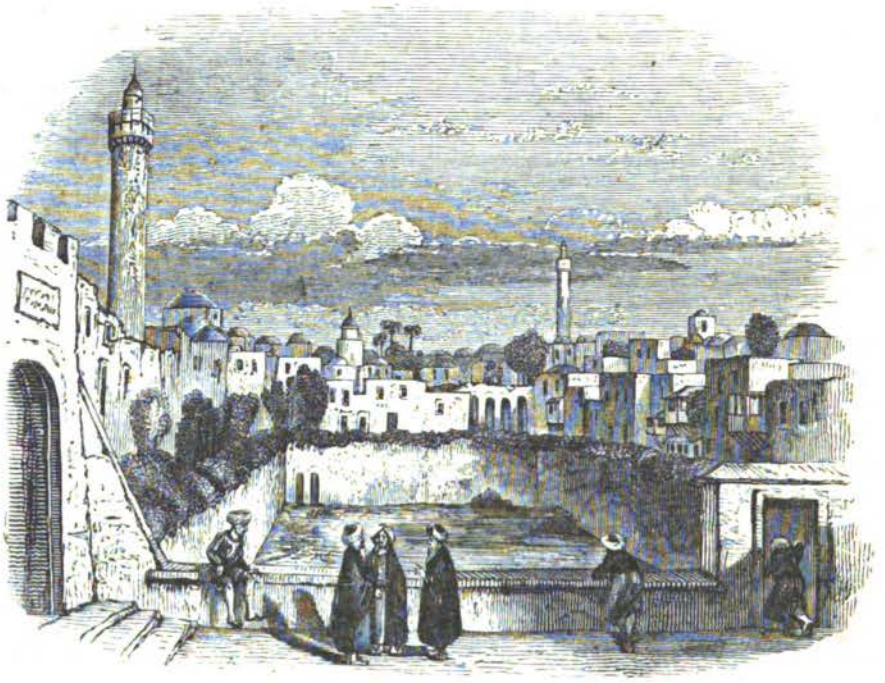
The main objection urged against taking this *ἑορτή* as a Passover is the circumstance, that in such case, as our Lord did not go up to the Passover spoken of in John vi. 4, but only at the subsequent festival of Tabernacles in John vii. 2, sq., he would thus have absented himself from Jerusalem for one year and six months, a neglect, it is alleged, inconsistent with his character and with a due observance of the Jewish law. But a sufficient reason is assigned for this omission, viz. 'because the Jews sought to kill him' (John vii. 1, comp. 5, 18). It obviously had been our Lord's custom to visit the holy city every year at the Passover; and because, for the reason assigned, he once let this occasion pass by, he therefore went up six months afterwards at the festival of Tabernacles. All this presents a view perfectly natural, and covers the whole ground. Nor have we any right to assume, as many do, that our Lord regularly went up to Jerusalem on other occasions besides those specified in the New Testament.

In this instance the most ancient view is that which interprets the festival of a Passover. This opinion is clearly stated by Irenæus in the third century (*Adv. Hæres.* ii. 39), and subsequently by Eusebius, Theodoret, and others. In later times this interpretation has been adopted by Luther, Scaliger, Grotius, Lightfoot, Le Clerc, Lampe, Hengstenberg, etc. Cyril and Chrysostom held to a Pentecost, as also the Harmony ascribed to Tatian; and so, in modern times, Erasmus, Calvin, Beza, Bengel, etc. The festival of Purim was first suggested by Keppler (*Eclogæ Chronicæ*, pp. 72, 129, sq., Francof. 1615); and at the present day this is the only view, aside from the Passover, that finds advocates. Those who hold it, as Hug, Neander, Olshausen, Tholuck, Meyer, (Lücke and De Wette leave the question undecided,) regard John vi. 4 as having reference to the second Passover during our Lord's ministry, which thus becomes limited to two and a half years. See generally Hengstenberg's *Christol.*, ii. 561, sq.; Neander's *Leben Jesu*, 3te Ausg., p. 434, Anm.; Lücke, *Comm. üb. Joh.* in loc., ii. p. 1, sq.

2. '*The sheep market.*'—The word 'market' is not in the original, nor is a sheep *market* mentioned in the Scripture or any of the Jewish writings. Probably the word supplied, to complete the sense, might be 'gate,' instead of 'market;' as a 'sheep *gate*' is mentioned repeatedly in Nehemiah, being that through which sheep and oxen were brought into the city. The Vulgate and Ethiopic versions, however, have 'sheep *pool*,' not supposing there is any omission to be supplied. The Arabic explains in the same manner; and it is called the 'cattle pool' by Jerome. No pool named Bethesda is noticed by the Jewish writers; but it is thought by some that it may have been the great pool of which they say, that, between Hebron and Jerusalem, was the fountain Etham, from which the waters were conducted by pipes to *the great pool in Jerusalem*. Benjamin of Tudela speaks of a pool, as existing in his time, at which the ancients were supposed to have slain their sacrifices; and he very probably had in view the pool which is at present considered to represent the 'pool of Bethesda' of our text. Many, from the mention of sheep in connection with the pool, surmised that here the sheep destined for sacrifice were washed. If so, the washing was either before or after the victim was slaughtered: but it was not required that they should be washed *before* being slaughtered; and for the washing of the victims *after* they had been slain, there was *in* the temple a chamber with a proper supply of water. It is perhaps best, therefore, to take the word *κολυμβήθρα*, rendered 'pool,' in its more definite acceptation of 'bath,' and understand that the pool was a bath for unclean persons, for whose accommodation the 'five porches' or cloistered walks were erected.

Bethesda means 'house of mercy, grace, or goodness;' doubtless because many miserable objects there received mercy and healing. Athanasius speaks of the pool itself as still existing in his time, although the surrounding buildings were, as we might expect, in ruin. The place to which the name of the pool of Bethesda is now given, is very possibly the same thus mentioned. This is a dry basin or reservoir on the north side of the northern wall of the enclosure around the temple mount, of which wall its southern side may be said to form a part. The east end of it is close to the present gate of the temple. This pool measures 360 feet in length, 130 feet in breadth, and 75 feet in depth to the bottom, besides the rubbish which has accumulated in it for ages. Although it has been dry for above two centuries, it was once evidently used as a reservoir, for the sides internally have been cased over with small stones, and these again covered with plaster; but it is said that the workmanship of these additions is coarse and bears no special marks of antiquity. The west end is built up like the rest, except at the south-west corner, where two lofty arched vaults extended westward, side by side, under the houses that now cover this part. This is usually taken for the remains of the 'five porches,' which gave shelter to the 'impotent folk,' while waiting for the troubling of the water. Dr. Robinson, and others after him, questions the right of this reservoir to be regarded as the pool of Bethesda. Yet it is a pool of great depth and extent within the walls, as Bethesda was, and whose traces therefore could not be easily effaced; and if this be not the pool of Bethesda, no better alternative, nor any near so good, has been suggested. That the Fountain of the Virgin cannot be taken for it, has already been shewn. It has been, indeed, urged that the excavation was made merely to serve as a ditch to the fortress of Antonia, built for the protection of the temple. But in reply to this it has been well asked by a recent noble traveller, 'Why, in that case, it was made of so preposterous a width as 130 English feet, in a town so limited in its space for inhabitants and garrison, or of seventy-five feet to the bottom, where a fall of twenty feet in a wet ditch would have answered every purpose of defence; or why,

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POOL OF BETHESDA.—Meyer.

if it were *only* for defence, it should have been a wet ditch at all, where an enemy in possession of its northern bank might at any time have so easily drained it into the valley of Jehoshaphat? It probably did answer the purpose of a ditch to the fortress Antonia; but it appears quite clear that it was constructed also for the purpose of a mighty pool or reservoir to supply the city with water. And if so, and if it was *a* pool, but not *the* pool of Bethesda, why do we find no mention made by the Bible or by Josephus of any other pool in that direction?' Upon the whole, we judge that the arguments in favour of this identification greatly predominate over those against it.

3. '*In these lay a great multitude of . . . . blind*,' etc.—The very frequent mention of the blind in the Gospels, and, indeed, throughout the Scriptures, would suggest that blindness was rather a common calamity in Israel. If so we may presume that it was most frequent in the more moist and swampy parts of the country, rather than in the hilly regions. According to an observation of Mr. Addison, who, entering Damascus, describes the astonishment of his party at the vast number of blind and disfigured people, who presented quite a ghastly sight, every third or fourth person was blind of an eye, and sometimes of both. This was said to be caused by ophthalmia, which prevails there dreadfully, and in all places in Syria surrounded by land extensively irrigated.

— '*Withered*.'—The disease here referred to, and also in 1 Kings xiii. 4–6, Zech. ii. 17, Matt. xii. 10–13, was doubtless the *catalepsy*. This complaint is caused by the contraction of the muscles in the whole or part of the body (*e. g.* the hands), and is very dangerous. The effects upon the part seized are violent and deadly. For instance, when a person is struck with it, if his hand happens to be extended, he is unable to draw it back. If the hand is not extended when he is struck with the disease, he is unable to extend it. It appears diminished in size and dried up. Hence the Hebrews were in the habit of calling it 'a withered hand.' Jahn's *Archæol. Biblica*, xii. 119.

— '*Waiting for the moving of the water*.'—This clause, together with the whole of the next verse, is omitted in some of the most ancient manuscripts, is marked as suspicious in others, and is by many of the best critics rejected as an interpolation. Its authority, however, is supported by the greater number of manuscripts, by all the versions by the Greek scholiasts, and by the concurrent testimony of several of the early Fathers. What is still more important is, that it is necessary to render intelligible the statement in *v.* 7, the genuineness of which has never been questioned. It has indeed been suggested that the passage under notice had been interpolated in order to furnish an explanation of that verse; but to this it has been well answered that, if an explanation were so necessary, it was likely to have been supplied by the Evangelist himself. Upon the whole, we think that the passage cannot with safety be disturbed, and that, on whatever views we explain the statement, it must retain its place.

35. '*He was a burning and a shining light*.'—This character of John the Baptist is quite conformable to a frequent mode of expression among the Jews. It was usual with them to call any person who was celebrated for knowledge a candle. Thus they say that Shuah, the father-in-law of Judah (Gen. xxxviii. 2), was the candle or light of the place where he lived, because he was one of the most famous men in the city, enlightening their eyes; hence they call a rabbin the candle of the law, and the lamp of light.

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CHAPTER VI.

1 Christ feedeth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made him king. 16 But withdrawing himself, he walketh on the sea to his disciples: 26 reproveth the people flocking after him, and all the fleshly hearers of his word: 32 declareth himself to be the bread of life to believers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 [1]And the passover, a feast of the Jews, was nigh.

5 [2]When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 [3]And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 [4]Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: [5]for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, [6]This is the work of God, that ye believe on him whom he hath sent.

30 ¶ They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

[1] Levit. 23. 5. Deut. 16. 1. [2] Matt. 14. 15. [3] Matt. 14. 23. [4] Or, *work not*. [5] Matt. 3. 17. [6] 1 John 3. 23.

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31 [7]Our fathers did eat manna in the desert; as it is written, [8]He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews *then* murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, [9]Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 [10]It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, [11]save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 ¶ Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 [12]*What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord,

[7] Exod. 16. 15. Num. 11. 7. [8] Psal. 78. 25. [9] Matt. 13. 55. [10] Isa. 54. 13. Jer. 31. 34. [11] Matt. 11. 27. [12] Chap. 3. 13.

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to whom shall we go? thou hast the words of eternal life.

69 [13]And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

[13] Matt. 16. 16.

Verse 9. '*Five barley loaves.*'—It is to be observed that the bread which was found consisted only of *barley* loaves, which in Scripture is usually mentioned as the food of beasts rather than of men (see 2 Kings vii. 11). Thus in the Talmud, one says, 'There is a fine crop of barley;' and another answers, 'Tell this to the horses and asses.' It was one of the indignities to which the Roman discipline subjected the soldier who had quitted the ranks, that he was fed on barley instead of wheaten bread. See Wetstein's citations *in loc.*

12. '*The fragments.*'—The reason for their being collected and preserved, 'that nothing be lost,' is distinctly assigned in the text. These fragments had probably been left by the multitude, under the custom, which then operated among the Jews, of leaving a little of that which they had eaten for those by whom they had been served, and who in the present instance were the apostles.

27. '*Sealed.*'—Some interpreters suggest that this allusion is derived from the custom, which existed in the countries contiguous to Judæa, to set a seal upon the victims intended for sacrifice. This explanation certainly produces a fine sense; and is better than some which others offer from customs which *might* have existed. It is, however, as Doddridge remarks, probably sufficient to understand that 'to seal' is a general phrase for authorising, by proper credentials, whatever the purpose be for which they were given; or to mark a person out as wholly devoted to the service of him whose seal he bears.

CHAPTER VII.

1 *Jesus reproveth the ambition and boldness of his kinsmen:* 10 *goeth up from Galilee to the feast of tabernacles:* 14 *teacheth in the temple.* 40 *Divers opinions of him among the people.* 45 *The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.*

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 [1]Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast;[2] for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 ¶ Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man [3]letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 [4]Did not Moses give you the law, and *yet* none of you keepeth the law? [5]Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 [6]Moses therefore gave unto you circumcision; (not because it is of Moses, [7]but

[1] Levit. 23. 34. [2] Chap. 8. 20. [3] Or, *learning.* [4] Exod. 24. 3. [5] Chap. 5. 18. [6] Levit. 12. 3. [7] Gen. 17. 10.

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of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, [8]that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 [9]Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 ¶ Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 ¶ Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 [10]Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the [11]Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 [12]In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 [13]He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 ([14]But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 [15]Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, ([16]he that came to Jesus by night, being one of them,)

51 [17]Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

[8] Or, *without breaking the law of Moses.* [9] Deut. 1. 16. [10] Chap. 13. 33. [11] Or, *Greeks.* [12] Lev. 23. 36. [13] Deut. 18. 15. [14] Isa. 44. 3. Joel 2. 28. [15] Matt. 2. 5. [16] Chap. 3. 2. [17] Deut. 17. 8, &c. and 19. 15.

Verse 15. '*How knoweth this man letters, having never learned?*'—It may be necessary to preclude the impression which some readers might entertain, that the persons who made this remark—and who were, doubtless, themselves educated persons—wondered that Jesus had *any* education, even the common education of reading and writing. At this merely they could not have wondered; for the Jews paid considerable attention to the education of the people—far more so than was then usual in other nations; and it would seem that the great body of the people could read and write. What therefore is here meant by 'letters' (γράμματα) must therefore be understood erudition or learning; which, among the Jews, consisted in a critical knowledge of the sacred writings; and into whatever branches it might, or might seem to, ramify, was wholly centered thereon. The persons who make this remark

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did therefore doubtless wonder that Christ, without having frequented the schools and the teachings of their learned men, was so abundantly endowed with all that learning in the Scriptures, and with more than all that power of adducing them for argument, instruction, and reproof, for which many years of anxious study were usually required. There is no objection to our translation, however, since the word 'letters,' although liable to be misunderstood, is used in our language as synonomous with 'literature;' as indeed was *literæ* among the Latin writers.

37. '*The last day, that great day of the feast.*'—See the note on Lev. xxiii. 34; in which we have noticed the feast of tabernacles. In this note it is shewn that the proper feast of tabernacles lasted seven days; but that the feast of in-gathering followed on the eighth day; from which connection the whole festival, of eight days, came in some sort to be considered as one, and to be called indifferently 'the feast of tabernacles' or 'the feast of in-gathering.' This, of course, renders it difficult to decide whether the 'last day,' called here the great day of the feast, was the seventh day, being the last of the proper feast of tabernacles, or the eighth, being the last of the whole feast. We expressed an opinion that the latter was to be understood, and to this opinion we are still disposed to adhere. The eighth day might well be, on several accounts, distinguished as 'the great day of the feast,' for although the number of victims, gradually diminishing from the commencement, was less on this day than on any other, because this was the last feast-day of the year; and because it was held that, on the previous seven days, supplications and sacrifices were offered for the whole world; but that the solemnities of the eighth day were wholly on their own behalf: and from this cause alone, they would naturally be induced to regard it as peculiarly distinguished and important.

— '*If any man thirst, let him come unto me, and drink.*'—Our Lord may here be supposed to allude to a remarkable ceremony, which took place on the last day of the feast, and concerning which not the least direction was given by Moses. The priest, properly attended, repaired to the pool of Siloam, from which he drew water with a golden pitcher, and, returning to the temple by the Water-gate, poured it out, mixed with wine, upon the sacrifice on the altar. Manifestations of great joy, with the sounding of horns and trumpets, attended this ceremony; so that it became a common proverb, 'He who never saw the rejoicing of drawing water, never saw rejoicing in all his life.' This custom was alleged to be founded on the passage, Isa. xii. 3, 'With joy shall ye draw water out of the wells of salvation.' But the Jewish writers themselves differ greatly as to the origin and object of the ceremony. This singular libation was performed every day of the feast; and it is in itself highly probable that our Lord, who often borrowed parabolical or metaphorical ornament from passing circumstances, was actually witnessing this ceremony when he addressed these striking words to the people.

46. '*Never man spake like this man.*'—Many instances might be adduced of officers of justice, heralds, murderers, and others, whose hearts have been melted or awed, and their stern purposes defeated, by the eloquence or majesty of the persons against whom they were to have acted. But we know of no example that equals this; for in all such cases the messengers were either overpowered by the eloquent pleas or stern rebukes of their intended victim, or, still more commonly, by his dignity in humiliation, and by the sudden recollection of his great qualities or services, with the touching contrast of what he had been with what he was. But, in the present case, the officers, probably without any previous knowledge of Christ or respect for him, are turned aside from their purpose, merely by hearing one of his discourses to the people.

49. '*This people who knoweth not the law are cursed.*'—Here we have another instance of the sovereign contempt in which the common people were held by those who esteemed themselves learned. We have already adverted to this subject, and need not expatiate on it here. It would, however, be very interesting to inquire what it was that these learned and self-sufficient men understood by 'the law,' of which the people are declared by them to be ignorant. We believe that the people, from constantly and repeatedly hearing the books of Moses read in the synagogues, and from reading them for themselves, had a very fair acquaintance with the *written* law. But it appears, throughout the Gospels, that the learned men of the time laid great stress upon what are called 'the traditions of the elders,' forming at that time an unwritten law, delivered orally from the one great teacher to another, and to those disciples who cultivated the higher branches of education, but of which the mass of the people were ignorant. Their ignorance of all the rubbish which passed under the name of knowledge, was assuredly no great disadvantage to them. It arose, however, from the most mischievous of all principles—which has, in every age and country, too widely operated—that knowledge was to be the reserved treasure, known only by its influences—the peculiar property and distinction of a class, with which the people had no concern whatever but to reverence it, into which it were impertinence for them to pry, and to impart which to them were a profanation. Thus the people were carefully shut out from the chambers of knowledge, and then scorned and cursed because they were out. It is difficult to convey an idea of the thorough and intense contempt with which the mass of the people were regarded on the express ground of their ignorance of this oral law, as it was called, which none cared to communicate to them. Thus the 'wise men,' as they styled themselves, carried their contempt of the uninstructed to such an extent, that they would not receive a testimony from them or give one for them, nor commit a secret to them, nor proclaim anything of theirs that was lost, nor constitute any of them trustees or guardians, nor walk with them on the road. These poor 'people of the earth,' as they were scornfully called, however upright or attentive to the requirements of the *written* law, were not by any means held to be truly religious or acceptable to God; but rather profane and abominable, abandoned to sin, rejected of God, and to be cast out by men of wisdom and knowledge. It was not even allowed that they should have any part in the resurrection, unless, perchance, it might be for the sake of some wise man to whom they were allied, or to whom they had rendered some service.

From this statement it will appear probable that 'the law,' as expressed in this exceedingly characteristic speech of the Pharisees, is to be understood to denote the oral law, or, at least, the oral in connection with that written in the books of Moses. The oral law itself we shall find another occasion to notice.

CHAPTER VIII.

1 *Christ delivereth the woman taken in adultery.* 12 *He preacheth himself the light of the world, and justifieth his doctrine:* 33 *answereth the Jews that boasted of Abraham,* 59 *and conveyeth himself from their cruelty.*

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

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4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 [1]Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, [2]He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, [3]I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, [4]Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 [5]It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, [6]Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with

[1] Levit. 20. 10. [2] Deut. 17. 7. [3] Chap. 1. 5, and 9. 5. [4] Chap. 5. 31. [5] Deut. 17. 6. Matt. 18. 13. [6] Rom. 6. 20. 2 Pet. 2. 19.

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my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 [7]Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 [8]He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 ¶ Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

[7] 1 John 3. 8.

[8] 1 John 4. 6.

Verse 6. '*This they said, tempting him, that they might have to accuse him.*'—The nature of the snare here laid for our Saviour, may not, at the first view, appear to the reader. It was quite true, as the Scribes and Pharisees stated, that the law of Moses commanded the adulteress to be stoned; and had Jesus declared against such execution, they would have obtained a ground of undermining his influence with the people, by representing him as contradicting Moses, and, perhaps, as favouring adultery. On the other hand, had he directed the woman to be stoned, in conformity with the law, there would have been a pretence for denouncing him to the Romans, as a person who stirred up the people to rebellion. For the Romans had at this time taken the power of life and death into their own hands; and had, to a considerable extent, re-modelled the criminal jurisprudence of the country, and had modified many of the penalties fixed by the law of Moses, in order to bring its operation into greater conformity with their own notions; and, in particular, they had abolished the punishment of death, which the law inflicted upon adulterous women. The Jewish council, or Sanhedrim, did indeed retain the power of trying criminals in the manner prescribed by the Law: but the sentence which they passed could not be carried into execution until it was recognized and allowed by the Roman governor. This, indeed, sufficiently appears in the history of our Lord's own condemnation and death. Without any reference, however, to the Romans, the question would have been sufficiently ensnaring; as, if he had determined that the woman should not be stoned, they would have laid hold of the contradiction to the law of Moses; and had he declared against her punishment, they might have accused him of undue severity and of acting inconsistently with himself, as one who professed to be the friend of sinners, and had received them and eaten with them.

— '*Jesus stooped down, and with his finger wrote on the ground.*'—The object of this action has been very variously explained. Lightfoot is of opinion that it bore some reference to the action of the high priest, who when he tried a suspected wife, in the form directed by the law (Num. v.), stooped down and gathered dust from the floor of the sanctuary, to be mixed with the water which was to be given to the woman to drink. This explanation is inadequate, as the woman now produced was not a merely suspected wife, and therefore liable to this trial, but one taken in the fact, and therefore to be punished with death by stoning. It also seems a more probable opinion, sanctioned by the succeeding clause, that our Lord intended this as a significant action, to convey some expression of contempt, by intimating that a question proposed with so

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insidious an intention, to one who had so repeatedly made known that he came to assume no political or judicial power, was unworthy of his attention, and deserved no answer. This is the more probable, when it is known that the Jews, when an irksome inquiry was brought forward—to which they did not choose to give either an affirmative or negative answer—were accustomed to write something down on their tablets, and thus seem to be otherwise employed. Christ, who probably carried no tablets, would, with a similar intention, write on the ground, which was an action far less forced than it would seem, in this country, since writing on the ground—that is, in dust or sand—with the finger or with a rod, was, and still is, very common in the East, under various circumstances;—and particularly in the absence of other writing materials. In different countries of the East, for example, children learn writing by tracing characters in the dust or sand from copies set them by their instructors. Not incompatible with this explanation is that given by Lampe, and which Dr. Bloomfield cites with approbation, that 'Jesus by this gesture meant to intimate that the questioners merited no other answer than that which they had themselves suggested by appealing to the Mosaic precept. It seems therefore that Jesus was pleased thus to inculcate the propriety for judges sitting in Moses's seat, to keep to the written commands of the legislator: that this ought to satisfy them because they had acknowledged to him that, by those writings, a decision ought to be made. Thus Jesus followed his constant custom of appealing to the Scriptures, and inculcating on every occasion that he taught nothing besides them.'

7. '*He that is without sin among you.*'—Most surely our Saviour did not mean 'without sin,' in the large sense, for, in that sense, 'what man is he that sinneth not!' But rather, we may suppose, he appeals to the consciences of those who knew that they also had sinned in like fashion with the woman, now brought forward by them for judgment. This is most credible: for their own writers bear witness that adultery and fornication had in this age increased to such a degree, that they were obliged to discontinue the trial of suspected wives, in the manner directed by the Law, because the husbands themselves were generally guilty in the same manner; and when that was the case, as they say, the bitter waters produced no effect upon the woman. (See Num. v.) Although they received not Christ, yet in his time was most abundantly fulfilled one of their own rules for the distinguishing the time in which the Messiah should appear. 'In that age when the Son of David cometh, the house of assembly (which is interpreted to mean the place where the disciples of the wise men met to learn the law) shall become a brothel-house.'

— '*Let him first cast a stone at her.*'—This doubtless refers to the regulation which required that the principal witness was to cast the first stone at the culprit who had been condemned to death on his evidence. The throwing of this first stone was the signal for the persons present to commence the execution of the sentence.

8. '*Again he stooped down.*'—This repetition of the action would seem to have had an object different from its previous exhibition. Perhaps it may have been designed to give the baffled hypocrites an opportunity of withdrawing with the less confusion.

CHAPTER IX.

1 *The man that was born blind restored to sight.*' 8 *He is brought to the Pharisees.* 13 *They are offended at it,* 34 *and excommunicate him:* 35 *but he is received of Jesus, and confesseth him.* 39 *Who they are whom Christ enlighteneth.*

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, [1]I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he [2]anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

[1] Chap. i. 9. [2] Or, *spread the clay upon the eyes of the blind man.*

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19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 ¶ They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they [s]cast him out.

35 ¶ Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

[s] Or, *excommunicated him.*

Verse 2. '*Who did sin*,' etc.—Here we observe that the disciples took it for granted that the man was born blind, in punishment either for some fault of his parents or of his own. That the child might suffer in body for the sins of his parents was a received notion among the Jews, which does not require much explanation—unless, perhaps, that bodily infirmities or defects in the children were more particularly thought to be the penal result, upon the child, of a neglect of the ritual observances by the parents.

But how an infant should be born blind, or otherwise defective or deformed, for any sin of its own, seems more difficult to explain. It is, however, usually explained by a reference to the doctrine of the metempsychosis, which is believed to have been held by the Pharisees, and to have been from them received by the people. That the Pharisees held this doctrine rests mainly on the testimony of Josephus, himself belonging to the sect, who thus states their opinions: 'Every soul is immortal: those of the good only enter into another body, but those of the wicked are tormented with everlasting punishment.' On this passage has been founded the conclusion that the Pharisees had adopted the Pythagorean doctrine of the transmigration of souls into other bodies, excluding however the notoriously wicked, who were at once doomed to eternal punishment. In this, therefore, they differed essentially from the common philosophical doctrine, which taught that the souls of the wicked were consigned to viler bodies than those which they had formerly possessed. So far as Josephus goes, the doctrine, therefore, wants that very principle which would account for this man's blindness, by supposing that in his present life he was in a state of punishment for sins committed by him while his soul inhabited another body. This therefore could not have been the meaning of the question, unless we conceive—as usually is conceived, though it is not said by Josephus,—that, although the notoriously wicked were excluded from the transmigration, and at once sent into final punishment, those whose offences had been of a lighter dye, were punished by their souls being sent into viler bodies than those they had before occupied. We incline to think the statement of Josephus too vague to afford a foundation for those explanations of the doctrines of the Pharisees, which have been based upon it: and, with this impression, we feel almost inclined to found an explanation of this text on a Jewish principle which appears to be much more distinctly announced than the other. Lightfoot has collected evidence to shew that the opinion was entertained that not only was the infant in the womb stained with sin from the beginning, but that, even there, it might from the time of

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its being quickened, be capable of actual sin; and he, and others with him, that the question arose out of this popular belief. Tholuck, following an earlier interpretation, supposes that the notion of the apostles was, that God had foreknown some great sin this man would commit, and so had punished him by anticipation; and he points out that in v. 24 it is so regarded by the Pharisees, as they considered his blindness a mark of sinfulness from childhood. This does not seem so clear to us; nor have we any satisfactory evidence that any such belief of anticipatory punishment was entertained by the Jews, or was likely to grow out of their principles of belief, or their views of the Divine justice.

It has been perceived that this question implies a belief that the soul of this man might have been before his birth connected with some previous body, for the sins of which he was punished in this. The belief of the Jews did not, however, embrace a continuous transmigration, but was very limited both in its time and object. The popular opinion in the time of Christ, and under which the disciples spoke, was the same which is now entertained by the modern Jews, whose sentiments in this matter are clearly stated in Hyam Isaacs' work on the *Rites and Ceremonies of the Jews*. 'The Mishna says, that every soul must live in this world seventy years. For instance; if a child should die this day at the age of twelve months, then, if it were not for the teaching of the Rabbies, it would remain a stumbling-block to the body of the Jews: for they would say, the Mishna informs us, that every soul must live seventy years. How is this point to be cleared up? when this child lived only a twelvemonth. You will find the difficulty removed in the following statement:—

'The Rabbies explain it on this wise: If a child dies this day, for instance, a twelvemonth old, then this soul must have been in a former body sixty-nine years, to make up the seventy; or it may be, that this soul came for the first time into this child's body, and the body and soul could not agree, so that the body died: then this soul has to inhabit another body, to make the seventy years: but if a soul is unfortunate, it may go into twenty, or thirty, or forty bodies, before it shall live the term of seventy years.

'No doubt this notion prevailed in our Lord's time; for we read in the ninth chapter of John, first and second verses, "And as Jesus passed by, he saw a man which was blind from his birth; and his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?"'

6. '*He spat on the ground, and made clay of the spittle.*'—It should be noted, that this act was, in the view of the Pharisees, as much against their interpretation of the Law, as was even the healing of the sick or the curing of the blind. The Jews had a great opinion of the virtues of spittle—particularly of fasting spittle, for diseases of the eyes—although certainly not for absolute blindness; but this and all other applications were forbidden to be used on the sabbath. The application of saliva to the eyes would, however, under this apprehension, have seemed to the spectators a perfectly natural and proper one; so much so indeed that they might have been induced to undervalue the miracle by attributing the cure to the natural virtue of the saliva, had not our Lord, probably with the intention, precluded such a misconception, by making clay therewith: for the application of clay, in any form, was never thought of as a means of cure, and would indeed seem better calculated to blind a seeing man than to give sight to the blind. It will be observed, that in the following discussions which this remarkable cure produced, nearly as much stress is laid upon the application made to the blind man's eyes, as upon the cure itself.

7. '*Go, wash in the pool of Siloam.*'—The name of Siloam, or Siloah, is found only in three places of Scripture as applied to water. Once by Isaiah (viii. 6), who speaks of it as running water. Again, as a pool, in Neh. iii. 14; and, lastly, in the present text. None of these passages afford any clue to the situation of Siloam. But this silence is amply supplied by Josephus, who makes frequent mention of Siloam as a fountain, and says expressly, that the valley of Tyropœan extended down to Siloam—in other words, that Siloam was situated in the mouth of the Tyropœan valley, in the south-east part of the ancient city—where we find at the present day what is still called the Pool of Siloam, and sometimes the Lower Pool of Siloam, to distinguish it from another pool, about a quarter of a mile higher up the valley of Jehoshaphat on the same side, which is sometimes called the Upper Pool of Siloam, but more usually, among the Christians, the Fountain of the Virgin. This upper pool has a connection so important and interesting with the lower pool, that it is necessary to mention it briefly, in order to render the description of the latter intelligible. This fountain is nearly mid-way between the south-east corner of the wall which forms the enclosure of the mosque of Omar (which occupies the site of the temple) and the lower pool of Siloam. It derives the name of the Fountain of the Virgin, from the notion that the Virgin Mary washed in this pool the clothes of her sacred infant. Besides the distinction of Upper and Lower Pool of Siloam, there is another which makes this the Fountain, and the other the Pool, of Siloam. By the natives, this pool is called 'Ain Om ed-Deraj,' Fountain Mother of Steps, from the long flight of steps by which the water is approached. This remarkable fountain is only a few steps from the bed of the brook Kedron, at the bottom of a deep artificial grotto, running in under the wall of the valley, and wholly excavated in the solid rock. To enter it one first descends sixteen steps, then comes to a level place of ten feet, and then ten steps more to the water. The steps are, on an average, each about ten inches high; and the whole depth, therefore, is about twenty-five feet, or almost fifteen feet below the actual bottom of the valley. The basin is, perhaps, fifteen feet long, by five or six feet wide; the height is not more than six or eight feet. The bottom is strewed with small stones, and the water flows off by a passage at the interior extremity, leading under the mountain to Siloam. The water is of a low temperature, but clear, and not ordinarily disagreeable to the taste, although it seems to have some peculiarities of flavour.

All travellers are much interested by the intermitting of this fountain. Dr. Olin says, 'I visited it several times during my stay in Jerusalem, and at different hours of the day, to see if any light could be obtained with regard to this singular phenomenon, which, according to the statements of travellers, and to the current opinion in Jerusalem, it frequently exhibits. The water, it is said, sometimes declines to such an extent as to leave the bottom of the basin bare and nearly dry, when it suddenly re-appears, flowing in with a strong current and rising rapidly to the height of several feet. I made some inquiries regarding this singular fact, of an Arab woman, who was washing near by. She confirmed the account, but said that the rise was not periodical, and sometimes does not take place for several days. As nearly as I could understand her, she said, in answer to my inquiries, that the phenomenon is more frequent in the spring than at other seasons.' Dr. Robinson also questioned a woman who came to wash at the fountain; and her information was to the same effect, with the addition that the flow of the water sometimes occurs two or three times a day, and sometimes in the summer only once in two or three days. This traveller and his companion, the Rev. Eli Smith, had the advantage of witnessing the fact for himself, which no traveller before him seems to have done. They were examining the place, and Mr. Smith was standing with one foot on the lower step, and the other on a loose stone lying in the basin, when all at once he perceived the water coming into his shoe, and supposing the stone had rolled, he withdrew his foot to the step, which, however, was now also covered with water: this instantly excited their curiosity, and then they perceived the water bubbling up rapidly from under the lower step. In less than five minutes it had risen in the basin nearly, if not quite, a foot; and it could be heard gurgling through the interior passage. In ten minutes more, it had ceased to flow: and the water in the basin was again reduced to its former level. Dr. Robin-

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UPPER POOL OF SILOAM.

son then thrust in his staff under the lower step, whence the water appeared to come, and found there a large hollow space; but a further examination could not be made without removing the step.

It is well understood at Jerusalem that the water in this reservoir comes from a fountain under the foundations of the ancient temple. The Moslems of Jerusalem uniformly aver the existence of such a subterraneous source, though they are not inclined to permit strangers to settle the question by actual inspection. Those Europeans resident in Jerusalem, who interest themselves in such matters, regard it as nearly certain that such a fountain does exist at a vast depth below the sacred building; and that the water passes thence (by a syphon-like channel undoubtedly) to the Fountain of the Virgin, whence another subterraneous channel conducts it to the Pool of Siloam. If we take this to be the true hypothesis, and then engraft upon it the notion of Pococke, that the water which supplies in succession these three fountains is brought by a subterraneous and submontane channel, cut by Hezekiah, from a source that exists, though concealed since the days of that monarch, upon the north-west side of the city, we shall find still greater cause for astonishment at the extent and complication of these communications. The hypothesis seems to derive no little support from 2 Chron. xxxii. 3, 4, 30.

We may now return to the Lower Pool of Siloam, which is usually regarded as the one designated in the present text. We find this celebrated fountain in the situation already indicated, under the southern termination of Mount Ophel, and just opposite the highest summit of the Mountain of Offence and about eighty paces within the point where the valley of Tyropœan terminates in that of Jehoshaphat. The water flows out of a small artificial basin under the cliff, the entrance of which is excavated in the form of an arch, and it is immediately received into a large reservoir, fifty-three feet long, eighteen feet broad, and nineteen feet deep—the western end of which is in part broken down. A flight of steps leads down to the bottom of this reservoir, which seldom contains much standing water, and often the stream, which it receives simply, passes through it by a channel cut in the rock, which is covered for a short distance, but is subsequently open, and discloses a lively copious stream, that is conducted into a garden planted with fig-trees. It is afterwards subdivided, and seems to be exhausted in irrigating a number of gardens occupied with fig, apricot, olive, and other trees, together with various leguminous plants. The use of this reservoir, of so much larger capacity than is ordinarily required, is apparently to receive and regulate the distribution of the most abundant supply which may occasionally come into it by an extraordinary rise in the Fountain of the Virgin—the water in which, though commonly very low, appears to rise sometimes to the fourteenth step, if not higher. The reservoir is faced with a wall of stone, now slightly out of repair. Several columns stand out of the side walls, extending from the top downward into the cistern. It is difficult to conjecture what may have been their design—unless to support a roof, or

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LOWER POOL OF SILOAM.

belonging to some chapel; but there is now no other appearance of important ruins in the vicinity.

The small upper basin, or fountain, forms the entrance, or rather termination, of the long narrow subterranean passage beyond, by which the water comes from the Fountain of the Virgin. For the last two centuries many travellers have affirmed the existence of a communication between the two fountains; but their notices were vague and unsatisfactory; and down to the date of Dr. Robinson's visit to Jerusalem it was still deemed uncertain whether the water flowed from the Fountain of the Virgin to the Pool of Siloam, or from the Pool of Siloam to the Fountain of the Virgin. That learned traveller found the existence of this communication the current belief at Jerusalem; but no one had himself explored it, or was able to give any definite information concerning it. He and his companion therefore determined to look into the matter for themselves; and they actually passed through the whole length of the channel. From the Pool of Siloam they went a measured distance of eight hundred feet; and finding the passage became too contracted for them to proceed without crawling, for which they were not then prepared, they returned—previously marking the distance, and the initials of their names, in the ceiling with the smoke of their candles. Two days after, they resumed their exploration at the other end, from the Fountain of the Virgin, and, after proceeding to a much greater distance than they expected—sometimes on all fours, and sometimes dragging themselves along upon their elbows, they at length reached the point from which they had previously returned in the other direction. The measured length of the passage was one thousand seven hundred and fifty feet, although the direct external distance between the two fountains does not exceed one thousand one hundred feet, the difference being owing to sinuosities of the passage—designed, we suppose, to attenuate the volume of the stream and lessen its force. 'The purpose for which this difficult work was undertaken,' says Dr. Robinson, 'it is not easy to discover. The upper basin must obviously have been formed at an earlier period than the lower; and there must have been something to be gained by thus carrying its waters through the solid rock into the valley of the Tyropœan. If the object had been merely to irrigate the gardens which lay in that quarter, this might have been accomplished with far less difficulty and expense, by conducting the water around upon the outside of the hill. But the whole looks as if the advantage of a fortified city had been taken into account; and as if it had been important to carry this water from one point to the other in such a way that it could not be cut off by a besieging army.'

22. '*Put out of the synagogue.*'—There were three kinds of excommunication among the Jews, of which this casting out from the synagogue is doubtless to be understood of the first and lowest. A person under this sentence was what was described as 'separated from the congregation.' It was a sort of preliminary excision; so that if a person repented of the error or wickedness, for which he was subjected to this sentence, within thirty days, he was re-admitted to the congregation; but if he persisted, he was, at the end of that time, liable to a more solemn and penal excommunication. A person under this first form of separation was not allowed to approach man or woman within the distance of four cubits; he might not eat or drink with any; nor was he allowed to shave or wash his person. However, under the condition of separation thus specified, he remained at liberty to be present at the public worship; he might teach others the traditions, and might himself receive instruction; nor was he prevented from hiring servants and labourers, or from being hired as a servant or labourer himself.

But if, at the end of thirty days, his repentance was not declared, he was then subject to the *Cherem*, or curse. This is supposed to be the same as the 'delivering over unto Satan' mentioned by the Apostle. His offence was proclaimed in the synagogue to which he belonged; and, at the time of pronouncing the curse, lamps or candles were lighted, which, at its conclusion, were extinguished, to express that the excommunicated person was then excluded from the light of heaven. The person thus publicly cursed, might neither teach others nor might they teach him; but by study and research he might teach himself, that, haply, he might be convinced of the guilt or error into which he had fallen. His effects were confiscated; his male children were not admitted to circumcision; he might neither hire nor be hired; no one might

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trade with him, or employ him in any business, unless it were a very little, to afford him the barest possible means of subsistence; and if, finally, he died without repentance, stones were cast at his bier, to denote that he had deserved to be stoned. He was not honoured with a common burial; none followed him to the grave; none lamented for him. It appears, however, that even the persons who laboured under this fearful sentence—which was exceedingly dreaded by the Jews—were not excluded from the services of the temple and synagogues, although they were there dishonourably distinguished from others, and not allowed to mingle with the congregation. They were in fact no longer considered members of the Jewish church, and scarcely deemed members of its commonwealth. We should add, that the curse with which this form of excommunication was publicly given, was attended with the blowing of trumpets and horns, as if to announce the circumstance to all the world. The number of these instruments appears to have been proportioned to the alleged offence: and among the stories which the Talmudists relate concerning Christ, they tell us that four hundred trumpets were brought out when 'Jesus of Nazareth' was excommunicated.

The third and last degree of excommunication was the greater anathema; which was inflicted on those offenders who had repeatedly refused to comply with the sentence of the court in the former instances, and who had manifested other marks of a contumacious and impenitent disposition. This was attended with corporal punishment, and sometimes with banishment or death.

CHAPTER X.

1 *Christ is the door, and the good shepherd.* 19 *Divers opinions of him.* 25 *He proveth by his works that he is Christ the Son of God:* 39 *escapeth the Jews,* 40 *and went again beyond Jordan, where many believed on him.*

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 [1]I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; [2]and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, [3]because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. [4]This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the [5]feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou [6]make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

[1] Isa. 40. 11. Ezek. 34. 23. [2] Ezek. 37. 22. [3] Isa. 53. 7, 8. [4] Acts 2. 24. [5] 1 Mac. 4. 59.
[6] Or, *hold us in suspense.*

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26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 ¶ Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, [7]Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

39 ¶ Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized: and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

[7] Psal. 82. 6.

Verse 1–18. '*Verily, verily,*' etc.—The force of the very beautiful discourse in this chapter will be imperfectly apprehended unless we advert to its connection with and reference to the circumstances which immediately preceded. In fact it is obviously a continuation of the very same address—which is commenced at the end of the previous chapter, and should so be read. We see in ix. 24 that the Sanhedrim had the audacity to declare their conviction—their *knowledge*, that Jesus was an impostor (ἁμαρτωλὸς), a false prophet; and, with a clear reference to that declaration, he now proceeds to express his sense of the enormity of the character which they had ascribed to him, and to claim his character—not a thief, not a hireling—not a bad shepherd, but the true and good shepherd of his own sheep, for whom his life should be laid down.

As our Lord frequently illustrated his precepts from circumstances immediately under observation, it has, with sufficient probability, been conjectured that the parables (for there are properly *two*) in this chapter were delivered in some rural spot, towards evening, when the flocks were driven to the fold.

1–5. '*He that entereth not by the door,*' etc.—It is usual to read the whole passage, 1–18, as a continuous parable; but there are in fact two, although the general subject is similar in both. In one Christ is the *door* of the sheepfold; in the other he is the *shepherd* of the sheep.

1. '*He that entereth not by the door into the sheepfold,*' etc.—This is the only parable given by St. John, and it is one wholly peculiar to him. It is indeed rather an allegory than a parable; or may, perhaps, be called an allegorical parable. The particulars of the allegory are derived from the circumstances, relations, and images of pastoral life; with which it might be presumed that every modern reader, from a variety of associations, would be sufficiently acquainted. But these circumstances may vary in different countries, and at different periods of time; and it is certain that there were many things, characteristic of pastoral life among the Jews and other nations of the East, which to our own apprehensions are singular, and apply neither to the actual usages of pastoral life as they exist among us, nor to that more attractive but fanciful idea of it which might be derived from the ancient or modern pastoral poets. Some of these peculiar circumstances are recognized in the allusions of the present description; and therefore, though perfectly intelligible to the hearers of our Saviour at the time, they may require to be explained and illustrated, for the benefit of modern readers.

For example; to justify the language of the present description, a sheepfold among the Jews must have been a very different thing from a sheepfold in our own country. It could not have consisted of hurdles loosely put together, or rudely constructed sheds thatched with straw; but must have been a strong substantial building, guarded and secured both within and without; surrounded by a wall to prevent admission except by the regular entrance, and provided with a door, kept by a porter, and fortified by bars and bolts.

In a country like Judæa, where the wealth of the inhabitants consisted principally in flocks and herds, great care and pains would naturally be bestowed on the preservation of that species of property. Buildings sufficiently ample and secure for their reception and protection would no doubt be everywhere constructed. Many kinds of wild beasts, too, as the bear, the jackal, the wolf, the lion, existed in Judæa, from whose ravages the cattle would require some defence; and among other reasons which rendered it necessary to provide buildings for them to inhabit at stated times there was one of perpetual obligation, because derived from the climate of the country, viz. that between the commencement of the first or autumnal rains, and that of the second or vernal, that is, from the autumnal equinox to the vernal, in every year, the flocks and herds could no longer be kept night and day in the open air, but required to be taken under cover, to protect them from the inclemency of the weather. See Gresswell on this Parable.

3. '*He calleth his own sheep by name.*'—Mr. Hartley, in his *Journal of a Tour in Greece*, relates that having had his attention directed to this text, he asked his man if it was usual in Greece to give names to the sheep. 'He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him to call one

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of his sheep. He did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd with signs of pleasure, and with a prompt obedience. It is also true of the sheep in this country, *that a stranger they will not follow, but will flee from him, for they know not the voice of strangers.* The shepherd told me that many of his sheep were still wild; that they had not yet learned their names; but that by teaching they would all learn them.'

4. '*He walketh before them, and they follow him.*'—It has been remarked by Mr. Gresswell that this characteristic of the habits of pastoral life among the Jews is the most singular to our apprehensions, because the most remote from our observations of any; and what is more, it would have appeared as extraordinary to any of the ancients, except a nation of the East, as it does to ourselves. We meet with no allusions in the classical poets, not even in their bucolical or pastoral poems, where they were most likely to occur, which would lead to the inference that, among the Greeks or Romans, sheep were tamed to follow instead of being driven by their keeper. No such custom is alluded to in the most ancient classical poets, Hesiod and Homer, so as to imply that the practice was usual in their times, though it might have ceased afterwards. The circumstance in question, then, is a characteristic distinction between the pastoral habits not simply of ancient and modern times in general, but of the east and west in particular, from times of a remote antiquity. That sheep are not only gregarious, but disposed to follow a leader, every one who has paid the least attention to their habits cannot but have remarked. We know also that sheep are capable of great attachment to man, a propensity easy to be encouraged with implicit obedience to their keeper—an entire conformity to the will and directions of their shepherd. That the fact of their being so disciplined in the East, from a period that goes as far back as the memory of man, does not rest upon mere hypothesis, may be proved by the testimony of the Old Testament, throughout the whole of which, from the time of the descent into Egypt, there is not a single allusion to the practice of *driving*, however repeatedly mention is made of *leading* sheep (see Exod. iii. 1; Num. xxviii. 16, 17; Ps. lxxvii. 20; lxxviii. 52; lxxx. 1).

4, 5. '*They follow him, for they know his voice.*'—The word rendered voice (φωνὴ) does not exclusively mean the human voice, but may also mean the *sound* of the shepherd's pipe or horn—the peculiar sound known to be his. So in Matt. xxiv. 31 it is rendered by the 'great *sound* of a trumpet;' in 1 Cor. xiv. 7, 'Even things without life giving *sound*;' in ver. 8, 'If the trumpet give an uncertain *sound*;' in Rev. i. 10, 'The *sound* of wailing;' and in vi. 1, 'The *noise* of thunder.' The pipe was no doubt used in leading the flock and directing its movements. Polybius relates that in the island of Cyrnus, off the coast of Africa, the surface of the ground being overgrown with wood and full of rocks, it was not practicable for the shepherds to follow the herds and flocks about as in other places, or to attend them themselves while grazing; the sheep therefore, and the rest of the cattle which fed there, were trained to obey the sound of a horn, and paid so much obedience to these signals, that when any shepherd blew his horn in particular, the sheep belonging to him all hastened immediately to flock about him, but none of the rest. At the present day, as anciently in the East, a pipe serves much the same purpose as that here described. 'An American,' in his *Sketches of Turkey*, writes—'The sound of a pipe attracted our attention, and upon examining the instrument we found it to be a rude kind of double flageolet, with six holes, and another near the end that served as the drone. It is not a mere idle instrument to relieve the idle hours of the shepherd, but serves as a help to regulate or restrain the motions of the flock. Of this the shepherd convinced me by playing several notes, which appeared to be immediately understood and obeyed by the flock.' The same custom is still observed in the East, and in some parts of Europe, in application to herds as well as flocks. It exists in Spain, having probably been introduced by the Arabs; and is also found even in Russia, in the villages of which we have often, of a morning, seen a peasant marching through the street playing on a pipe, on hearing which the animals came forth from their various cottage-homesteads, following him to the pastures. They are brought home in the evening, and called to be milked, in the same manner. A vocal whistle, or any peculiar sound of the human voice, might, and probably often did, answer the same purpose.

A passage in the *Life of Haydn* illustrates very pleasantly this sensibility on the part of goats and sheep to music:—'We were surrounded by a large flock of sheep which were leaving their fold to go to their pasture; one of our party took his flute out of his pocket, and saying "I am going to turn Corydon; let us see whether the sheep will recognise their pastor," began to play. The sheep and goats, which were following each other towards the mountain with their heads hanging down, raised them at the first sounds of the flute, and all, with a general and hasty movement, turned to the side from whence the agreeable noise proceeded. Gradually they flocked round the musician, and listened with motionless attention. He ceased playing; still the sheep did not stir. The shepherd with his staff obliged those nearest to him to move on. They obeyed; but no sooner did the fluter begin again to play, than his innocent auditors again returned to him. The shepherd, out of patience, pelted them with clods of earth, but not one of them would move. The fluter played with additional skill; the shepherd, exasperated, whistled, swore, and pelted the fleecy amateurs with stones. Such as were hit by them began to march, but others still refused to stir. At last the shepherd was obliged to entreat our Orpheus to cease his magical sounds. The sheep then moved off, but continued to stop at a distance as often as our friend resumed his instrument.'

5. '*They know not the voice of strangers.*'—Polybius, writing of the island of Corsica, at the beginning of his twelfth book, has a passage which might be quoted as a striking illustration of this, as well as of the point to which the preceding note refers. He observes, that the island is rugged and rocky, and also covered with woods, so that the shepherds are not able to follow their cattle into the places in which they are dispersed; but when they have found a suitable pasture, and are desirous to bring them together, they sound a trumpet. Upon this signal, the whole herd or flock immediately run together, and follow the call of their own shepherd, never mistaking one for another. Thus it happens that when strangers come upon the island, and attempt to lay hold on the goats or oxen which they see feeding by themselves, the cattle, unused to the approach of strangers, immediately take to flight. And then, if the shepherd, perceiving what has happened, at the same time sounds his trumpet, they all run towards him with great haste. 'That the cattle should be thus obedient to the sound of a trumpet,' adds the historian, 'is no very wonderful thing. In Italy, those who have the care of swine never inclose them in separate pastures, nor follow them behind, as is the custom among the Greeks, but go always *before* them, and from time to time sound a horn. The swine follow and run together at the sound; and are so taught by habit to distinguish their own proper horn, that their exactness in this respect seems almost incredible to those who never heard of it before.'

12. '*He that is an hireling.....seeth the wolf coming, and leaveth the sheep,*' etc.—The Rev. R. Anderson, in his *Tour in Greece*, relates on one occasion that—'Being wakeful at night, I occasionally heard noises from the hills, which our attendants said proceeded from *wolves*. The watchful shepherds shouted, and the sheep probably escaped. I was forcibly reminded of the "good shepherd;" were the flock near our tent to be forsaken by the shepherd for a single night, it would be scattered and devoured.'

22. '*The feast of the dedication.*'—The import of this feast of dedication has been differently understood by different writers. Some think that it commemorated the

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dedication of Solomon's temple; others, that of the temple built after the Captivity. But the Evangelist says that 'it was then winter;' which enables us to determine that it was neither of these, as Solomon's temple was dedicated in the autumn, and Zerubbabel's in the early spring. Besides, we do not know that any annual festival was held to commemorate either of these events. The festival here intended must therefore have been that feast of dedication appointed by Judas Maccabæus and his brethren, on occasion of the purification of the temple and the renewal of the altar after the profanations of Antiochus Epiphanes (1 Macc. v.; 2 Macc. x.). This feast lasted eight days, and commenced on the twenty-fifth day of the month Chisleu, which answered to parts of December and January. Although the feast was thus only of human institution, it was observed as religiously as it could have been if of divine appointment. Josephus informs us that it was a festival much regarded in his time. Although this feast was principally kept at Jerusalem, it was not, like the other annual feasts, confined to that city; for the Jewish writers mention the feast of the dedication as being kept at other places also. This feast was otherwise called the 'Feast of Lights,' from the illuminations which attended its celebration, and which were progressively increased with the continuance of the feast. Thus every house was expected to light up a lamp on the occasion, whether its inmates were many or one only; one lamp was added every day, until, on the eighth day of the feast, eight lamps were burning. *Less* than this could not be done; but there was nothing to prevent more from being done by persons whose circumstances allowed, and who wished to do honour to the festival. These sometimes provided a lamp for every inmate, for every one of whom a lamp was added every night, so that a house which began with ten lights would end with eighty. This festival, with some variations, continues to be celebrated by the Jews of the present day.

23. '*Solomon's porch.*'—When Solomon built his temple, he filled up part of the adjacent valley towards the east, and built there an outward portico, which is doubtless the 'Solomon's porch' here intended. Not, indeed, that the porch which stood in the time of our Saviour was the same that Solomon built; but that, being in the same situation, and being of the same plan and manner of construction, it continued to bear the name of the original fabric. The work is mentioned with much admiration by Josephus, who informs us that it overhung a deep valley, was supported by walls of 400 cubits, formed of large squared stones, twenty cubits long by six in breadth. This porch is also mentioned in Acts iii. 11; v. 12.

CHAPTER XI.

1 *Christ raiseth Lazarus, four days buried.* 45 *Many Jews believe.* 47 *The chief priests and Pharisees gather a council against Christ.* 49 *Caiaphas prophesieth.* 54 *Jesus hideth himself.* 55 *At the passover they enquire after him, and lay wait for him.*

Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, [2]about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

[1] Matt. 26. 7.

[2] That is, *about two miles.*

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23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, [3]I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the [4]life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and [5]was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, [6]which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas being the high priest that same year, said unto them, Ye know nothing at all,

50 [7]Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

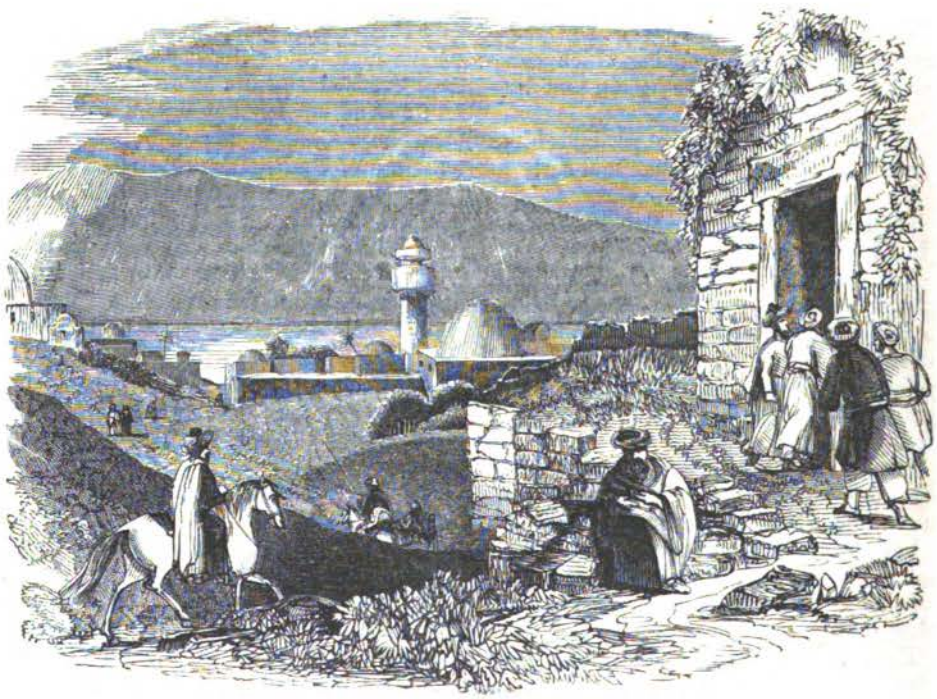
[3] Luke 14. 14. Chap. 5. 29. [4] Chap. 6. 35. [5] Gr. *he troubled himself.* [6] Chap. 9. 6. [7] Chap. 18. 14.

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Verse 1. '*Now a certain man was sick*,' etc.—The fact of this miracle being altogether passed over by the first three evangelists—a miracle so memorable in itself, so weighty, too, in its consequences, since the final and absolute determination to put the Lord out of the way resulted immediately from it—that must ever remain a mystery; the utmost that can be hoped is to suggest some probable solution of the omission. The following, among the explanations which have been offered, have found most favour. First, it has been said by some that the three earlier Evangelists, writing in Palestine, and while Lazarus was yet alive, or at least while some of his family yet survived, would not willingly draw attention and, it might be, persecution upon them; but that no such causes hindered St. John, who wrote at a much later period, and out of Palestine, from bringing forward this miracle. The omission on their part, and the mention upon his, will then be a parallel to a like omission and mention in regard of the disciple who actually smote off the ear of the high-priest's servant. St. John alone mentions that it was Peter who did it (xviii. 10). This is Olshausen's view, and that of Grotius before him, who refers to John xii. 10 in proof of the danger that ensued to Lazarus from being this living witness of Christ's power. But how far-fetched a theory is this! At the furthest it would apply only to the Gospel of St. Matthew; that of St. Mark was probably written at Rome, and for the Gentile Christians, certainly not in Palestine; as little was that of St. Luke, which was addressed to his friend Theophilus, whom many intimations in that Gospel would make us conclude to have lived in Italy. Moreover, the existence of that danger, and of those snares against his life, while the miracle and the impression of the miracle were yet fresh, is no proof of their existence long years after. The tide of things had swept onward; new objects of hostility had arisen—not to say that if there *was* danger, and if the danger would have been thus augmented, yet Lazarus was now a Christian, and would not have shrunk from that danger; nor would those who truly loved him have desired to save him from the post of honourable peril. For what else could it have been, but to have shrunk from confessing Christ, for him to have desired that a work which revealed so much of the glory of the Lord should remain untold lest some persecution or danger might, from the telling, accrue to himself?

Others, again, feeling this explanation to be insufficient, have observed how the three earlier Evangelists have confined themselves almost entirely to the miracles that the Lord wrought in Galilee, leaving those wrought in Jerusalem and its neighbourhood nearly untouched, and that so they came to omit this. Thus Neander, *Leben Jesu*, p. 357. It is perfectly true that they did so. But this is not explaining, it is only stating in other words the fact that has to be explained; and the question still remains, Why they should have done so? and to this it is difficult to find now the satisfactory answer. See Trench *On the Miracles*.

— '*Bethany*.'—Bethany, as we are informed at *v.* 18, was 'nigh unto Jerusalem, about fifteen furlongs off.' The place is not mentioned, at least under this name, in the Old Testament; but it occurs several times in the Talmudical writings. It is situated to the east of the Mount of Olives, on the road to Jericho. Its situation is pleasant and somewhat romantic, being sheltered by the Mount of Olives on the north, and abounding with trees and long grass. It is now a very poor village, inhabited by Arabs; and the cultivation of the adjacent soil is much neglected. It seems, however, about our Saviour's time, to have enjoyed some kind of trade (perhaps in olives, figs, and dates, which abounded in this neighbourhood), as the Jewish writers mention 'the shops of Bethany,' which were, as they inform us, destroyed three years before Jerusalem. Bethany is at present chiefly noticed on account of its mention in the Gospels; and in consequence of which it contains a full proportion of the sort of objects to which the attention of pilgrims is usually directed: these are the tomb of Lazarus, with the ruins of the house he is supposed to have occupied, and also the houses of his sisters, and of Simon the leper. That which is shewn as the house of Lazarus is a ruin, the stones of which are very large, and



BETHANY.—Meyer.

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of a solid and sombre cast of architecture; and which the Rev. V. Monro (*Summer's Ramble in Syria*, i. 189) conjectures to have formed part of the convent built by Fulco, king of Jerusalem. Near these ruins is the alleged tomb of Lazarus, which is a deep vault, like a cellar, excavated in the limestone rock, in the middle of the village, to which there is a descent by a steep winding and narrow staircase of twenty-six steps. Dr. Robinson alleges that there is not the slightest probability of its ever having been the tomb of Lazarus. Its form is not that of the ancient sepulchres, nor does its situation accord with the narrative, which implies that it was not in the town. The present name of the village is el-Azirezeh, from el-Azir, the Arabic form of Lazarus.

6. '*He abode two days still in the same place.*'—It would seem that Martha and Mary had not ventured to send to the Lord for help till the illness of their brother assumed an alarming character, and he had most likely died upon the same day that the messenger announcing his illness had reached the Lord, else he would scarcely have been four days in the grave when Jesus came. The day of the messenger's arrival would, in this calculation, be *one* day; two, our Lord's abode in Perœa after he had dismissed him; and one more he would have consumed in the journey from thence to Bethany; for it was not more than the journey of a single day from the one place to the other. Dying upon that day he had, according to the custom of the Jews, been buried on the same day, as a comparison of this text with *v.* 39 evinces.

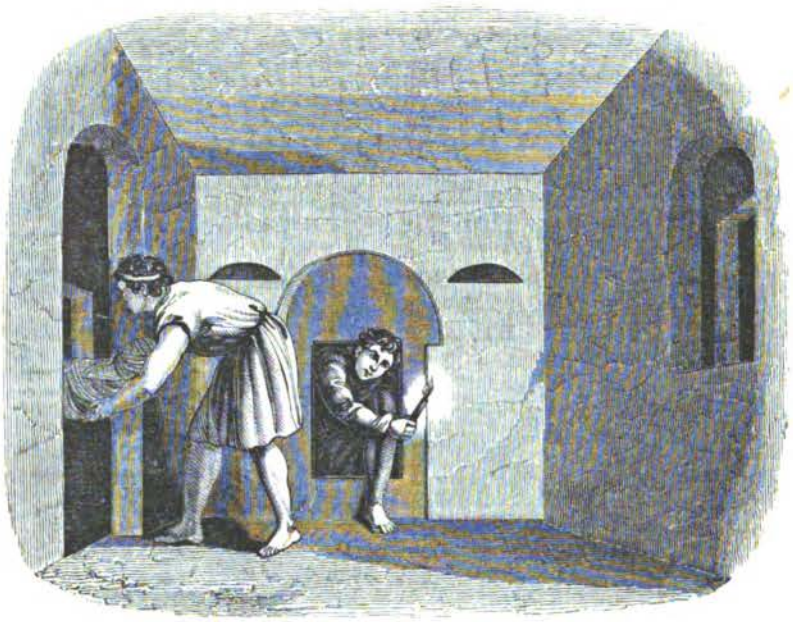
19. '*And many of the Jews came... to comfort them.*'—The general time of mourning for deceased relatives was seven days among both the Jews and Gentiles. During these days of mourning their friends and neighbours visited them, in order that by their presence and conversation they might assist them in bearing their loss. Many, therefore, in so populous a part of the country must have been going to and coming from the sisters while the days of their mourning for Lazarus lasted. The concourse, too, would be greater as it was the time of the passover. Besides, a vast multitude now attended Jesus on his journey. This great miracle, therefore, must have had many witnesses.

31. '*She goeth unto the grave to weep there.*'—This was a natural conclusion in those who saw her rise up abruptly and go out, not being aware of the whispered communication she had received. It is still the custom in eastern (Moslem countries) for the females of the family to which the deceased belonged, to visit the tomb of the deceased. The time for the commencement of such visits varies in different parts, but it is never earlier than three days after the interment, unless a Friday (the Moslem sabbath) intervenes, when that day is chosen. These visits are after-



EASTERN FEMALES VISITING GRAVES.

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INTERIOR OF A ROCK SEPULCHRE.

wards repeated; and the ceremony of visiting the tombs is kept up at the intervals afforded by the two great annual solemnities of the Moslems. The acts of positive mourning of course take place chiefly in the early visits, recently after the loss; on the later occasions they are marks of becoming respect to the memory of the departed; and on all these occasions the women usually take with them a palm-branch and place it, broken in pieces or merely its leaves, upon the tomb or monument; or some, instead of this, place sweet basil and other flowers. In places where the palm grows not, some other tree is substituted, or flowers exclusively are used. The party also, on such occasions, provides itself with articles of food to distribute to the poor. See the note in Amos, v. 16.

38. '*It was a cave.*'—Among the indications which we have that Martha and Mary were not at all among the poorest of their people it must be counted as one of considerable importance that they should possess such a family vault as this. The poor had not, and it lay not in their power to purchase in fee, portions of land to set apart for these purposes of family interment. The possession of such was a privilege of the wealthier orders; only such were thus laid in the sepulchres of their fathers. We have another indication of this in the large concourse of mourners, and those of the higher ranks, which assembled from Jerusalem to console the sisters in their bereavement; for even in grief that word is too often true, that 'wealth maketh many friends; but the poor is separated from his neighbour' (Prov. xix. 4). So, too, in the pound of ointment of spikenard, '*very costly*,' with which Mary anointed the feet of the Saviour (John xii. 3); and the language of the original at *v.* 19, however it may mean Martha and Mary, and not those around them, yet means them as the centre of an assemblage. This was the general view of the early church concerning their rank in life. Chrysostom assumes the sisters to have been high-born. Yet though this was most probably the case, it is a mistaken emphasis which some lay upon '*the town of Mary and her sister Martha*' (*v.* 1), when they conclude from thence that Bethany belonged to them. The Levitical law rendered, and was intended to render, any such concentration of landed property in the hands of only one or two persons impossible. As regards the phrase itself, by as good right Bethsaida might be said to have belonged to Andrew and Peter, for the language is exactly similar (John i. 45).—Trench *on the Miracles*, p. 460.

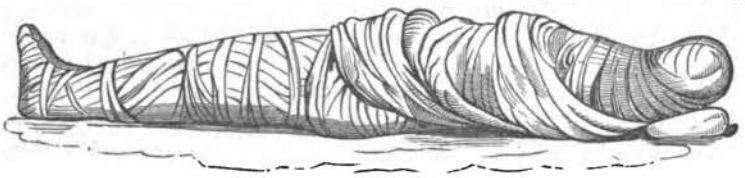
39. '*The sister of him that was dead.*'—What is it that causes John thus to designate Martha here, when the fact is clear from all that precedes? It was probably to explain her remonstrance against the taking away of the stone. Professor Trench well remarks, 'She, as a sister of the dead, would naturally be more shocked than another at the thought of the exposure of that countenance upon which corruption had already set its seal; would most shudderingly contemplate that beloved form made a spectacle to strangers, now when it was become an abhorrence even to them who loved it best. Yet the words of her remonstrance are scarcely, as by so many they are interpreted, an experience which she now makes, but rather a conclusion which she draws from the length of time during which the body had already lain in the grave. With the rapid decomposition that goes forward in a hot country, necessitating as it does an almost immediate burial, the four days might well have brought this about; which she fears.

— '*He hath been* dead *four days.*'—As the type indicates, the word 'dead' is not in the original. Omitting it, the force of the original will imply that Lazarus had already been four days in the state in which he then lay, that is, in the grave. He had therefore been dead even longer, but not much longer, as the Orientals are, and always have been, in the habit of giving the deceased very speedy interment. If the person dies in the morning he is commonly buried the same day; or, if the death takes place late in the day, the body is kept till the next day; but seldom or never later than this, unless some extraordinary circumstances of prevention intervene. The reason for this haste is afforded by the fact to which Martha refers, that decomposition takes place very rapidly after death in warm climates: and the practice of speedy interment being established by the exigencies of the climate, in the time of summer, it continues to operate even in the winter, when, from habit, the dead are conveyed to their last earthly home as soon as in the summer, although they might, of course, be then kept longer with perfect safety.

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44. '*He that was dead came forth, bound hand and foot with graveclothes.*'—From this and other passages it would appear that the mode of preparing the bodies of the dead for the sepulchre was nearly the same as still exists in Western Asia. No coffins being used, the body itself is more carefully and elaborately wrapped and swathed than is common or desirable where coffins are used. In this method the body is stretched out, and the arms laid straight by the sides, after which the whole body, from head to foot, is wrapped round tightly, in many folds of linen or cotton cloth. Or, to be more precise, a great length of cloth is taken, and rolled around the body till the whole is enveloped and every part is covered with several folds of the cloth. The ends are then sewed, to keep the whole firm and compact; or else a narrow bandage is wound over the whole, forming, ultimately, the exterior surface. The body, when thus enfolded and swathed, retains the profile of the human form; but, as in the Egyptian mummies, the legs are not folded separately, but together; and the arms also are not distinguished, but confined to the sides in the general envelope. Hence it is clearly impossible for a person, thus treated, to move his arms or legs, if restored to existence.

But then it may be, and has been, objected, how could



THE MODE OF ENFOLDING THE DEAD IN GRAVE-CLOTHES.

Lazarus, if thus 'bound hand and foot with grave-clothes,' come forth at the command of the Saviour? While some commentators reverently claim this as a second miracle, alleging that Lazarus was, at Christ's command, to which even the waves were obedient, supernaturally enabled, or indeed compelled, to come forth—however impracticable this may have been in ordinary circumstances; others of less reverent spirit, have availed themselves of the apparent anomaly, to call in question the truth of the whole narrative. Yet it is not by any means difficult to understand and explain this circumstance, by a reference to the interior construction of the ancient sepulchres, as explained by us in the note to Gen. xxiii. 19. It is there seen that the bodies of the dead were very commonly deposited in recesses excavated *in the sides* of the cavern. These recesses either expose their length or their breadth to the cavern—that is, there is either a lateral excavation, the whole extent of which appears, or it is deepened inwards, so that only its narrow end is visible. It appears evident to us that the body of Lazarus lay in a recess of the latter description. Now, in such cases, the body is introduced with the head foremost, so that the feet are towards the cavern: and we may readily understand that when that loud voice, which even death heard, cried, 'Lazarus, come forth!' the dead man worked himself out of the recess, and sliding down, stood on his feet on the floor of the cavern. That this was the 'coming forth' will further appear by considering that this, or something like this, and not the coming forth from the cavern, must, under any circumstances, have been the primary act; while the further act, of walking forth from the sepulchre, the supposing of which has given occasion to so much misconception and cavil, would have been impracticable without a further miracle which the text does not require or warrant. Indeed, the context seems expressly to state that Lazarus did not and could not *walk* while bound hand and foot with the grave clothes; and that before he could do so, it was necessary that he should be delivered from them. For *after* he had 'come forth,' our Saviour, referring to the grave-clothes with which he was bound, said, 'Loose him, and let him go,' clearly intimating that before he could 'go' it was necessary that he should be 'loosed.' The sum of the whole, then, is this:—that, at the command of Jesus, Lazarus came forth from the recess in which he had been laid; and then, when he appeared in the sight of those who stood in the cavern and at its entrance, our Lord directed that the bandages in which he was tightly swathed should be loosed, to enable him to walk and leave the sepulchre.

— '*His face was bound about with a napkin.*'—The faces of the dead are always covered in this manner in the East. It appears that at first the faces of the wealthy only were thus covered; but it being found that an invidious distinction was thus created, it was determined that the faces of the poor should also be covered; and that the covering napkin should, in all cases, whether for rich or poor, be of the same kind and value.

48. '*The Romans shall come and take away both our place and nation.*'—They feared that the people would generally acknowledge Christ as the Messiah, and make him king; in which case they expected that the Romans would move to their destruction. It is observable that the things which they dreaded as the consequences of the people's acceptance of Christ did actually result from his rejection by themselves.

CHAPTER XII.

1 *Jesus excuseth Mary anointing his feet.* 9 *The people flock to see Lazarus.* 10 *The chief priests consult to kill him.* 12 *Christ rideth into Jerusalem.* 20 *Greeks desire to see Jesus.* 23 *He foretelleth his death.* 37 *The Jews are generally blinded:* 42 *yet many chief rulers believe, but do not confess him:* 44 *therefore Jesus calleth earnestly for confession of faith.*

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

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6 This he said, not that he cared for the poor; but because he was a thief, and [1]had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 ¶ Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ [2]On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 [3]Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 [4]He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, [5]We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, [6]Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 [7]He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

[1] Chap. 13. 29. [2] Matt. 21. 8. [3] Zech. 9. 9. [4] Matt. 10. 39. [5] Psal. 110. 4. [6] Isa. 53. 1. Rom. 10. 16. [7] Matt. 13. 14.

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42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 [8]For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 [9]I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 [10]And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: [11]the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

[8] Chap. 5. 44. [9] Chap. 3. 19. [10] Chap. 3. 17. [11] Mark 16. 16.

Verse 1. '*Jesus six days before the Passover came to Bethany.*'—As we here enter upon John's account of the transactions of the week in which our Lord suffered, it seems desirable to indicate to the reader the proper mode of arranging the facts related by the four evangelists to the days on which they occurred. The following statement on the subject we owe to Dr. Robinson's *Harmony*, which is substantially the same as that given by Lightfoot in his *Hor. Heb.* in John xii. 2.

The Jewish day of twenty-four hours was reckoned from sunset to sunset; as is still the case in Oriental countries. The paschal lamb was killed on the fourteenth day of Nisan, towards sunset; and was eaten the same evening, after the fifteenth day of Nisan had begun (Exod. xii. 6, 8). Our Lord was crucified the day before the Jewish Sabbath, that is, on Friday (Mark xv. 42); and as he had eaten the Passover on the preceding evening, it follows that the fourteenth of Nisan fell that year on Thursday, reckoned from the preceding sunset. Hence, the sixth day before the Passover, when Jesus came to Bethany, was the Jewish Sabbath, or Saturday; and the transactions of the following week may be distributed according to the following Schedule; which agrees with the *Schema* of Lightfoot.

Day of Nisan.	Day of Week.	
9	7	SATURDAY, *reckoned from preceding sunset.* The Jewish Sabbath. Jesus arrives at Bethany, John xii. 1.
10	1	SUNDAY, *from preceding sunset.* Jesus makes his public entry into Jerusalem, and returns at night to Bethany, Mark xi. 11. On this day the paschal lamb was to be selected, Exod. xii. 3.
11	2	MONDAY, *from preceding sunset.* Jesus goes to Jerusalem; on his way the incident of the barren fig-tree. He cleanses the temple, and again returns to Bethany, Mark xi. 19.
12	3	TUESDAY, *from preceding sunset.* Jesus returns to the city; on the way the disciples see the fig-tree withered, Mark xi. 20. Our Lord discourses in the temple; takes leave of it; and when on the mount of Olives, on his way to Bethany, foretells his coming to destroy the city, and proceeds to speak also of his final coming to judgment.
13	4	WEDNESDAY, *from preceding sunset.* The rulers conspire against Christ. On the eve of the day (*i. e.*, the evening following Tuesday) our Lord had partaken of the supper at Bethany; where Mary anointed him, and where Judas laid his plan of treachery, which he made known to the chief priests in the course of this day. Jesus remained this day at Bethany.
14	5	THURSDAY, *from preceding sunset.* Jesus sends two disciples to the city to make ready the Passover. He himself repairs thither in the afternoon, in order to eat the paschal supper in the evening.
15	6	FRIDAY, *from preceding sunset.* At evening, in the very beginning of the fifteenth of Nisan, Jesus partakes of the paschal supper; institutes the Lord's Supper; is betrayed and apprehended. He is brought first before Caiaphas, and then in the morning before Pilate; is condemned, crucified, and, before sunset, laid in the sepulchre.
16	7	SATURDAY. The Jewish Sabbath. Our Lord rests in the sepulchre.
17	8	SUNDAY. Jesus rises from the dead at early dawn.

2. '*Lazarus was one of them that sat at the table.*'—This is the last notice we have of Lazarus; but this, like the command to give meat to the revived maiden (Mark v. 43); like the Lord's own participation of food after the resurrection (Luke xxiv. 42; John xxi. 13); is a witness against anything merely *phantastic* in his rising again. He is generally assumed to have been much younger than his sisters: one tradition, mentioned by Epiphanus, makes him thirty years old at this time, and to have survived for thirty years more. The traditions of his later life, as that he became Bishop of Marseilles, rest upon no good authority; yet there is one circumstance of these traditions worthy of record, although not for its historic worth—that the first question he asked the Lord after he was come back from the grave, was, whether he should have to die again; and, learning that it must needs be so, that he never smiled any more. Lazarus, as a *revenant*, is often used by the religious romance writers of the middle ages as a vehicle for their conceptions of the lower world. He is made to relate what he has seen and known, just as the Pamphylian that revived is used by Plato in the *Republic* for the same purposes.

3. '*Then took Mary a pound of ointment.*'—The reader who carefully compares the accounts given by the Evangelists of the anointings of Jesus by women, will probably see reason to conclude that they do not all relate to the same transaction, but that at least two, and probably three, different unctions are recorded; and that the present anointing of the Lord's feet by Mary is not mentioned

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elsewhere. It is evident that the accounts in Matt. xxvi. and Mark xiv. relate to the same event. This occurred also at Bethany; but it was four days later than the present anointing, and was in the house of Simon the leper, not in that of Lazarus; and it was his head which was there anointed, not his feet, as in the present instance; and the woman who anointed his head in the house of Simon is not named, and appears to have been a stranger, whereas here the act is performed by Mary, the well-known sister of Lazarus. Lastly, in the present instance Judas alone is stated to have objected to the waste and extravagance; whereas in the other case, later in point of time, the objection was also entertained by other disciples, and Judas is not particularly mentioned.

In Luke vii., however, the case is mentioned of a woman who did anoint *the feet* of Christ at an entertainment. But this appears to be still more manifestly different from the present, as well as from that which Matthew and Mark record;—from the present case it is, indeed, so different, that it appears wonderful that the sinful woman who then anointed the feet of Jesus should ever have been supposed the same as the respected sister of Lazarus, and that the transactions were the same events differently related. Luke's account refers to an anointing which took place in Galilee, at a considerably earlier point of time than either the present or the other instance; and it took place in the house of Simon *the Pharisee*, who himself, and not the disciples generally, or Judas in particular, entertained the objection which our Saviour answered—the objection and answer being entirely different from those which occurred on the other occasions, applying not to the extravagance of the waste, but to the sinful character of the woman. We do ourselves, therefore, feel unable to resist the conclusion that our Lord received three anointings in the course of his ministry, by different persons, at different times, in different houses, and two of them in different towns. The *first*, in point of time, would be that recorded by St. Luke, which took place in Galilee, in the house of Simon the Pharisee, who himself made a mental objection, founded on the circumstance that the woman was a sinner. The second, at Bethany, in the house of Lazarus, whose sister Mary gave this proof of her reverence for Christ, who had raised her brother from the dead; on which occasion Judas objected to the extravagant waste of the precious ointment. The *third*, four days after, in the same place, at the house of Simon the leper, when the *head* of Christ was anointed by a woman not named, and when some of the disciples, moved by so speedy a repetition of so costly an offering, entertained sincerely the objection which on the previous occasion had been urged by Judas only, and by him insincerely, with a view to his own advantage.

6. '*Had the bag, and bare what was put therein.*'—'The word γλωσσόκομον originally signified a wooden box in which pipers deposited the mouthpieces of their instruments. It thence came to denote any small portable box or casket, for holding money and other valuables, like the Latin *marsupium*. And this is the sense it has here, and in 2 Chron. xxiv. 8, 10, 11.'—*Bloomfield.* It would appear that Judas was intrusted with the money contributed by those followers of Jesus who 'ministered to him of their substance,' not only, as it would seem, for his own use and that of his disciples, but for distribution to the poor. For we see that Judas, in expressing an opinion that the value of the ointment ought to have been given to the poor, expected to have had charge of it, if so appropriated. So also, when this same Judas left the party at the last supper to betray his Lord, some of the disciples supposed he was gone to give something to the poor. The Evangelist clearly intimates that Judas was unfaithful to his trust; and that the real cause of his anxiety to obtain an addition to the fund confided to him was, 'not that he cared for the poor,' but that he might have larger scope for those peculations which had become habitual to him. Covetousness, or the love of money, is the principle in the character of Judas, which is here brought to our notice; and this we presently find more awfully exemplified in that betrayal of his master for paltry gain, which has rendered his name a standing by-word in all the regions of the earth.

21. '*Bethsaida of Galilee.*'—From this, and from Mark vi. 45; viii. 22, it is manifest that this Bethsaida was in Galilee, on the west side of the Lake of Tiberias, and not far from Capernaum. That it was near the shore is implied by its name (fishing-town). It was the native place of Andrew and Peter, and the frequent residence of Jesus. The above facts give some notion of the neighbourhood in which it lay; but the precise site is utterly unknown, and the very name has long eluded the search of travellers. The last historical notice of it is by Jerome, but he affords no more information than may be derived from the intimations in the New Testament. It is true that Pococke (ii. p. 99) finds Bethsaida at Irbid; Seetzen at Khan Minyeh (Zach's *Monat. Correspond.* xviii. 348); Nau at Medjel (*Voyage*, p. 578; Quaresmius, ii. 866), apparently between Khan Minyeh and Medjel, and others at Tabighah—all different points on the western shore of the lake. But Dr. Robinson expresses his deliberate persuasion that these identifications can have no better foundation than the impression of the moment. He inquired perseveringly among the natives along the western border of the lake; but no Moslem knew of any such name, or any name that could be moulded into a resemblance to it. The Christians of Nazareth and Tiberias are indeed acquainted with the name, as well as that of Capernaum, from the New Testament; and they have learned to apply them to different places, according to the opinions of their monastic teachers, or as may best suit their own convenience in answering the inquiries of travellers. It is thus that Dr. Robinson (*Bib. Researches*, iii. 295) accounts for the fact that travellers have sometimes heard the names along the lake. Whenever this has not been the consequence of direct leading questions, which an Arab would always answer affirmatively, the names have doubtless been heard from the monks of Nazareth, or from the Arabs in a greater or less degree dependent upon them.

CHAPTER XIII.

1 *Jesus washeth his disciples' feet:* 14 *exhorteth them to humility and charity.* 18 *He foretelleth, and discovereth to John by a token, that Judas should betray him:* 31 *commandeth them to love one another,* 36 *and forewarneth Peter of his denial.*

Now [1]before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to

[1] Matt. 26 2.

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wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 [2]Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, [3]He that eateth bread with me hath lifted up his heel against me.

19 [4]Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 [5]Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 [6]When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a [7]sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: [8]and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 [9]A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will [10]lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

[2] Matt. 10. 24. Chap. 15. 20. [3] Psal. 41. 9. [4] Or, *From henceforth*. [5] Matt. 10. 40. [6] Matt. 26. 21.
[7] Or, *morsel*. [8] Chap. 7. 34. [9] Levit. 19. 18. Chap. 15. 17. Ephes. 5. 2. 1 John 4. 21. [10] Matt. 26. 33.

Verse 4. '*He riseth from supper*,' etc.—In the account of the celebration of the Passover, which we gave in a note on Luke xxii., we mentioned three washings connected with it: the first before the antepast, after the first grace had been said, and the first cup of wine had been drunk; the second after the antepast was concluded, and before

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the proper feast began by the breaking of the unleavened bread; and the third after the paschal feast was finished. It would appear that the *rising from supper*, in the present instance, would indicate the second of these washings, as when this took place the whole feast was on the table, and the antepast had already been taken. There seems also something more striking in this second washing, which was performed when the preliminaries had passed, and the breaking of the unleavened bread and the eating of the paschal lamb were immediately to follow.

— '*Laid aside his garments.*'—This may be explained by the analogy of custom; and the custom of the East is for a servant who performs this or any other similar office to lay aside all his garments, if more than one, which are above his tunic, or body-coat: that is to say, he lays aside all his looser robes which might impede his ease or freedom, or incommode the person he serves. As the articles of dress among the Jews do not appear to have been numerous, it is more than probable that Jesus only laid aside his outer flowing robe, which might be, and indeed often was, designated plurally (ἱμάτια) 'garments,' in the way of dignity, because this external article of dress was remarkably wide and flowing.

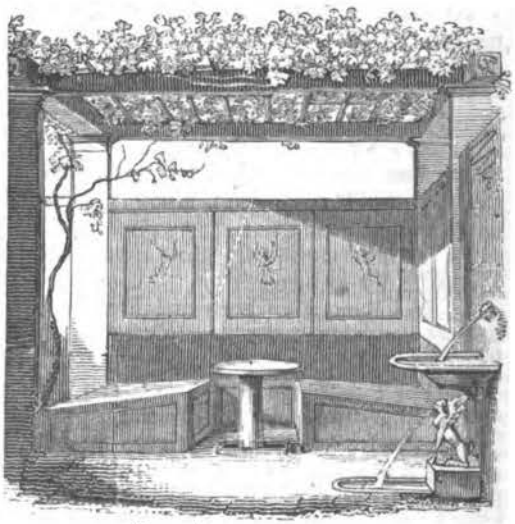
The common people of the East wear a loose shirt, large trowsers, long jacket, and a girdle round the loins. Others add a waistcoat and a flowing robe, under the girdle. Over all is a loose mantle (the coat of Scripture) with short but wide sleeves, and open in the front, though capable of being wrapped round with the arms in cold weather. This cloak is the full dress, and is usually laid aside in the house, when a person wishes to be at his ease. It is also very inconvenient to work in the wide under garment, and hence the peasants and servants do not adopt it. But in taking it off, the girdle must necessarily be first removed. Our Saviour then girded himself with a towel (having taken off his own girdle), and after washing his disciples' feet, took off the towel and wiped them with it (*v.* 5).

— '*Took a towel, and girded himself.*'—That is, girded himself with the towel. This is not an existing custom of the East; but we know from the classical writers that the servant whose duty it was to attend to the washings of his master or his master's guests, girded himself with a long piece of linen cloth, the end or both ends of which being left hanging loose, supplied the towel with which the hands were wiped after being washed. Indeed the towel around the waist was a proper and essential part of the equipment of the servant who discharged this office.

5. '*Poureth water into a bason.*'—This was for washing the feet, for the hands were washed by water being poured upon them. The traditionary regulations of the time determined that the basin for washing the feet should hold from two logs (or about four pints) to nine cabs (about four pints and a half); as they held that a less quantity of water was not consistent with cleanliness. We see much reason to conclude that the Jews never did introduce the feet, or any other members, *into* the vessel containing the water. The operation upon the feet appears to have been performed as the persons reclined at table, without its being needful for them to make any change in their posture. The servant came, and gently raising the foot inserted under it the basin of water: he then laved the foot, and rubbed it with his right hand while he held it with his left; finally wiping it with the towel with which he was girded.

— '*Began to wash the disciples' feet.*'—Having just explained the process, it only remains to observe, that the washing of *feet* was no part of the Passover observances, in which the hands only were washed. Our Lord, therefore, inculcated humility upon his apostles by a spontaneous example, offered in his own discharge of an office not usually performed at all on such occasions, and which was so servile or reverential in its very nature, that it was never performed by superiors to their inferiors, and rarely by equals to each other. The Rabbinical writers let us know by whom this service was usually performed, namely, by the servant for his master, by the wife for her husband, by the son for his father, and by the disciple for his master. The last indeed is not said expressly, but is implied in the general rule, that 'All works which a servant does to his master a disciple does to his master, except that of unloosing his shoes' (*T. Bab.* tit. *Cetuboth*, fol. 91. 1).

23. '*There was leaning on Jesus' bosom one of his disciples.*'—It appears that at this period the Jews had adopted the same custom of *reclining*, instead of *sitting*, at their entertainments, which then also prevailed among the Romans. We do not, however, think that they had adopted the custom from the Romans, but rather consider that they had, at a much earlier time, learned it from the Persians, to whom we can trace its earliest recorded existence. Under this plan the guests reclined upon cushions or sofas, which enclosed the table on three sides, the



ROMAN TRICLINIUM.—Pompeii.

fourth side being left open for the access of the servants. In different times and places the tables and couches differed in size, height, and arrangement; but from the word used to express the beds (τρικλίνιον—*triclinium*), it is evident that the arrangement was that of couches, enclosing on three sides a square or oblong table, not the *stibadium*, or continuous couch in the form of a half-moon, enclosing a round table. The Talmudists fully apprise us that such couches were in use among the Jews, but they do not enter into details, some information concerning which we may however derive from the analogous practices of the Romans. The couches varied in size. Each of the couches was most generally large enough for three persons, but sometimes only for two, or even one. Among the Romans high couches and tables were affected, but perhaps this was not the taste of the Jews, as the Orientals generally like to sit or recline low at table. On the frame of the couches were laid mattresses, stuffed with feathers, herbs, or tow, over which were laid coverings, at first of skins, for which rich coverlets or carpets were ultimately substituted.

As at a modern dinner-table there are certain places rather more distinguished than the others, so among the Romans the three couches, and the three places on each couch, had different degrees of dignity, and occupied a well-understood position with respect to the host and the principal guests. Thus one couch was called the *summus* or highest, another the *medius* or middle, and the third the *imus* or lowest. Again, the three places on each couch were respectively the *summus*, *medius*, and *imus*, the

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highest, middle, and lowest. The arrangement may be thus represented:—

MIDDLE COUCH.

LOWEST COUCH.		Lowest place	Middle place	Highest place		HIGHEST COUCH.
		6	5	4		
	Highest place	7		3	Lowest place	
	Middle place	8		2	Middle place	
	Lowest place	9		1	Highest place	

Arrangement of a Roman Dining-table.

At each couch the middle place was generally the most distinguished one, the position 8 being occupied by the host; when, however, the entertainment was given in honour of any particular guest, his place was sometimes at 4.

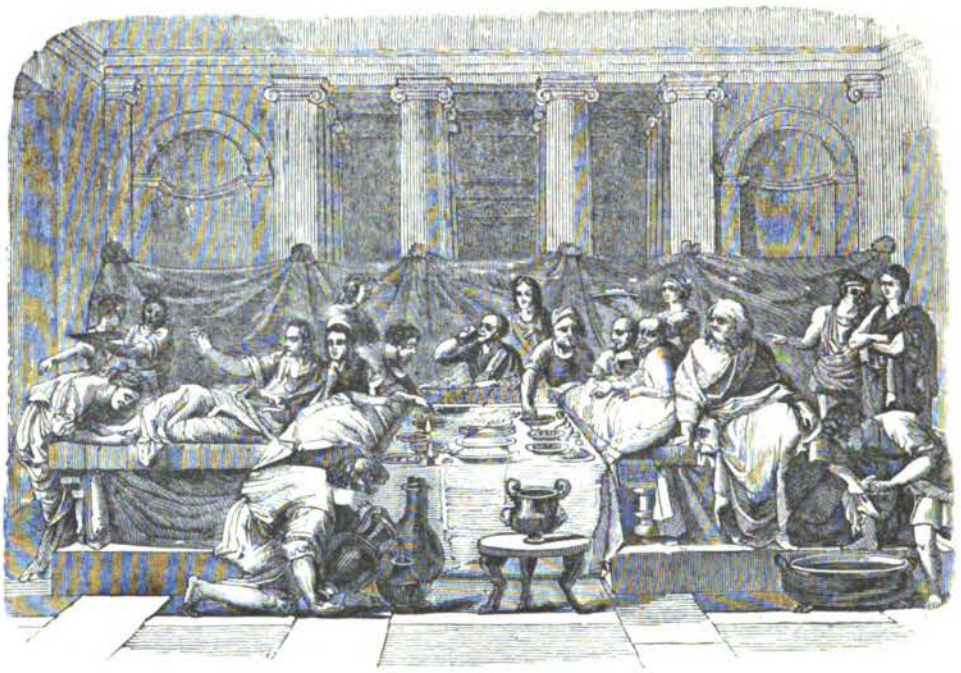
The persons who reclined at table on these couches lay with the upper part of the body leaning on their left elbows, their faces being of course turned towards the table. The head was a little raised, the back being supported by cushions, but the lower part of the body was extended at full length, inclining outward behind at the back of the person who sat next below him, which person, consequently, was so placed with the table before him and the inferior part of the first person's body behind him, that his head approached the breast of the one above him, as also did the head of the person below himself approach his own breast. If therefore the place of honour among the Jews was the middle of the cross couch, as among the Romans, it is evident that while John lay below Christ, with his head towards his bosom, Christ himself must have lain with his head towards the bosom of some one reclining above him. It then becomes a question who this was? We should suppose it the most favoured disciple next to John. In the sacred narrative the most favoured disciples appear to have been, John, his brother James, and Peter. Judas also must perhaps be considered a favoured disciple, since he was the treasurer and almoner of the party. Lightfoot thinks there can be no doubt that the disciple who reclined above Christ was Peter. He says, 'While Christ and his disciples were eating together, Peter lay at the back of Christ, and John lay in his bosom: John in the bosom of Christ, and Christ in the bosom of Peter. Christ therefore could not readily talk with Peter in his ear (for all this discourse was by way of whispering); Peter, therefore, looking over Christ's head towards John, nods to him, and, by that, signs to him to ask Christ about this matter.' For his conclusion, that Peter reclined above Jesus, it is seen that he relies on the circumstance of Peter's beckoning to John; but we cannot see how this is proved, as it seems only to shew that John could more readily than Peter communicate with Christ; and a little attention will easily evince that if Peter occupied this place, John was, relatively, in the worst situation possible for observing the sign which Peter made. We would therefore venture to suggest that, wherever Peter might be, it was no other than Judas who reclined next above Christ. Our reason for this conclusion is founded on the circumstance that Jesus gave the sop to Judas when he had dipped it. From the manner in which the persons were disposed on the couches, we think it must be evident to the reader that an individual seated as described, could only give a sop to two persons—to the one above and the one below him. But the one below him was St. John, to whom no sop was given: it, therefore, we conclude that it was given to the person next above, this must have been Judas, to whom the sop was actually given. This conjecture may possibly supply a new emphasis to some of the circumstances related.



ANCIENT DINING COUCHES.

It is singular that the Jews, who were enjoined in the Law to eat the Passover like travellers and men in haste, had so departed from their original practice as to eat it in the most luxurious and composed of all postures. We learn that the custom of sitting upright at meals was not by any means extinct in the country; but it is the fact that even this less indulgent posture, as well as that of standing with girded loins and sandalled feet, were not only disused, but absolutely forbidden at the Passover At their ordinary meals a large proportion of the people continued to sit upright; but at the Passover it was made imperative on all that they should recline on couches, in the manner we have described. The reason for this was that their posture should indicate the condition of ease and freedom into which they passed after they had

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MODES OF LYING AT MEAT.—POUSSIN.

been delivered from Egyptian bondage. They held that in every generation a man was obliged to behave at the Passover as if he had himself been delivered from thraldom; and, therefore, that at that feast a man was, above all things, bound to eat, drink, and sit in a posture of freedom. Hence they were at this time even studious to devise, as they lay on their couches, new forms of ease, and to obviate the least show of standing to attend or of readiness to proceed on any business, desiring in every way to indicate the condition of perfect freedom to which they had arrived.

26. '*He it is, to whom I shall give a sop when I have dipped it.*'—The bowl of liquid butter which makes its appearance at Greek entertainments has been already mentioned (under Judges v. 25). The party, being seated around, dip their bread in, endeavouring to make it imbibe as much as possible. The Arabs are very expert at this, pinching the thin cake into such a form as to make a kind of spoon of it. The settled and more luxurious townspeople help themselves to sauces, pottages, etc., in the same manner. Pillaus of rice or corn are eaten from a common dish without the assistance of the bread.



EATING FROM ONE DISH.

CHAPTER XIV.

1 *Christ comforteth his disciples with the hope of heaven:* 6 *professeth himself the way, the truth, and the life, and one with the Father:* 13 *assureth their prayers in his name to be effectual:* 15 *requesteth love and obedience,* 16 *promiseth the Holy Ghost the Comforter,* 27 *and leaveth his peace with them.*

LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not *so,* I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 ¶ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, and

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the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 ¶ Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 [1]And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you [2]comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 ¶ Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

[1] Matt. 7. 7.

[2] Or, *orphans*.

Verse 18. '*I will not leave you comfortless.*'—In the Greek the word is literally 'orphans,' or 'fatherless;' accordingly Wicliff's version has, 'I schal not leve you fadirles;' and the Rheims version, 'I will not leave you orphanes.' The word ὀρφανος is however used in a more extended sense than the English word 'orphan,' since it means generally all who are *destitute*, whether by the deprivation of parents, children, friends, or patrons; 'comfortless' or 'destitute' is therefore a very fair rendering, and conveys better the *idea* of the original than the literal transference to the English of the word 'orphans,' which has been made by Doddridge, Campbell, and others. In this, and in many other cases, our translators have carefully distinguished the original and proper meaning, even when the original word has, with a modified or restricted signification, been adopted into the English language. It is observable that, as in the present instance, disciples, and indeed all the world, were among the Jews described as being left fatherless when their doctors and wise men were removed by death. So, among other examples, it is reported of R. Akiba, that on the death of a famous Rabbi, 'he went out and cried, and his eyes flowed with water, and he said, Woe Rabbi! woe Rabbi! for the world is left fatherless by thee.'

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CHAPTER XV.

1 *The consolation and mutual love between Christ and his members, under the parable of the vine.* 18 *A comfort in the hatred and persecution of the world.* 26 *The office of the Holy Ghost, and of the apostles.*

I AM the true vine, and my Father is the husbandman.

2 [1]Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 [2]Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for [3]without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 ¶ [4]This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and [5]ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 ¶ If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, [6]The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no [7]cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, [8]They hated me without a cause.

¶ 26 [9]But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

1 Matt. 15. 13. 2 Chap. 13. 10. 3 Or, *severed from me.* 4 Chap. 13. 34. 1 Thess. 4. 9. 1 John 3. 11. 5 Matt. 28. 19.
6 Matt. 10. 24. Chap. 13. 16. 7 Or, *excuse.* 8 Psal. 35. 19. 9 Luke 24. 49. Chap. 14. 26.

CHAPTER XVI.

1 *Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and by his resurrection and ascension:* 23 *assureth their prayers made in his name to be acceptable to his Father.* 33 *Peace in Christ, and in the world affliction.*

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that

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when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 ¶ But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will [1]reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew *it* unto you.

16 ¶ A little while, and ye shall not see me: and again a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. [2]Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in [3]proverbs: but the time cometh, when I shall no more speak unto you in [4]proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou plainly, and speakest no [5]proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 [6]Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to [7]his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

1 Or, *convince.* 2 Matt. 7. 7. 3 Or, *parables.* 4 Or, *parables.* 5 Or, *parable.* 6 Matt. 26. 31. 7 Or, *his own home.*

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CHAPTER XVII.

1 *Christ prayeth to his Father to glorify him,* 6 *to preserve his apostles,* 11 *in unity,* 17 *and truth,* 20 *to glorify them, and all other believers with him in heaven.*

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 [1]As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 ¶ I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, [2]and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; [3]that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 ¶ I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 ¶ Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be [4]sanctified through the truth.

20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 [5]Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

[1] Matt. 28. 18. [2] Chap. 16. 27. [3] Psal. 109. 8. [4] Or, *truly sanctified*. [5] Chap. 12. 26.

CHAPTER XVIII.

1 *Judas betrayeth Jesus.* 6 *The officers fall to the ground.* 10 *Peter smiteth off Malchus' ear.* 12 *Jesus is taken, and led unto Annas and Caiaphas.* 15 *Peter's denial.* 19 *Jesus examined before Caiaphas.* 28 *His arraignment before Pilate.* 36 *His kingdom.* 40 *The Jews ask Barabbas to be let loose.*

WHEN Jesus had spoken these words, [1]he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3 [2]Judas then, having received a band *of*

[1] Matt. 26. 36. [2] Matt. 26. 47.

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men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, [3]Of them which thou gavest me have I lost none.

10 ¶ Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 ¶ Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.[4]

14 [5]Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ [6]And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus [7]with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 [8]Now Annas had sent him bound unto Caiaphas the high priest.

25 ¶ And Simon Peter stood and warmed himself. [9]They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 ¶ [10]Then led they Jesus from Caiaphas unto [11]the hall of judgment: and it was early; [12]and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 [13]That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 [14]Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should

[3] Chap. 17. 12. [4] *And Annas sent Christ bound unto Caiaphas the high priest*, verse 24. [5] Chap. 11. 50.
[6] Matt. 26. 58. [7] Or *with a rod*. [8] Matt. 26. 57. [9] Matt. 26. 69. [10] Matt. 27. 2. [11] Or, *Pilate's house*.
[12] Acts 10. 28. [13] Matt. 20. 19. [14] Matt. 27. 11.

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not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39 [15]But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 [16]Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

[15] Matt. 27. 15. [16] Acts 3. 14.

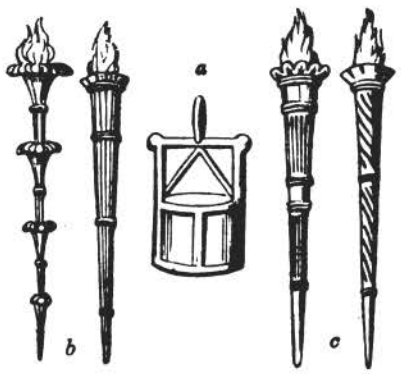
Verse 1. '*A garden.*'—Matthew says, 'a place called Gethsemane' (ch. xxvi. 30), which is hence supposed to have been the name of the garden, but was more probably that of a village near which the garden stood, and to which it probably belonged. Luke describes the going forth as 'to the Mount of Olives.' Thus it appears that the garden was on, or at the foot of, the Mount of Olives, so that its situation might be indicated by a reference either to the mount or to the adjoining village. Those on whom local associations make strong impressions must feel interest in a place which was a frequent resort of Christ and his disciples; and, with the precise intimations afforded by the sacred text, there can be no difficulty in deciding that the spot now pointed out to those who visit Jerusalem as the Garden of Gethsemane, was probably such indeed. It corresponds to all the required conditions: 'At the foot of Olivet,' says Sandys, 'once stood the village of Gethsemane, the place yet fruitful in olives; and near it the delightful garden wherein our Saviour was betrayed.' More precisely, the spot is an even plot of ground (Maundrell says not more than fifty-seven yards square), between the brook Kidron and the base of Mount Olivet. 'The gardens of Gethsemane are now of a very miserable description, hedged round with a dry stone fence, and provided with a few olive-trees. A convent has been built on the spot, but it is now in ruins.'—*Richardson.* The olive-trees here alluded to, and which are supposed to mark the more immediate resort of Christ, are interesting from their antiquity. The Christians of Jerusalem believe them to have sprung from the roots of those that existed there in the time of our Saviour, the original trees having been all cut down by the Romans when in want of wood to make crosses and warlike machines (*Diary of a Tour*, etc., by a Field-Officer of Cavalry). Chateaubriand confirms this, and adds a curious proof of the antiquity of the trees:—'The olive may be said to be immortal, since a fresh tree springs up from the old stump. Those in the Garden of Olivet' [he means *this* garden] 'at Jerusalem are, at least, of the time of the Eastern Empire, as is demonstrated by the following circumstance. In Turkey every olive-tree found standing by the Mussulmans when they conquered Asia, pays one *medine* to the treasury; while each of those planted since the conquest is taxed half its produce by the Grand Signior. The eight olive-trees of which we are speaking are charged only eight *medines*.' These trees are unusually large. The spot on which they grow belongs to the Latin monks, who purchased it at their own expense.

3. '*Lanterns and torches.*'—We introduce some examples of ancient torches, and some modern Oriental ones of torches and lanterns, to afford the subject such pictorial illustration as it seems capable of receiving. It is very probable that the lanterns at this time in use were such as are still common in Western Asia. The construction is at once simple and ingenious, and well calculated for diffusing a large body of light. It consists of a round top and bottom of tinned copper—the former furnished with a handle, and the latter with a stand for the candle—between which a cylinder of waxed cloth, or even of white paper, is extended over rings of wire. When rested on the ground it assumes the appearance and relative dimensions shewn in our cut, the cloth cylinder and rings being pressed or folded down between the bottom and the cover, so that the candle, which rests on the bottom and rises through an opening left in the cover, remains exposed, as if in a very broad-bottomed candlestick. In this state, if a person takes it by the cover to raise it up, the cloth cylinder becomes ex-



FLAMBEAUX. From Roman Gems: engraved in Stosch and Montfaucon.

tended or unfolded, and, while carried along, the weight of the lower part still keeps it in this state of extension. Lanterns of this sort are uncommonly large, being gene-



a, ROMAN LANTERN: from the Column of Trajan. *b*, *c*, ROMAN FLAMBEAUX. Selected from various Sculptures.

rally from two to three feet in length, by about nine inches in diameter. The third cut, below, represents one of them in both its closed and extended state.

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Torches require less description, as the cuts sufficiently explain their character without themselves needing explanation. It will be observed that the Oriental examples consist of a kind of cresset or grate, in the form of a cup, for containing the combustibles, sometimes with, but oftener without, a receptacle below, for receiving the burning or spent matter which may happen to fall from the grate. Torches of this kind are also much used in caravans, during the encampments of which, in the open air, on dark nights, a strange effect is produced by a great number of these grate torches being mounted on very tall poles, which are stuck upright in the ground, serving as beacons, and affording light to the caravan. The equal conditions of the want to be supplied, have produced exactly similar contrivances in different and distant countries; and the torch-cressets in use in England in the sixteenth century, represented in the next page, as perfectly illustrate the usage as any thing the modern East can supply.

13. '*Led him away to Annas.*'—See the note on Luke iii. 2.

15. '*Another disciple.*'—It is generally believed that this disciple was John himself; although from the circumstance of his being known to the high-priest, some have inferred that this was some noble follower of Christ whose name, from prudential considerations, it was deemed necessary to conceal. But nothing satisfactory can be alleged to prove that this person was not, or could not, be John. The objection that the high-priest was not likely to be known, in the manner implied, to the son of a poor fisherman of Galilee, is easily answered by observing that John's father, although a fisherman, was not a *poor* fisherman (see the Introduction); and, with Doddridge, 'Though we cannot imagine the acquaintance was very intimate, considering the great diversity of their rank and station in life, yet a thousand occurrences occasion some knowledge of each other between persons whose stations are unequal.'

17. '*The damsel that kept the door.*'—It seems singular that such an office should be assigned to a female in so important an establishment as that of the high-priest. Some think that she performed the office temporarily, the men servants having been all engaged in apprehending Jesus. The Ethiopic translator, feeling the objection, takes the liberty of intimating that this 'damsel' was the door-keeper's daughter. We have ourselves felt the same objection strongly, the practice appearing so adverse to Oriental habits; and were disposed to consider that the damsel was only acting temporarily in this character. We are still disinclined to think that it was a custom of native growth: but finding that the charge of the door was very commonly entrusted to females among the Greeks and Romans, we imagine that the principal persons (always the most ready to adopt foreign customs) among the Jews, had taken it from them. As the use of the word 'damsel' in our translation, might lead to misconception, it is proper to observe that the original (παιδίσκη) although properly denoting a girl or young maiden, must here, and in other places where applied to a female servant, be understood, in a proper sense, as used without respect to age. Just as we, by 'maid' or 'girl,' understand commonly a young female, yet apply those terms to female servants of any age. It is desirable to mention this, as, from all we can collect, the office of porteress was usually discharged by staid, middle aged, or even by old, women.

— '*One of this man's disciples.*'—Here, as well as in other places of the New Testament (Luke xxiii. 14; xx. 60), and also among the Latins and Greeks, ἄνθρωπος, 'man,' is used as a term expressive of contempt. The same is the case in German. It is well known that even at the present day the Jews still call Christ אוֹתוֹ הָאִישׁ, 'that man.'

18. '*Servants* and *officers.*'—The δοῦλοι are the domestic slaves or servants of Caiaphas; the ὑπηρέται, or 'officers,' are the official attendants of the Sanhedrim—men from the temple watch.

— '*A fire of coals.*'—This means a fire of charcoal, as



EGYPTIAN LANTERN AND LAMP.



PERSIAN LANTERN.—From Morier's 'Second Journey.'

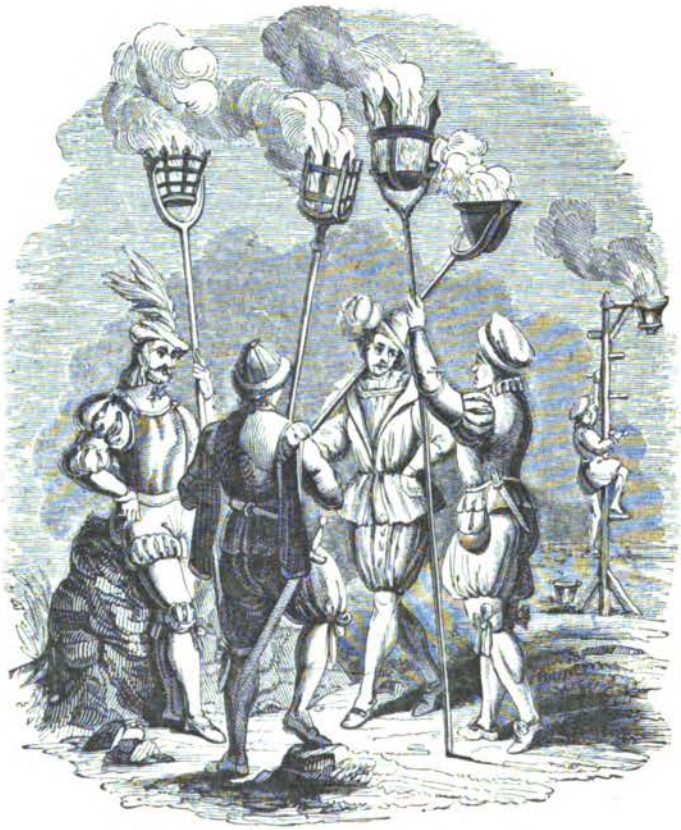


PERSIAN TORCH AND LANTERN.



PERSIAN TORCH.

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CRESSETS.

distinguished from one of raw wood. Coal is not anywhere used in the East. As chimneys are but little known, charcoal is extensively used, particularly for warming apartments, to avoid the annoyance of smoke, which would necessarily result from the use of wood. The fire of charcoal burns in pans or braziers of metal or earthenware. (See the note on Jer. xxxvi. 22.)

— '*It was cold.*'—Lightfoot notes here, 'It was at the very dead of night, almost at the cock-crowing. Our countryman Biddulph, who was at Jerusalem at the very time when they were wont to celebrate the Passover, gives us the reason of this cold, by his own experience. He acknowledgeth, indeed, that he found it so hot at that time as we usually feel it in our own country about midsummer; that he could not but wonder how Peter at that time of the year should be so cold: but, in a few days, his doubt was resolved; for there were mighty dews fell, which, not being wholly dried up by the sun, made it very cold, especially in the night.' Lightfoot also adverts to one of the traditionary canons, which supposes that there might be frost and snow at the time of the Passover.

28. '*Lest they should be defiled.*'—By the law (Num. xix. 12), whoever touched an unclean person was unclean: the chief priests and elders were therefore afraid to enter the prætorium, lest they might there contract defilements which would incapacitate them from the duties and privileges of the paschal season. The same reason of course operated to prevent them from entering the prætorium at the other festivals, which the governor attended for the sake of administering justice and guarding the public peace. To get over this difficulty, there was erected, adjoining the palace, the 'pavement,' called in Hebrew 'Gabbatha' (ch. xix. 13), and which appears to have been an elevated platform, deriving its name of 'pavement' (λιθοστρωτον), no doubt, from its being, like the Roman platforms of judgment, paved in mosaic with small pieces of diversely-coloured marble. It was probably covered overhead, but open at the sides; so that the Jews, who stood around in the open air, could make to the governor, and receive from him, such oral communications as the occasion rendered necessary. Pilate probably sat on a judgment-seat, which was set upon the pavement. This explanation of the place called Gabbatha is founded on known facts concerning the open tribunals of Roman magistrates and governors; but considering that, in the present instance, such an erection or adjunct to the palace was required whenever the governor was present in Jerusalem, it is not impossible that it may have been nothing more than a kind of paved porch, gallery, or balcony, in front of the building. See the notes on Matt. xxvii.

— '*That they might eat the Passover.*'—But the paschal lamb had been already eaten the preceding night; for we may be sure that all the Jews ate it the same night on which it was eaten by our Saviour and his disciples; and we know that the whole was necessarily eaten in one night. That which we are here to understand by 'the passover' was certainly therefore not the paschal lamb, to which the name strictly belonged, but the *Khagigah*, or peace-offerings; namely, the sheep and oxen which were offered and eaten during the continuance of the feast, or rather of the feast of unleavened bread, which, from immediately following the passover, and filling out the week which the eating of the paschal lamb introduced, was popularly included under the general name of the 'passover,' as applied to the whole festival occasion. The word 'passover' is employed in this popular sense in Luke

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xxii. 1; nor is this latitude of application unsanctioned by the Law, for in Deut. xvi. 2, we read, 'Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and of the herd;' where 'the passover of the herd' obviously means something distinct from the paschal lamb, and is interpreted and understood of the 'Khagigah.'

Dr. Robinson in his Harmony has here a long and well-reasoned argument, which conducts to substantially the same view; and which may be consulted with advantage by those who desire to see this matter stated more fully. He concludes:—'The chief priests and the other members of the Sanhedrim, on the morning of the first day of the festival, were unwilling to defile themselves by entering beneath the roof of the Gentile procurator; since in that way they would be debarred from partaking of the sacrificial offerings and banquets, which were customary on that day in the temple and elsewhere; and in which they from their station were entitled and expected to participate. This view receives further confirmation from the circumstance, that the defilement which the Jews would thus have contracted by entering the dwelling of a heathen, could only have belonged to that class of impurities from which a person might be cleansed the same day by ablution (see Lev. xv. 5, sq.; xvii. 15; xxii. 6, 7; Num. xix. 7, sq.). If now the passover of this verse was truly the paschal supper, and was not to take place till the evening after the day of the crucifixion, then this defilement of a day could have been no bar to their partaking of it; for at the evening they were clean. Their scruple therefore, in order to be well founded, could only have reference to the Khagigah, or paschal sacrifice, offered the same day before evening.'

29. '*Pilate then went out unto them.*'—The governor of the country had no doubt already heard some things respecting Jesus, for it would seem that he had from the beginning a definite view in regard to him, since he seems from the first to have considered him as a well-meaning enthusiast. The dream also of his wife (Matt. xxvii. 19) would seem to give intimation of the fact, that reports concerning the person of Christ had made their way even into the Prætorium. He must also have been acquainted with his apprehension as a prisoner, for on the previous evening he had given them permission to take with them as a support a certain number of men from the cohort. Yielding now to the Jewish customs, as the distinguished were in general willing to do, he voluntarily came forth out of his palace. In front of it there was a place somewhat elevated, and overlaid with a tesselated stone pavement, τὸ λιθόστρωτον, upon which was placed the seat of judgment; for, in conformity with a Roman custom, the procurators held their courts in the open air. *Tholuck.*

— '*What accusation bring ye against this man?*'—Inasmuch as Pilate from the beginning looked upon the accused as a well-meaning enthusiast, and had been accustomed to observe that the Jewish authorities acted much from private hatred (Matt. xxvii. 18); he naturally wished to ascertain whether these fanatical men had any just cause for finding guilty of death the person they brought before him.

30. '*If he were not a malefactor, we would not have delivered him up unto thee.*'—It is clear from this that the members of the Sanhedrim were not prepared for any such investigation as the governor now manifested a disposition to institute; but had been accustomed to expect that he would simply give his assent, in a matter which they had examined into. Their reply amounts to this, That they did not merit the suspicion of having an accusation without cause; and the terms in which it is given are not the most respectful, and manifest that they felt affronted at its being asked.

31. '*Take ye him, and judge him according to your law.*'—By this Pilate clearly enough intimated that he did not wish to have any thing to do with the affair, nor to consider the conduct of the accused as meriting death; and, therefore, desires to consider it a matter entirely within their own jurisdiction, and liable to the ecclesiastical punishments which they still had the power to inflict—such as scourging, excommunication, etc.

— '*It is not lawful for us to put any man to death.*'—This not only intimated to Pilate that the offence was one for which nothing less than death would seem to them an adequate judgment; but must here let him see that they were in a stern and savage humour, which he could not safely trifle with or set aside. This made its full impression upon his mind.

32. '*That the saying of Jesus might be fulfilled... signifying what death he should die.*'—When the Evangelist here says, that it was only by a particular Providence that Jesus was crucified, and not stoned, it seems to follow that, seeing the former was the Roman and the latter the Jewish punishment, the Jews still had the power of inflicting such sentence of condemnation; whence a still further inference would be that the Jews did at that time actually possess the right of inflicting the punishment of death. But this conclusion is by no means well grounded. The extraordinary feature in this case does not consist in the fact that Christ was in a general way transferred from the official jurisdiction of the Jews to that of the Romans; but it consists in this, that the Jews did not wish Jesus to be condemned simply on the ground of religious accusations, in which case no procurator would have given them his permission to stone him, but they alleged against him high treason also, by which means they succeeded in procuring from the Romans his condemnation according to their laws. For, when the members of the Sanhedrim saw that Pilate, who had often before listened to a detail of their religious disputes and accusations, did not wish to give his assent to the death of Jesus on that ground, they immediately passed over to the accusation of high treason (Luke xxiii. 2). We find, however, that when they did not succeed in urging his condemnation on political grounds, they again returned to the religious accusation (xix. 7). From this circumstance also must we explain the examination which Pilate, urged by necessity, now instituted with Jesus, and the nature of the answer of the latter. The remark of John refers to the saying of Christ, found in viii. 28, 'When ye shall have lifted up the Son of man;' comp. iii. 14. The fact that that very expression was selected by Christ at the time—an expression which also designated the act of crucifixion—was a mysterious intimation in regard to the manner of his death.

33. '*Pilate entered into the judgment hall again.*'—That is to say, Pilate withdrew into the porch or fore court (προαύλιον), where Jesus probably remained bound and surrounded by the watch; in that situation he may also in part have been witness of the transactions between the procurator and the members of the Sanhedrim.

CHAPTER XIX.

1 *Christ is scourged, crowned with thorns, and beaten.* 4 *Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivered him to be crucified.* 23 *They cast lots for his garments.* 26 *He commendeth his mother to John.* 28 *He dieth.* 31 *His side is pierced.* 38 *He is buried by Joseph and Nicodemus.*

THEN [1]Pilate therefore took Jesus, and scourged *him.*

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

[1] Matt. 27. 26.

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4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

16 [1]Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 ¶ And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ [2]Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, [4]woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, [5]They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of [6]Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, [7]that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 ¶ The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

[1] Matt. 27. 31. [2] Matt. 27. 35. [4] Or, *wrought*. [5] Psal. 22. 18. [6] Or, *Cleopas*. [7] Psal. 69. 21

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34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, [8]that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, [9]They shall look on him whom they pierced.

38 ¶ [10]And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

[8] Exod. 12. 46. Num. 9. 12. Psal. 34. 20. [9] Zech. 12. 10. [10] Matt. 27. 57.

Verse 1. '*Scourged him.*'—This scourging was, as we have already had occasion to notice, a usual preliminary of capital punishment. But in the present case, as appears from what follows, Pilate had not made up his mind to consign to death one whom he felt to be innocent, but rather hoped to assuage the fierce enmity of the Jews by this punishment, and then to release him. The Jewish scourging, as one of the synagogue punishments, was more mild than that of the Roman. It never exceeded forty strokes, was not regarded as shameful, deprived no one of his civil honours, and was even inflicted upon priests. But the Roman scourging, on the contrary, was never applied to a Roman citizen, but was inflicted only upon slaves. The scourge was formed of thongs twisted together; and sometimes, in order to increase the severity of the lash, small cubic pieces of bone were woven into it, μάστιξ ἀστραγαλωτή. The bloody character of this punishment may be learned from the account which the Christians of Smyrna give of the scourging of their martyrs: 'Who would not admire their noble disposition, their endurance, their attachment to the Lord? Who, being torn and lacerated by the scourge, even till their veins and arteries were laid bare, and the economy of the body could be seen—still persevered.'

2. '*And the soldiers platted a crown of thorns,*' etc.—The soldiers, who possessed no human sympathies, did not satisfy themselves with inflicting the punishment which the governor had commanded. They had perhaps heard how the people of Herod had before vented their malicious wickedness against him. The robe thrown around him in contemptuous scorn, and in which he had been returned to Pilate's tribunal, was still at hand. The Jews were in themselves a despised people among the soldiers. When, therefore, such a defenceless man, whom they looked upon as having claimed to be king of this despised people, was given up entirely to their power, they found an opportunity of treating with contumely the unarmed king, as well as the people themselves. Hence they mock him with the royal insignia, with the purple robe, the sceptre, and the diadem; they scornfully greet him with the salutation which was commonly bestowed upon the emperor; and give full vent to their other mistreatment of him. See the note on Luke xxiii. 11.

5. '*Behold the man!*'—Pilate seems to have been present at the chastisement and mockery of Jesus. After the soldiers had ended their rude sport, he commanded them to bring the abused prisoner out before the judgment-seat again. He went before them, and addressed to the members of the Sanhedrim the substance of what we find in the 4th verse, to which he added, 'Behold the man!' since the rest of *v.* 5 is a parenthesis. What now is the sense of this explanation of Pilate? And, first, as it regards the expression, 'Behold the man?' Most of the ancient commentators already assumed that Pilate, being himself affected with sympathy, wished to awaken the sympathy of the Jews also. 'Although you hate the king, yet spare him, for you see he is cast down; he has been scourged, he has been mocked with bitter reproaches, he is covered with ignominy, malicious envy begins to burn against him.' Thus also Euthymius, Calvin, and Semler. On that supposition we might paraphrase it as is done by Grotius:—'Behold what this man has suffered to befall him; to regard such an one as an agitator of public tumults is ridiculous.' This last view would not be inadmissible; but the first attributes to Pilate such a tenderness of heart as could not be expected in this cold sarcastic worldling. Still less would it accord with the character of the procurator to find an expression of honour and admiration in the heavenly calmness of Jesus. It is but rarely that superficial worldlings understand aught thus. Tholuck therefore prefers to regard the expression as indicative of contempt, just as the one afterwards used in *v.* 19, 14, 15. Erasmus understands it in this way. We must then connect it with the preceding context in such a manner as if Pilate designed to say to the Jews, 'Jesus has received the scourging, and I now bring him before you again in order that you may see that I myself can pronounce no judgment of condemnation against him; for I regard him as an innocent man.'

12. '*If thou let this man go, thou art not Cæsar's friend,*' etc.—The Jews knew well that nothing could be better calculated to decide the wavering governor than this; and, in fact, it appears that his constancy was vanquished by it. The saying evidently implies an intention that, in case he did not condemn Jesus, they would find means to let Cæsar know that he had encouraged and abetted a person who had claimed to be king in a part of his imperial dominion. Pilate had not moral courage to withstand this, knowing, as he could not but know, that nothing was so likely as a wrong representation of such a transaction to ruin him with the jealous and suspicious Tiberius, who was well known never to pardon the least attempt to dispute his authority or weaken his power. Pilate also had some past experience to instruct him that the Jews would be quite ready, as they threatened, to denounce him to Cæsar. Not long before, he had, in the same place, been greatly alarmed by a threat from the leading men of Jerusalem, to send a deputation to Rome, to complain of his conduct in the affair of the golden bucklers (see the note on Matt. xxvii. 2); and although they did not execute this intention, the written complaints which they did send received attention, and procured Pilate a sharp rebuke from the emperor, which he had probably not yet forgotten.

It is very possible that the present threat may have ulti-

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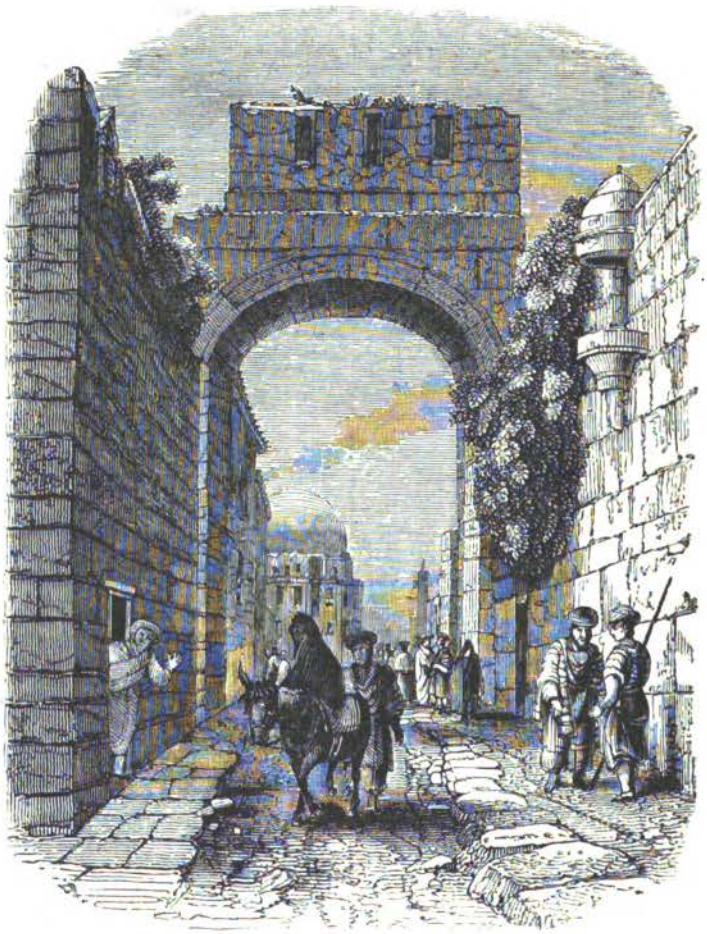
mately had some effect in inducing Pilate to anticipate any possible misrepresentation of the part he had taken, by himself sending the emperor an account of the whole transaction. This is the more probable, when we recollect that the governors of provinces were expected to acquaint the emperor with whatever of interest or importance occurred within their respective jurisdictions. In the note already referred to we have shewn that Pilate was believed by some early Christian writers to have done this, with the result there stated. Few will hesitate to allow that such writers as Justin Martyr and Tertullian had good reason for the opinion they entertained; and that, even if dishonest, they would not have dared to appeal to documents which had no existence. That there were several different alleged copies of 'the Acts of Pilate' rather proves than disproves the existence of an authentic original. The copies or reports of this alleged document, which have been preserved in the writings of Justin Martyr and Tertullian, would seem the most worthy of notice: and after stating that the whole matter is involved in uncertainty and dispute, we may perhaps venture to introduce the substance of the part which relates to Christ, as we find it collected in the *Ancient Universal History*, x. 625, where some sensible observations on the subject may be found.

'Pilate to Tiberius, etc.—I have been at length forced to consent to the crucifixion of Jesus Christ, to prevent a tumult among the Jews, though it was very much against my will. For the world never saw, and probably never will see, a man of such extraordinary piety and uprightness. But the high-priests and Sanhedrim fulfilled in it the oracles of their prophets and of our sibyls. While he hung on the cross, an horrid darkness, which covered the earth, seemed to threaten its final end. His followers, who profess to have seen him rise from the dead and ascend into heaven, and acknowledge him for their God, do still subsist, and by their excellent lives shew themselves the worthy disciples of so extraordinary a master. I did all I could to save him from the malice of the Jews, but the fear of a total insurrection made me sacrifice him to the peace and interest of your empire,' etc.

If this may be relied upon, it would appear to have been not written until some time after the transactions to which it refers; and there are some points in it which might render it probable that, as one statement declares, Pilate did not write until an explanation of his conduct in this matter had been demanded by the emperor.

— '*Cæsar's friend*.'—'Amicus Cæsaris,' friend of Cæsar, was a title of honour given to ambassadors and prefects, among the Romans. In Josephus also we find the phrase, 'friend of Cæsar,' in this its technical signification.

16. '*They took Jesus, and led him away*.'—Old traditions at Jerusalem point out the whole of the Dolorous Way (*Via Dolorosa*) which our Saviour was led, from the palace of Pilate to the place of crucifixion. The distance is some-



VIA DOLOROSA, JERUSALEM.

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what less than a mile; and, in the way, the supposed locality is precisely indicated of every little incident which the sacred narrative records, as well as of others which Scripture has not recorded.

The alleged house of Pilate is an old-looking, irregular building, of Roman architecture, Richardson says, in which the Turkish governors of Jerusalem formerly resided. It is now out of repair, but contains some good rooms, and commands, on the south side, a fine view over the site of the Temple. It can only, at most, be allowed that this building occupies the site on which the house of Pilate once stood: yet the scene of every circumstance which there occurred is still pointed out as distinctly as if the building were the same—such as the room in which Christ was mocked and buffeted by the soldiers, and that in which he was scourged. Just after leaving the house there is an ancient arch crossing the street and supporting a ruined gallery: this is called the arch of '*Ecce Homo*,' from the window near it, at which it is said that Jesus was shewn to the people, wearing the purple robe and thorny crown, when Pilate pronounced those memorable words—'Behold the man!' A hundred paces beyond the arch are shewn the ruins of a church dedicated to 'Our Lady of Grief,' supposed to have been erected over the spot where our Lord's mother stood as he passed by, and sunk to the ground, as if lifeless, when she saw him. 'This circumstance,' says Chateaubriand, 'is not recorded by the Evangelists; but it is generally believed—*on the authority of St. Boniface and St. Anselm!*' Soon after, two places are shewn where Christ sunk beneath the burden of his cross; and a third, where, staggering beneath that burden, he stretched forth his hand to the wall to prevent his falling, and an impression is shewn which, it is said, his hand left upon the stone. A very little farther (sixty-six paces from the ruined church) is the spot where the soldiers, compassionating the weakness of Jesus, or fearing he would die too soon, compelled Simon the Cyrenian to take the burden of his cross. The road then passes the supposed houses of the rich man and Lazarus, beyond which, at the entrance of the street leading up to Calvary, is the spot where Christ is supposed to have turned to console the weeping 'daughters of Jerusalem.' One hundred and ten paces farther is shewn the house of Veronica, whom the legend states to have handed to the Saviour, as he passed, a napkin, to cleanse his face from the blood which trickled from his thorn-pressed brows. The Gate of Judgment, by which criminals were conducted from the city to the place of execution, occurs about one hundred paces further on. A column of this gate is still standing, buried in rubbish nearly to the top: it is a small Roman column, and, in Richardson's opinion, neither it nor the stones about it in the least resemble what we should imagine to have been employed in such a wall as formed the rampart of the city of Jerusalem. There are about two hundred paces from this gate to the summit of Calvary, where the Via Dolorosa terminates.

18. '*They crucified him.*'—In some of the notes on the parallel accounts we have made observations concerning the cross and crucifixion. We shall now add such further particulars as may seem necessary to give the reader some distinct ideas of this manner of death, which is now, happily, extinct, but which must ever be an interesting matter of consideration in consequence of our Lord's submission to its ignominy and torture.

To what we have already said concerning the cross, we have little more to add. Its general form is well known from the numerous paintings and engravings of the Crucifixion. The painters, however, whether from design or inattention, usually represent the cross as much more elevated than it actually was. From all we can collect, we believe the cross was generally about eleven feet high above the ground, and rarely reached twelve feet. The feet of the crucified person were seldom more than four feet above the ground, and rested on a projection of wood, that the whole weight of the body might not be borne by the hands so as to rend them from their fastenings. The piece or projection, above the centre of the transverse beam, served to bear the inscription, describing the offence for which the criminal suffered. Ancient monuments, coins, and crosses represent this as the kind of cross on which Jesus died; and this opinion is supported by the allusions and descriptions of the early Christian writers, particularly of Justin Martyr. In fact, this was the common cross; the other kind, in the shape of the letter X, on which tradition states St. Andrew to have died, appearing to have been much less usual.

It is a question perhaps not easy to determine, whether the condemned person was fastened to the cross after or before it was erected. The little evidence we have seems to incline so equally to either alternative, that we might almost suppose that sometimes the one course was taken, and sometimes the other. It is evident that the previous fastening of the criminal to the cross, as it lay on the ground, must have rendered the erection of the cross more difficult; although perhaps the additional trouble thus occasioned was not more than commensurate to that of raising the condemned man and nailing him to the cross *after* it had been erected. The former course, however, must have given more unutterable anguish to the sufferer, from the violent jerks he received while the cross was being planted in the ground. This marked difference, in point of suffering, may perhaps afford room for the conjecture that an intentional distinction was made, according as the offence was more or less heinous—the nailing to the cross *before* its erection being a circumstance of aggravation in the punishment of enormous offences.

When the sufferer arrived at the place of execution, he was stripped entirely naked by the soldiers, who then proceeded to nail him to the cross. In the first instance, the hands and feet were tied with cords to the proper places, and then the nails were driven in, after which the cords were withdrawn. The executioner began with nailing the right hand and foot, and then proceeded to the left hand and foot: it often happened, however, that all the nails were driven simultaneously, by as many soldiers, each of them fixing a limb. Sometimes, instead of one nail being driven through each foot, the sole of one foot was made to rest upon the instep of the other, and then one long nail was driven through both feet. The nails, however, were sometimes altogether dispensed with, cords only being employed; and this, although gentler, in one sense, as occasioning less pain, was, in another, more cruel, as it enabled the sufferer to live the longer upon the cross. 'It is understood that St. Andrew was tied, and not nailed to his cross, and that three days elapsed before he expired; but this may be considered rather an early death under such circumstances, as those who were even nailed to the cross often lived longer.

A learned German physician, George Gottlieb Richter, in a treatise devoted to the subject of our Lord's crucifixion, has scientifically defined the character of those torturer which a crucified person endured, and which it seems well that the Christian reader should understand. We are only acquainted with the work through the extracts of Jahn and Rosenmüller, to the former of whom we are indebted for the following passage:—

'The position of the body is unnatural, the arms being extended back, and almost immovable. In case of the least motion, an extremely painful sensation is experienced in the hands and feet, and in the back, which is lacerated with stripes. The nails, being driven through the parts of the hands and feet which abound in nerves and tendons, create the most exquisite anguish. The exposure of so many wounds to the open air brings on an inflammation, which every moment increases the poignancy of the suffering.

'In those parts of the body which are distended or pressed, more blood flows through the arteries than can be carried back into the veins. The consequence of this is, that a greater quantity of blood finds its way from the *aorta* into the head and stomach than would be carried there by a natural and undisturbed circulation. The blood-vessels of the head become pressed and swollen, which of course causes pain, and a redness of the face. The

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circumstance of blood being impelled in more than ordinary quantities into the stomach, is an unfavourable one also; because it is that part of the system which not only admits of the blood being stationary, but is particularly exposed to mortification. The *aorta* not being at liberty to empty in the usual free and undisturbed way, the blood which it receives from the left ventricle of the heart is unable to receive its usual quantity. The blood of the lungs therefore is unable to find a free circulation. This general obstruction extends its effects also to the right ventricle; and the consequence is an internal excitement, and exertion, and anxiety, which are more intolerable than the anguish of death itself. All the large vessels about the heart, and all the veins and arteries in that part of the system, on account of the accumulation and pressure of blood, are the sources of inexpressible misery. The degree of misery is gradual in its increase, and the person crucified is able to live under it commonly until the third day, and sometimes till the seventh. Pilate, therefore, being surprised at the speedy termination of our Saviour's life, inquired in respect to the truth of it of the centurion himself, who had the command of the soldiers (Mark xv. 44).'

It may be added, that no act, in the punishment of crucifixion, was in itself mortal; the sufferer died rather from the continuance and increase of the unutterable anguish and exhaustion of his torturing position. After the siege of Jerusalem, Josephus observed three of his former acquaintances still alive among several Jews crucified at the neighbouring village of Tekoa. He besought Titus, with tears, that they might be taken down; and his request was immediately granted, and orders given that care should be taken for their recovery. One of them survived; but no care could preserve the other two, who had probably been too long upon the cross.

The punishment of crucifixion was abolished by Constantine, who was led to deem it unseemly that the most atrocious villains, and persons guilty of the most flagrant crimes, should suffer death in the same manner as the blessed Saviour. He therefore directed that hanging should thereafter be the punishment of those crimes which had formerly been punished by crucifixion.

23. '*Four parts, to every soldier a part.*'—This by no means implies that there were no more than four soldiers present at the crucifixion. These four were probably those who nailed Jesus to the cross, each fixing a limb, and who, being thus the actual executioners, had a right to his clothes as their perquisites. This is still usual.

— '*The coat was without seam, woven from the top throughout.*'—We are glad to find that Dr. Clarke (*Travels*, ii. 425), in an observation on this text, confirms an impression we long since expressed, that the common outer robe, among the Jews, was similar to the existing Arabian *abba*, or cloak. 'The dress of the Arabs, in this part of the Holy Land, and indeed throughout all Syria, consists of a blue shirt, descending below the knees, the legs and feet being exposed, or the latter being sometimes covered with the ancient cothurnus, or buskin. A cloak is worn, of very coarse and heavy camel's-hair cloth' [by no means always 'coarse and heavy'], 'almost universally decorated with broad black and white stripes, passing vertically down the back; this is of one square piece, with holes for the arms; it has a seam down the back; and, made without this seam, it is considered of greater value. Here then we perhaps behold the form and materials of our Saviour's garment, for which the soldiers cast lots, being *without seam, woven from the top throughout.*' This is no doubt a correct description of the *abba*, as most frequently seen by Dr. Clarke; but there are varieties, of much finer texture and of other colours than he mentions. We may refer back to our own notice of the same robe under Exod. xxii. 27. An *abba*, now before the present writer, and long worn by him, is entirely black, with the seam not vertical, but horizontal, dividing its length. Except in the finest sorts the seam is conspicuous and unsightly, which must be one reason why those without seam are preferred. In the figures of Arabs and others given in this work many representations of this article of dress have been furnished. We now introduce another very good example.



ARAB OF EDOM WEARING THE ABBA.

29. '*A vessel full of vinegar.*'—The word ὄξος does not here strictly denote vinegar, but a kind of very weak and inferior wine, which did then, as it does now in South Europe, form the ordinary drink of the common people, being, as a drink, in relation to the best wines, what beer is to wine in our own country, or what small beer is to strong beer. This poor wine — generally mixed with water, and then called *posca*—was the usual drink of the Roman soldiers; and the vessel of it here mentioned was probably for their use, while attending the crucifixion.

— '*Put it upon hyssop.*'—For the hyssop see the note on Exod. xii. 22. It may perhaps be necessary to remind the reader, that this is the *second* time that drink was offered to Christ. The first time was on his arrival at Golgotha, when 'they gave him vinegar to drink mingled with gall.' (Matt. xxvii. 34.) Here the 'vinegar' is the same weak wine which we have mentioned in the last note, and which is described as 'wine' in the parallel text, Mark xv. 23. Mark calls it 'myrrhed wine;' in which he does not disagree with Matthew, who mentions 'gall;' for the word thus rendered 'gall' (χολή) denotes anything bitter; and Mark more precisely determines it to have been myrrh, which, as Theophylact observes, on this same passage, is as bitter as gall. Such a potion produced a degree of stupefaction and bewilderment, and hence operated in mitigating the sense of pain; for which reason it was often humanely given to persons about to suffer a painful death, to enable them the better to sustain their torments. Myrrhed wine appears to have been the preparation used by the Romans on such occasions: but other mixtures had the same effects: and it appears from the Talmud (*Sanhed.* fol. 43. 1), that the Jews, on similar occasions, used frankincense with the wine instead of myrrh; and they understood that Solomon refers to this practice, in Prov. xxxi. 6, 'Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts.' We are also told that the wine and frankincense employed on such occasions were furnished by the charity of the women of Jerusalem; but if neglected by them, it was provided at the charge of the congregation. This potion was refused by our Saviour, obviously because *He* desired no such mitigation of his sufferings, and eschewed the disturbance of mind through which that mitigation was to be obtained.

40. '*As the manner of the Jews is to bury.*'—It does not seem to have been at any time customary for the Jews to embowel and embalm their dead in the effective style of

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the Egyptians. Yet it appears, from the present instance, they made large use of spices and perfumes. The manner of the Jews to bury, as here indicated, appears to have been, to wrap up the spices with the cloths in which the body was enfolded. That this was the manner of the Jews to bury, by no means implies that all Jews were buried in this manner. No doubt, the great mass of the dead were deposited in the sepulchres without any, or with very little, application of aromatics. It is sufficient to establish a practice as a custom, when all follow it who possess the requisite means, although, from the want of such means, it may not be followed by the mass of the people. Among those who did something of the kind, there was also considerable difference, according to their wealth and consequence. The most common way was to anoint the body with a solution of odoriferous drugs, and then wrap it in linen. But, by persons in affluent circumstances, spices were used in great abundance. Among those of more ample means, not only was the body carefully rubbed with aromatic compositions, but large bodies of odoriferous drugs were used, in which they wrapped and with which they surrounded the corpse. Joseph and Nicodemus, being persons of substance, and desiring to render all possible honour to Christ, used a very large quantity of spices—so large as to have furnished a ground of objection to some captious writers, who did not consider that, as appears from Josephus (*Antiq.* xv. 3), the larger the quantity of spices used at the interment, the greater was deemed the honour done to the deceased: and this consideration would, necessarily, often occasion the use of a far greater quantity of aromatics than was strictly necessary.

The precise object which the Jews had in view in bestowing costly spices and aromatic drugs upon the dead, does nowhere appear very clearly. Some think that it was, in order that they might, to a certain extent, imbibe and absorb the humours of the body, and thus, as well as by their inherent virtues, preserve it as long as possible from putrefaction and decay. It is probable that, to some extent, this effect might be produced by such external application of pungent spices and aromatics; but we question whether the primary object may not rather have been, to overpower, by strong perfumes, the disagreeable effects arising from advancing corruption. As the deceased were deposited, without coffins, in recesses or on ledges in the sepulchre, these effects must soon become so strong that no one could enter the sepulchral cave but for such counteraction. As the sepulchres of the Jews were often family sepulchres, which it was necessary to re-open whenever a new death occurred, the more weight is due to this consideration, as influencing the *origin* of the practice; although perhaps this consideration was not much adverted to, after the practice had become established as a mode of rendering honour to the dead.

CHAPTER XX.

1 *Mary cometh to the sepulchre:* 3 *so do Peter and John, ignorant of the resurrection.* 11 *Jesus appeareth to Mary Magdalene,* 19 *and to his disciples.* 24 *The incredulity and confession of Thomas.* 30 *The scripture is sufficient to salvation.*

THE [1]first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the [2]other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in,* saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

18 Mary Magdalene came and told the

[1] Matt. 28. 1. Mark 16. 1.

[2] Chap. 13. 23, and 21. 20.

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disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ [3]Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 [4]Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 ¶ [5]And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

[3] Mark 16. 14. [4] Matt. 18. 18. [5] Chap. 21. 25.

Verse 15. '*Supposing him to be the gardener.*'—'Κηπουρὸς is by the best commentators explained *inspector villæ*, the farming man, bailiff.'—*Bloomfield.*

—'*Sir.*'—Κύριε. 'This is probably a title of honour, but often employed, like the *Dominus* of the Romans, and our *Sir*, as an appellation of common civility, shewn even to inferior persons, and sometimes used as a form of compellation, when we know not the name of the person we are addressing.'—*Bloomfield.*

19. '*When the doors were shut.*'—The circumstance that the doors were shut, or *barred*, is evidently mentioned to intimate that there was something extraordinary in our Lord's manner of entrance. The common opinion that he penetrated through the door, or rather, that he appeared among the disciples without the door having been unbarred, and without any visible mode of entrance, is attended with some serious difficulties, particularly as, throughout the Gospels, we never find him exerting more power than was necessary to accomplish the particular purpose he had in view. Now, that the doors, although barred, were no obstacle to him, but flew open at his approach, is an alternative which seems to offer a more simple and obvious demonstration of his power, while it appears to agree better with the stipulation that the doors were barred, and is not unsupported by such parallel examples (Acts v. 19; xii. 4-10) as shew that this would probably have been the mode of ingress preferred under such circumstances.

24. '*Thomas.....called Didymus.*'—The first is this apostle's Hebrew name, and the other a Greek name of the same signification—both meaning *a twin*. It was common enough among the Jews of this age to have two names, one their native name, by which they were known among their own countrymen, and the other a Greek name, which they used among strangers. The Greeks and Romans seem to have found it a great trial of their vocal organs to pronounce Hebrew names; and this may be one reason why they called those Jews with whom they were acquainted by other names; or rather, perhaps, why such Jews assumed other names, that they might move the more easily in society by bearing common and intelligible names. The Jerusalem Talmud (*Gittin*, fol. 43. 2; 45. 3) indeed states that not only did the Jews go by one name in the land of Israel and by another in Gentile countries, but that they passed by their Hebrew name in Judæa, and by their Gentile one in Galilee, which contained a large mixture of Greek and Syrian population. It seems, then, that the natives of Judæa Proper used but their Hebrew name, unless when they went abroad among the heathen; that the Jews of Galilee, as well as those who were born in heathen lands, had always two names—a formal Jewish name, which they used as occasion required, and a popular Gentile name by which they were more commonly known and mentioned. Many examples of these double names occur in the New Testament, and in all cases we find that one of these names is Jewish and the other Gentile.

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CHAPTER XXI.

1 Christ appearing again to his disciples was known of them by the great draught of fishes. 12 He dineth with them: 15 earnestly commandeth Peter to feed his lambs and sheep: 18 foretelleth him of his death: 22 rebuketh his curiosity touching John. 25 The conclusion.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately, and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, [1]Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 ¶ Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple [2]whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 ¶ This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 [3]And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

[1] Or, *Sirs*. [2] Chap. 13. 23, and 20. 2. [3] Chap. 20. 30.

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Verse 6. '*The multitude of fishes.*'—The lake of Tiberias still abounds in fish, particularly in the northern part. Captains Irby and Mángles state that, at the town of Tiberias, 'We here lived on fish, which are most excellent. There is not much variety, but the best sort is the most common. It is a species of bream, equal to the finest perch.' The species mentioned by Burckhardt as the most common are the *binny*, which is a species of carp; a fish called mesht, which is a foot long and five inches broad, with a flat body like the sole. Hasselquist examined some of the fish of this lake, and thought it remarkable that the same kinds should be met with as in the Nile—'charmuth, silurus, binny (as before), malsil, and sparus Galilæus.' Dr. Clarke considers that this explains the observations of certain travellers, who speak of the lake as possessing certain fishes peculiar to itself, not being perhaps acquainted with the produce of the Nile. Josephus considers the lake Gennesareth as having fishes of a peculiar nature; and yet it is worthy of notice that in speaking of the fountain of Capernaum, his remarks tend to confirm the observation of Hasselquist. 'Some consider it a vein of the Nile, because it brings forth fishes resembling the coracinus of the Alexandrian lake.' Mr. Monro speaks with admiration of a fish from the lake on which (fried in oil) he feasted. It was called *abu sockn*, but no description of it is given.

7. '*He girt his fisher's coat unto him, (for he was naked).*'—We are here probably to understand that he was naked only in the frequent Scriptural sense, of being without the outer garment, or of having *part* of the person uncovered. The outer garment in the present instance was the 'fisher's coat,' which Peter put on before he leaped into the water. His doing this seems to imply that he did not swim but wade to the shore, when impatient of the delay which the bringing to of the boat would occasion. If the depth of the water, at two hundred cubits from the shore, had been such as required him to swim, he would scarcely have encumbered himself with his fisher's coat.

19. '*Signifying by what death he should glorify God.*'—The death here predicted to Peter, expressed by the stretching forth of his hands and his being bound by cords, is evidently that of crucifixion, and appears in that sense to have been understood by the Apostles. Accordingly, ecclesiastical history testifies that Peter suffered martyrdom, by crucifixion, at Rome, in the reign of the emperor Nero—probably in the year 65. It is added that this death and the tortures connected with it were endured by the venerable apostle with marvellous patience and fortitude; and that, deeming himself unworthy to die in precisely the same manner and posture as his Lord, he asked and obtained permission to be crucified with the head downward—a posture which could not fail greatly to aggravate the tortures of the cross.

25. '*I suppose that even the world itself could not contain the books that should be written.*'—This is a very strong but significant hyperbole to express the numerous acts of Christ, of which it would seem that only a small proportion have been recorded. Such hyperboles, similarly designed to convey a large meaning, are very common among the old Jewish writers, and were not unknown to the poets and orators of Greece and Rome. With the former it is very usual to say, that if such and such things were done, the world would not be able to bear them. The following form of expression, sometimes slightly varied, is rather common to express something extensive:—'If all the seas were ink, and all the reeds pens, and the whole heaven and earth parchment, and all the sons of men scribes, they would not suffice to write all the lessons which such a person composed,'— or 'all the wisdom which such another person possessed'—or 'all the law which another person learned.'

Bishop Pearce has adduced several instances of equally strong hyperbole, from sacred and profane writers. One from the Apocrypha is remarkable. The author of Ecclesiasticus, speaking of Solomon's wisdom, says, 'Thy soul covered the whole earth, and thou filledst it with parables. A singular instance also occurs in Homer, who makes Æneas say to Achilles—

> 'Reproach is cheap; with ease we might discharge
> Gibes at each other, till a ship that asks
> An hundred oars should sink beneath the load.'—
> COWPER.

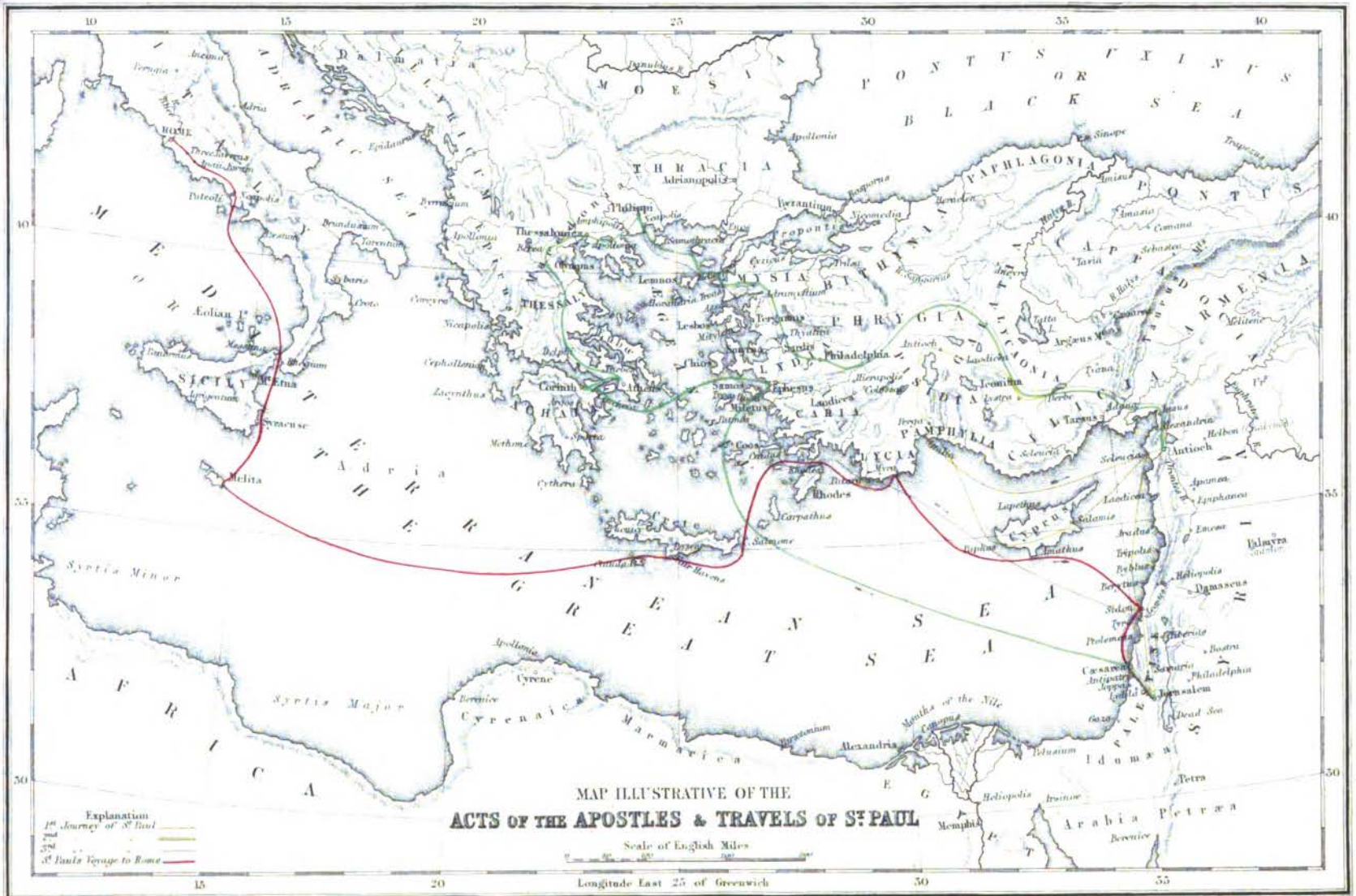
Dr. Bloomfield, among other citations, gives a remarkably similar hyperbole from Euripides:—*οὐδ' ἅτας ἂν οὐρανὸς Δίος γραφόντος τὰς βρότων ἁμαρτίας ἐξαρκέσειεν*, 'If Jupiter wrote down the sins of mortals, the whole heaven would not have space to contain them.' The same writer concludes his various illustrations with the affecting hyperbole used by the unhappy Mary Queen of Scots:—'An ocean of tears would not suffice to bewail the miseries of man.'



SYRIAN AND FISH.

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MAP ILLUSTRATIVE OF THE
ACTS OF THE APOSTLES & TRAVELS OF St PAUL
Explanation
1st Journey of St Paul
2nd
3d
St Paul's Voyage to Rome
Scale of English Miles
Longitude East 25 of Greenwich
MEDITERRANEAN SEA
ADRIATIC SEA
AEGEAN SEA
GREAT SEA
BLACK SEA
PONTUS EUXINUS
Dalmatia
MOESIA
THRACIA
PAPHLAGONIA
PONTUS
MYSIA
BITHYNIA
PHRYGIA
GALATIA
CAPPADOCIA
ARMENIA
THESSALY
LYDIA
CARIA
LYCIA
PAMPHYLIA
CILICIA
SYRIA
Aeolian I.
SICILY
Crete
Cyprus
Rhodes
Lesbos
Chios
Samos
Lemnos
Syrtis Minor
Syrtis Major
AFRICA
Cyrenaica
Idumea
Arabia Petræa
ROME
Melita
Syracuse
Puteoli
Adriatic Sea
Adria
Philippi
Thessalonica
Berea
Athens
Corinth
Ephesus
Miletus
Troas
Assos
Mitylene
Pergamus
Sardis
Philadelphia
Laodicea
Hierapolis
Colossæ
Iconium
Antioch
Tarsus
Derbe
Lystra
Alexandria
Cyrene
Berenice
Jerusalem
Dead Sea
Damascus
Tyre
Sidon
Cæsarea
Joppa
Ptolemais
Tiberias
Bostra
Petra
Memphis
Heliopolis
Gaza
Mouths of the Nile
Palmyra
Edinburgh

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THE ACTS

OF

THE APOSTLES.

THAT the Evangelist Luke was the writer of this fifth and last historical book of the New Testament is self-evident, and has never been disputed. The introductory note to his Gospel will, so far as it goes, serve as a general introduction to both books, which indeed may not improperly be considered as one book, divided into two parts. Thus, Professor Hug introduces his remarks on the present book by observing: 'The Acts of the Apostles and the Gospel of Luke constitute a whole, of which the latter is the first and the former the last part. In the Gospel he presents to us the history of Jesus, until his ascension; in the Acts he again resumes the thread of the narrative, where he had dropped it in the first history. If we connect the beginning of the Acts with the end of the Gospel, we evidently perceive that, in the latter, he postpones the circumstantial treatment of the ascension, to preserve it for the following work; and that he had already resolved upon the plan of its continuation in the Acts of the Apostles when he was finishing the Gospel.'—*Introduction*, sect. 72.

The history comprehends a period of about thirty years, commencing with the account of our Lord's ascension, and terminating with the second year of St. Paul's imprisonment at Rome. It does not, however, appear to have been by any means the intention of the Evangelist to furnish a complete ecclesiastical history of the whole Christian church during this period; nor even to give a full account of the proceedings of St. Paul, notwithstanding the very large proportion of the book which is devoted to that subject. For while, on the one hand, he almost wholly omits what took place among the Jews after St. Paul's conversion, and does not in the slightest manner notice the spread of Christianity in the East and in Egypt, or even the establishment of a Christian church in imperial Rome; on the other, he gives no information concerning various particulars of Paul's history and labours, to which that Apostle himself alludes in his Epistles. Had it been his object to furnish a general history of the church of Christ, from the time of the ascension to the date of the book, the acts and sufferings of the other apostles would surely have furnished ample and very interesting materials.

The real object of St. Luke appears to have been well distinguished by Michaelis:—'He seems to have had a twofold object in view; namely,—

'1. To relate in what manner the gifts of the Holy Spirit were communicated on the day of Pentecost, and the subsequent miracles performed by the apostles, by which the truth of Christianity was confirmed. An authentic account of this matter was absolutely necessary, because Christ had so often assured his disciples that they should receive the Holy Spirit. Unbelievers, therefore, whether Jews or heathens, might have had objections to our religion, if it had not been shewn that Christ's declaration was really fulfilled.

'2. To deliver such accounts as proved the claim of the Gentiles to admission into the church of Christ—a claim disputed by the Jews, especially at the time when St. Luke wrote the Acts of the Apostles. And it was this very circumstance which excited the hatred of the Jews against St. Paul, and occasioned his imprisonment at Rome, with which St. Luke closes his history. Hence we see the reason why he relates (ch. viii.) the conversion of the Samaritans, and (ch. x. xi.) the story of Cornelius, whom St. Peter (to whose authority the adversaries of St. Paul had appealed in favour of circumcision—Gal. ii. 6-21) baptized, though he was not of the circumcision. Hence, also, St. Luke relates the determination of the first council at Jerusalem, relative to the Levitical law; and for the same reason, he is more diffuse in his account of St. Paul's conversion, and of St. Paul's preaching the Gospel to the Gentiles, than on any other subject. It is true that the whole relation which St. Luke has given (ch. xii.) has no connection with the conversion of the Gentiles; but during the period to which that chapter relates, St. Paul himself was present at Jerusalem, and it is probably for that reason that St. Luke has introduced it.'

There is however another opinion, which Michaelis thinks not altogether improbable, and in which

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Hug seems disposed to concur: this is, that Luke's intention in writing the Acts of the Apostles was to record only those facts which he had either seen himself or had heard from eye-witnesses.

The date at which this book was written may be determined with less uncertainty than that of the Gospels. Since the narrative does not conclude till St. Paul had been two years a prisoner at Rome, it could not have been written earlier than the year 63. That great Apostle was put to death in the year 65; and as we may feel assured that Luke, his faithful follower, would have brought his history down to that event, had it taken place *before* he wrote, we have good reason to suppose that the book had been previously written. And, being written before Paul's martyrdom, we may safely conclude that he was cognizant of its contents.

With respect to the style of St. Luke, as exhibited in this book, and to his mode of narration, Michaelis remarks:—

'Though St. Luke has omitted many material parts of ecclesiastical history, in the first thirty years after the ascension, yet is he very circumstantial and perspicuous in those parts which he has related. At the same time he has nowhere exhausted his subject; for wherever he has occasion to introduce what he has related before, the relation is always accompanied by some new circumstances. Examples of this kind are the conversion of St. Paul and the baptism of Cornelius, which he himself relates first as an historian, and afterwards introduces in the speeches of St. Peter and St. Paul. . . . . In general, St. Luke's style, in the Acts of the Apostles, is much purer than that of most other books of the New Testament, especially in the speeches delivered by St. Paul at Athens and before the Roman governors, which contain passages superior to any thing even in the Epistle to the Hebrews, though the language of this Epistle is preferable, in other respects, to that of any other book of the New Testament.'

The peculiarities of Luke's style, as shewn in his Gospel, appear everywhere in the Acts of the Apostles, when the narration is his own. This has been often and at great length pointed out. It has been thought, however, that in the composition of his work some *written* notices of events and addresses were employed. The preaching of Peter, the addresses of Stephen, the various addresses of Paul, James, and others, instead of being all conformed to one model—the model of the author's style—preserve respectively all the discrepancies and distinctions of style and manner which we should have expected originally from their authors; and thus they shew that they have been preserved and related with great care and fidelity. In Xenophon, Thucydides, Livy, and other Greek and Roman historians, we find all the various speakers adopting the style of the author himself; which shews that all the speeches were composed by him. But it is not thus in the Acts of the Apostles.

The separate Commentaries, of various kinds, upon the Acts of the Apostles, are more numerous than those upon any of the historical books of Scripture, the most frequent title being that of *Commentarius in Acta Apostolorum;* whence, to avoid the unnecessary repetition of the same words, we give only the author's name, the place, and the date, when *that* is the title. Bugenhagius, Vitemb., 1624; Menius, Vitemb., 1524; Justi Jonæ *Adnotationes in Acta Apost.*, Noribergæ, 1525; Bullinger, Tiguri, 1532, and many subsequent editions; Calvin, 1514, and numerous editions and translations; an English one, by Thomas Featherstone, appeared in 1585; Sarcerii *Scholia in Acta Apost.*, Basil, 1540; Capitonis *Explicatio in Acta Apost.*, Venet., 1561; Lossii *Adnotationes in Acta Apost.*, Francof., 1558; Junii *Acta Apost., ex Arabica translatione Latine reddita*, etc., Lugd. Bat., 1578; Aretii *Series et Digestio Temporum et Rerum, descriptarum a Luca in Acta Apost.*, Lausannæ, 1579; Raudii *Auslegung der Apostelgeschicht*, Francf., 1579; Grynæus, Basileæ, 1583; Pelargii *Comm. in Historiam Actuum Apost.*, Francof., 1599; Crispoldus, Firmi, 1690; Stapleton, *Antidota Apostolica, in Acta Apost.*, etc., Antuerpiæ, 1595; Lorinus, Lugd. Bat., 1605; Arcularius, Francof., 1607; Malcolmi *Comment. et Analysis in Acta Apost.*, Medioburgi, 1615; Sanctius, Lugd., 1616; Perezius, Lugd., 1626; Menochii *Hist. Sacra de Actibus Apost.*, Romæ, 1634; Lenæus, Holmæi, 1640; Novarini *Acta Apost. expensi*, Lugd., 1645; Majoris *Adnotata ad Acta Apost.*, Jenæ, 1647; Fromondi, Lovanii, 1654; Pricæi *Acta Apost., ex sacra pagina, sancti patribus Græcisque ac Latinis gentium scriptoribus illustrata*, Parisiis, 1660; Amyrald, *Paraphrase sur les Actes des saintes Apotres*, Saumur, 1654; Stresonsis *Comm. practicus in Acta Apost.*, Amstelod., 1658; Du Bois, *Academicæ Lectiones in Actus Apost.*, Lovanii, 1666; Calixti *Expositio litteralis in Acta Apost.*, Helmstadii, 1663; Gerhardi *Adnotationes posthumæ in Acta Apost.*, Jenæ, 1669; Sylveira, Lugd., 1678; Miconi *Apostolorum Acta*, etc., Genevæ, 1681; De Veiel, *Acta Apost., ad literam explicatum*, Lond., 1684; Pearsonii *Annales Paulini et Lectiones in Acta Apost.*, Lond., 1688; Keuchenii *Adnotata in Acta Apost.*, Amstelod., 1689; Arnald et De Sacy, *Notæ in Acta Apost.*, Paris, 1700; Langii *Isagoge generalis et specialis historicó-exegetica in Acta Apost.*, Halæ, 1718; Petersen, *Apostolischen Zusammenhang*, etc., Francof. ad M., 1722; Leeuwen, *Paraphrasis et Comment. in Acta Apost.*, Amstelod., 1724; Wells, *Paraphrase and Notes on the Acts of the Apostles*, Lond., 1709; Limborch, Roterod., 1721; Pyle, *Paraphrase, with some Notes on the Acts of the Apostles*, etc., Lond., 1725; Lindhammer, *Der von dem heiligen Evangelisten Luca beschreibenen Apostelgeschichte ausführliche erklärung und anwendung*, etc., Halæ, 1725;

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Loesekenn, *Erklärung der Apostelgeschichte*, Halæ, 1728; Pleuier, *Handelingen der heylige Apostelen . . . . outleedt, verklaardt*, etc., Ultraject., 1725; Biscoe, *The History of the Acts of the Holy Apostles confirmed from other Authors*, Lond., 1742—reprinted at Oxford in 1840; Rambach, *Betrachtungen über die Apostelgeschichte*, etc., Francof. ad M., 1748; Walchii *Dissertationes in Acta Apostol., quibus multa Antiquitatis sacræ et profanæ capita explicantur atque illustrantur*, Jenæ, 1756; Wallis, *Actions of the Apostles*, translated from the original Greek, Lond., 1789; Lobstein, *Vollstand. Commentar. über die Apostelgeschichte des Lukas*, Strasb., 1792; Mori *Versio et Explicatio Actuum Apost.*, Lips., 1784; Clarisse, *Gedenkwaardigheiten, uit het leven van sammige Apostelen*, etc., Leyd., 1797; Theiss, *Lukas Apostelgeschichte, neu übersetzt mit Anmerkungen*, Gera, 1800; Heinrichs, *Acta Apost. Gr. perpetua Annotat. illustrata*, Götting., 1809; Kistemaker, *Geschichte der Apostel. mit Anmerkungen*, Münst., 1822; Hildebrand, *Geschichte der Apostelen mit Anmerkungen*, Leipz., 1824; Robinson, *Acta Apostolorum, Var. Notis tum Dictionem tum Materiam illustrantibus*, Cantabrigiæ, 1824; Wirth, *Die Apostelgeschichte der Lukas erläutert*, Ulm, 1831; Anger, *De Temporum in Actis Apost. Ratione*, Lips., 1834; Burton, *An Attempt to ascertain the Chronology of the Acts of the Apostles*, Lond., 1830; Robinson, *Acts of the Apostles, with Notes, original and selected*, Lond:, 1839—a translation and improvement of the Latin work published in 1824, as above; Barnes, *Notes Explanatory and Practical on the Acts of the Apostles*, New York, 1833; Maskew, *Annotations on the Acts of the Apostles*, Lond., 1842; Trollope, *A Commentary on the Acts of the Apostles*, Lond., 1847. [Baumgarten, *Die Apostelgeschichte*, Clarke, Edinburgh, 1854.]

CHAPTER I.

1 Christ, preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. 9 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, [1]being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, [2]which, *saith he*, ye have heard of me.

5 [3]For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 [4]But ye shall receive [5]power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 [6]And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 ¶ And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 ¶ Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode

1 Or, *eating together with them.* 2 Luke 24. 49. 3 Matt. 3. 11. 4 Chap. 2. 1. 5 Or, *the power of the Holy Ghost coming upon you.* 6 Luke 24. 51.

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both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, [7]which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 [8]Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, [9]Let his habitation be desolate, and let no man dwell therein: and [10]his [11]bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

7 Psal. 41. 9. 8 Matt. 27. 7. 9 Psal. 69. 25. 10 Psal. 109. 8. 11 Or, *office*, or, *charge*.

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12. '*A sabbath day's journey.*'—A sabbath journey was the distance beyond which the 'traditions of the elders' made it unlawful for a Jew to travel on the sabbath day. The distance was two thousand cubits from any town or city: and this seems to have been popularly calculated by paces; for in the various repetitions and explanations of this injunction, two thousand moderate paces are stated as equivalent to as many cubits. The Law has no direction on this subject; but the regulation was not considered the less imperative on that account: and this, indeed, is one of a thousand examples in which the traditions of the elders were as carefully observed as the injunctions of the public Law. To walk more than two thousand cubits was a crime, punishable with stripes. It should be observed, however, that the rule only applies to distances *from* a town, for, whatever were the extent of a town, a person might walk to *any* distance *within* its limits without transgression. Thus in London (for the regulation is still rigidly enforced), Jews often go a very considerable distance, on the sabbath day, to and from their synagogues.

CHAPTER II.

1 *The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others.* 14 *Whom Peter disproving, and shewing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messias, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel and foreknowledge:* 37 *he baptizeth a great number that were converted.* 41 *Who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing his Church.*

AND when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now [1]when this was noised abroad, the

1 Gr. *when this voice was made.*

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multitude came together, and were [a]confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 [b]And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 [c]The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that* [d]whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, [e]I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, [f]let me freely speak unto you [g]of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, [h]and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, [i]that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, [k]The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

[a] Or, *troubled in mind.* [b] Isa. 44. 3. Joel 2. 28. [c] Joel 2. 31. [d] Rom. 10. 13. [e] Psal. 16. 8. [f] Or, *I may.* [g] 1 Kings 2. 10. [h] Psal. 132. 11. [i] Psal. 16. 10. [k] Psal. 110. 1.

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39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread [12]from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.

[12] Or, *at home.*

Verse 1. '*The day of Pentecost.*'—An account of the Feast of Pentecost has been given in the note to Levit. xxiii. 16.

13. '*Full of new wine.*'—There could be no *new* wine, strictly speaking, at Pentecost. What we are to understand by γλεῦκος, is *sweet* wine, that is, wine which had been so managed as to preserve its original sweetness, and which was highly intoxicating. It tasted like *must;* and, as Plutarch informs us, it was preserved by being kept in a cool situation. It was highly esteemed by the ancients as a morning draught—a practice to which Horace appears to refer:—

'Anfidius first, most injudicious, quaff'd
Strong wine and honey for his morning draught:
With lenient beverage fill your empty veins,
For smoother *must* will better cleanse the reins.'
Lib. ii. Sat. 4.—FRANCIS.

As it is scarcely credible that any men should imagine, even as a calumny, that languages should be spoken through the influence of wine, it is very probable that, as Lightfoot conjectures, those who said this were not the foreign Jews themselves, but the native Jews, men of Judæa, who, not understanding what the apostles spoke in other languages than their own, imagined that (as drunken men are wont to do) they only babbled some foolish and unintelligible gibberish.

15. '*Seeing it is but the third hour.*'—We learn equally from Josephus and the Talmudists, that, at their festivals, the Jews seldom indulged either in eating or drinking till the sacrifices had been offered and the oblations made: and as these were numerous on such occasions, a practical abstinence until about noon was the consequence. This perhaps gives greater force to St. Peter's reference to the time of the day, as rendering the calumny the more incredible.

CHAPTER III.

1 *Peter preaching to the people that came to see a lame man restored to his feet,* 12 *professeth the cure not to have been wrought by his or John's own power, or holiness, but by God, and his Son Jesus, and through faith in his name:* 13 *withal reprehending them for crucifying Jesus.* 17 *Which because they did it through ignorance, and that thereby were fulfilled God's determinate counsel, and the scriptures:* 19 *he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.*

Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour.*

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

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12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 [1]But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the [2]Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, [3]A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, [4]And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

1 Matt. 27. 20. 2 Or, *author*. 3 Deut. 18. 15. Chap. 7. 37. 4 Gen. 12. 3.

Verse 1. '*Hour*.'—The division of the day into hours does not occur in Scripture before the Captivity. It is first noticed by Daniel; and was doubtless one of those matters of useful information which the Jews acquired from their Babylonian conquerors.

The division of the day into twelve hours continued from that time to prevail among the Jews; hence our Saviour asks, 'Are there not twelve hours in the day?' obviously appealing to this as an ancient and long-established division, which had become a matter of public notoriety.

This division of the day into hours was the same which still prevails in the East, and which differs very materially from our own. We, by counting from points at all times fixed, namely, twelve hours from midnight to noon, and twelve from noon to midnight, obtain hours, both of the day and night, of equal length at all times of the year and under the constant variations which occur in the length of the day and night, as the seasons advance and recede. But the Jews did not apply the division by hours to the *night*. And the *day*, which they did subject to the division into twelve hours, was not calculated from any fixed point, but was the natural and changeable day (called by astronomers, however, the *artificial* day), embracing the time between the rising and the setting of the sun. Thus their *first* hour began at sun-rise, and their *twelfth* hour ended at sun-set. But as this day is constantly varying its duration, it necessarily follows that the 'hours,' or twelfth parts thereof, were from day to day of unequal length, as the days grew longer or shorter. Hence it is that the modern Orientals can derive but partial benefit from our watches, which are adapted to a fixed division of time, and that they soon spoil the best watches by continual rectification.

In loose references, we say, that, according to this computation, the third hour answers to our ninth hour, the sixth to our twelfth, and the ninth to our third after noon. And this may suffice for popular purposes; but it is true only at the season of the equinox. At other seasons of the year it is necessary to observe the time when the sun rises, and reduce the hours to our time accordingly. The *third* hour was, properly, the middle portion of time between sun-rise and noon; and the ninth hour, the middle between noon and sun-set. The sun, at the summer solstice, in Palestine, rises at five of our time and sets about seven; and then, consequently, the third hour was half an hour after eight: and at the winter solstice, when the sun rises about seven and sets about five, the third hour was, of course, half an hour after nine;—and so on of other hours and other times of the year.

2. '*The gate of the temple which is called Beautiful*.'—This gate is doubtless that magnificent one which Josephus distinguishes as 'the Corinthian gate,' on account of its being made of Corinthian brass, which was reckoned preferable to either gold or silver. He says, 'Nine of the gates were completely covered with gold and silver, as well as their side-posts and lintels; but there was one, without the temple, of Corinthian brass, and greatly excelled those which were only covered with silver and gold.' Its magnificence consisted, as we are also told, in its larger dimensions; in the value of its substantial material, Corinthian brass; in its superior workmanship; and in the greater thickness and richness of the plates of gold and silver with which it was covered. The other gates were forty cubits high, with doors of thirty cubits high and fifteen broad; but this one was, as a whole, fifty cubits high, and its doors forty cubits. There was an ascent of fifteen steps to this gate; and altogether it must have made a very grand appearance. This superior appearance was

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given to it, apparently, on account of its being that exterior entrance which fronted the entrance to the sanctuary; and as it was the gate which was more frequented than any of the others, by persons entering the temple, we can thus find a reason for the lame man being laid there in preference. This Corinthian gate was added by Herod the Great.

11. '*The porch that is called Solomon's.*'—See the note John x. 23.

19. '*That your sins may be blotted out.*'—The expression 'to blot out sins' is taken from the practice of creditors charging their debtors, and, when the debt was paid, cancelling it or wholly removing the record. The word here used properly refers to the practice of writing on tablets covered with wax, and then, by inverting the stylus or writing instrument, smoothing the wax again, and thus removing every trace of the record.

24. '*The prophets from Samuel.*'—Samuel is named after Moses, as prophecy in the intermediate time was rare (1 Sam. iii. 1), and he was the first after Moses who wrote his prophecy. Also, probably, as the head of a company or college of the prophets (1 Sam. xix. 20).—*Elsley.*

CHAPTER IV.

1 *The rulers of the Jews offended with Peter's sermon,* 4 *(though thousands of the people were converted that heard the word,) imprison him and John.* 5 *After, upon examination Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus only we must be eternally saved,* 13 *they command him and John to preach no more in that name, adding also threatening,* 23 *whereupon the Church fleeth to prayer.* 31 *And God, by moving the place where they were assembled, testified that he heard their prayer: confirming the Church with the gift of the Holy Ghost, and with mutual love and charity.*

AND as they spake unto the people, the priests, and the [1]captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 [2]This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

[1] Or, *ruler.*

[2] Psal. 118. 22. Matt. 21. 42.

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24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, [a]Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

[a] Psal. 2. 1.

Verse 1. '*The captain of the temple.*'—There is room for difference of opinion concerning this 'captain of the temple.' In the first place, there was a temple guard of priests and Levites—the priests keeping watch in three places, and the Levites in twenty-one: to every one of these watches there was a chief, and over them all one—an experienced priest—who was eminently the ἀρχήγος, the *captain* or *ruler of the temple*, the same person who is generally called by the Jewish writers 'the man of the mountain of the house,' and sometimes 'the head of the ward.' That this was the person here intended, seems sufficiently probable; and in that case, 'the priests' were probably those of the guard.

It is, however, the opinion of Lightfoot and others, that this 'captain' was a Roman military officer; and whether the opinion be correct or not, some useful information is involved in the explanation which it requires. This officer is, then, supposed to have been the captain of the garrison, which was placed in the tower of Antonia, for the guard of the temple. The tower itself stood at the north-east angle



ROMAN SOLDIERS.

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of the wall which parted 'the mountain of the house' (or, the whole site of the temple) from the city. It was erected by the high-priest Hyrcanus, who made it his residence, and was wont there to lay up the splendid garments of his office, whenever he put them off, after having discharged his duties in the temple. Herod the Great repaired and strengthened this tower, at a great expense, that it might be a sort of citadel to the temple; and, in honour of his patron Mark Antony, gave it the name of Antonia. As before, the holy robes continued to be laid up in this tower during all the reign of Herod, and that of Archelaus, his son. After his removal, the Romans took possession of the tower, and kept a garrison in it, for the guard of the temple. They were there always ready to check any disturbances which might arise in or near the temple—an instance of which we shall find in ch. xxiii.; and although their proximity and supervision appear to have been very unpalatable to the Jews, the Romans seem on most occasions to have acted with temper and moderation, and with very much consideration for the peculiar feelings and customs of the people with whom they had to deal. There was, however, one exception; for the Romans still insisted that the sacred robes should continue to be deposited in the castle, under their power, until the procurator Vitellius was pleased to perform the popular act of restoring them to the Jews' own keeping.

There were other companies of Roman soldiers stationed in different barracks about the city; but this one being, as it were, within the verge of the sacred edifice, was most odious to the Jews, as a heathen bridle upon their temple and service, and the most galling badge of the subjection and servitude to which they were reduced.

After this, we must leave the reader to judge whether the captain of the garrison in the tower of Antonia was likely to concern himself in the present matter. We think not, unless a disturbance had arisen; but it does not appear that there was any.

1, 2. '*The Sadducees came upon them, being grieved that they.....preached through Jesus the resurrection from the dead.*'—It is remarkable that, as we find the Pharisees to be the most forward and zealous against our Lord during his ministry, in the Gospels, so the Sadducees appear the most active against his disciples, in the Acts of the Apostles. The reason is plain. It was the Pharisees chiefly whom our Lord reproved. He condemned their impious traditions, detested their hypocrisy, and laid open their vile and wicked practices. It was this that made them so warm against him. On the other hand the disciples preached through Jesus the resurrection from the dead. This enraged the Sadducees; and for this they would have contrived means to put them to death on this occasion, had it not been for the milder counsels of Gamaliel the Pharisee. They would afterwards have done the same by Paul, had he not been favoured by the Pharisees (xxiii. 9). Josephus represents the Sadducees as of a rude, savage, ungovernable temper; and says they were, above all the Jews, severe in the sentences they passed; whereas the Pharisees were habitually mild in their punishments.

4. '*The number of the men.*'—That is to say, of the persons, the word men being, in Scripture, often used without reference to sex. See Luke xi. 31; Rom. iv. 8; xi. 4.

6. '*John.*'—This must have been a person of some note, from the manner in which he is here mentioned; and, from Josephus and the Talmudists, we seem to know something of most of the distinguished Jews who lived about this time. Lightfoot, in his note on this place, says, 'John, as it seemeth, the son of Annas; the governor of Gophnis and Acrabatena, in the time of Nero.' But this John, who was appointed governor of the toparchies of Gophna and Acrabatena, when the Jews established a sort of government among themselves, after the defeat of Cestius (see the note on Mark xiii. 14), was the son of Matthias (Joseph. *Bell. Jud.* ii. 20. 4), not of Annas. Lightfoot himself, in another place (*Chorog. Cent.* ch. xv.), suspects that the present John may have been the famous Rabbi John Ben Zacchai, who lived at this time, and until and after the destruction of Jerusalem. This John was a priest, and resided at Jerusalem; and among the things told of him is one so remarkable as to deserve being quoted, particularly as it seems to have occurred about this time. 'Forty years before the destruction of the temple' [may not this have been at the death of our Saviour?], 'the doors of the temple opened of themselves. Whereupon R. Jochanan [John] Ben Zacchai rebuked them, saying, "O temple, temple! wherefore art thou alarmed? I know thee; that thou shalt be destroyed. For so prophesied of thee Zechariah, the son of Iddo—Open thy doors, O Lebanon, that the fire may devour thy cedars."' Zech. xi. 1 (*T. Bab.* tit. *Yoma*, fol. 29. 2; *T. Hieros.* tit. *Yoma*, fol. 43. 3.) We imagine that this eminent teacher is, of all *known* persons, the most likely to have been present on this occasion; but 'John' was so common a name among the Jews, that no strong probability can be attained; nor is the matter of much consequence.

— '*Alexander.*'—Krebs and others refer us to Josephus (*Antiq.* xviii. 8. 1; xix. 5. 1; xx. 5. 2, etc.) for information concerning this Alexander. The Alexander mentioned in those places by the historian is described as a person eminent for his family and wealth, brother of Philo, the celebrated Jewish writer, and alabarch, or governor, of the Jews of Alexandria. He was in high favour with Claudius Cæsar; and must have been influential and popular at Jerusalem, as well as at Alexandria, on account of his munificence; for Josephus elsewhere informs us, that this was the person who furnished the gold and silver with which the temple gates were overlaid. It seems very likely that this may have been the present Alexander, if we could be confident that he, whose residence was Alexandria, was at Jerusalem on this occasion. But it is to be remembered that Alexander was, as it still is, a very common name among the Jews, particularly in priestly families. The name came thus into use after Alexander the Great had been at Jerusalem; and the old Jewish writers account for it by stating that it was in fulfilment of a complimentary promise made to that conqueror, that every male born in a priestly family, on the anniversaries of his visit, should be called after his name.

7. '*Set them in the midst.*'—The Sanhedrim, or Jewish Council, sat in a semicircle; and prisoners, or persons who had business to transact, being stationed within the area formed by the seats of the members of the assembly, were, literally, 'set in the midst.'

— '*By what power, or by what name, have ye done this?*'—It is here observable that they did not question the reality of the cure—indeed, how could they?—but the power by which it was performed; whether a lawful or unlawful power? whether a proper or forbidden name? The Jews believed that cures and wonders were wrought by human, divine, angelical, and diabolical influences; and the last were, of course, interdicted. There were also certain names, by pronouncing which, or by invoking the power of those to whom they belonged, they believed that strange things might be effected. The first of these names, and too sacred to be pronounced or employed for any such purpose, was the *Shem-hamphorash*, or, ineffable name of God, as the Jews call the name JEHOVAH. By the true pronunciation of this, it was held that any wonders might be effected; and it is a fact that it has been the common account of the Jews that our Lord's miracles were effected by his having acquired the knowledge of this unutterable name. Their story is, that the name was found by David, engraven on a stone, when digging the foundations of the temple, and that he deposited it in the sanctuary; and lest curious young men should learn this name, and bring devastation upon the world by the miracles it would enable them to perform, the wise men of the time made, by magical arts, two brazen lions, which they stationed before the entrance of the holy of holies, on each side; so that if any one entered the sacred place, and learned the ineffable name, the lions roared at him so fiercely, when he came forth, that, in his fright, he entirely forgot it. But they say that Jesus, by magical arts and incantations, entered the sanctuary, undiscovered by the priests, saw the sacred name, copied it on parchment, which, having made an in-

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cision in his body, he slipped under his skin. The roaring of the lions, when he came out, caused him to forget the name: but the parchment under his skin enabled him to recover it, and, thenceforward, to refresh his memory when needful; and by the power of this name it was that all his miracles were performed. Such is the account given in the *Sepher Toldoth Jeshu*, or 'Book of the Generation of Jesus;' a spurious narrative, of Jewish fabrication, from which the Jews have for ages received their impressions concerning the life and character of Jesus Christ. An interesting account of this book may be found in Allen's *Modern Judaism*, ch. xiv. The stupid story which we have cited, requires no contradiction; and we have adduced it not only for the illustration which it offers to the present text, but on account of the very valuable intimation which it conveys, that the Jews found it hopeless to attempt to dispute the reality of our Lord's miracles, and therefore resorted to the absurd way of accounting for the power by which he was enabled to perform them.

But it was also believed that other names had healing or miraculous power, although vastly inferior to that of the *Tetragrammaton*. Hence, Josephus describes the Jews as working cures by invoking the name of Solomon; and states that the Essenes preserved the names of angels; by which we may readily believe them to have expected to cure diseases and work miracles. It is also worthy of note, that after the apostles had established the power of the name of Jesus, the seven sons of one Sceva, acting on the common opinion as to the influence of *names*, pretended to cure a possessed person by invoking *the name of Jesus, whom Paul preached*—ch. xix. 13.

13. '*Unlearned and ignorant men.*'—See the notes on John vii. 15, 49. Of the word rendered 'ignorant' (ἰδιῶται) Lightfoot remarks, that it was a 'word exceedingly much taken into use by the Jewish writers, and both in them and in Greek it signifieth "private men," or "men in no public employment," and "men of inferior rank," and "men ignorant or unskilful."' He adduces examples of all these senses, and imagines that Peter and John are here characterized as idiotæ, with a reference to all of them. But see the notes referred to, by which it appears that, with respect to the sense of *ignorance*, all the common people—that is, all those who were wanting in the higher education of the time, and had not made a professed study of the law and traditions—were accounted unlearned and ignorant.

CHAPTER V.

1 *After that Ananias and Sapphira his wife for their hypocrisy at Peter's rebuke had fallen down dead,* 12 *and that the rest of the apostles had wrought many miracles,* 14 *to the increase of the faith:* 17 *the apostles are again imprisoned,* 19 *but delivered by an angel bidding them to preach openly to all:* 21 *when, after their teaching accordingly in the temple,* 29 *and before the council,* 33 *they are in danger to be killed, through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive,* 40 *and are but beaten: for which they glorify God, and cease no day from preaching.*

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart [1]to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the Church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick [2]into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with [3]indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night

[1] Or, *to deceive*. [2] Or, *in every street*. [3] Or, *envy*.

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opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, [4]'Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as [5]obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

[4] Chap. 4. 18.

[5] Or, *believed*.

Verse 6. '*Wound him up, and carried him out, and buried him.*'—The reader will not fail to recognise this as a proof of the statement which we have on more than one occasion made (see note, John xii.), that the dead were, among the Jews, interred as soon as possible after their demise.

34. '*Gamaliel, a doctor of the law, had in reputation among all the people.*'—This exactly answers to the character of the famous Rabban Gamaliel, as described by the Jewish writers, and there is not the least doubt of his being the same person. He was the master at whose feet Paul studied in his youth; and we have had more than one occasion to mention him formerly, as the grandson of the celebrated Hillel, and as the son of Rabban Simeon—by some supposed to have been the same who, in the temple, took the infant Jesus in his arms. He was the most renowned doctor and teacher of the Law in his day, and his dicta are most carefully preserved in the Talmud, where they are distinguished by a degree of good sense rarely found among the Jewish doctors of that or any subsequent age. The Jewish writers concur with the Evangelist in testifying the estimation in which this remarkable man was held, not only by the learned but by the common people. He died eighteen years before the destruction of Jerusalem; and to the last hour of his life was held in the highest veneration. The Mishnah (*Sota*, ix. 15) affirms, that when Rabban Gamaliel died, 'The glory

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of the Law ceased, and purity and Pharisaism expired.' At his death he ordered that his body should be wrapped in linen, not in silk, as the bodies of the distinguished dead usually had been; and this was deemed by his friends a greater grief than even his death, as they could not persuade themselves that he was honourably enough interred. Onkelos, the celebrated author of the Targum, who was one of Gamaliel's disciples, distinguished himself by the quantity of spices with which he honoured the interment of his venerable master.

In the next clause we see Gamaliel commanding the apostles to be put forth for a little space; an act of authority which is explained by the fact that he was at this time, and long after, the president of the Sanhedrim. Many Christian writers make no doubt that Gamaliel was really a Christian at the present time and after, and endeavour to make this consist with his reputation among the Jews, by stating that the apostles persuaded him to retain his high post, and not to discover his conversion, that he might be in a condition to render good service to the church. This, however, would be very unlike the apostles, who never advised any one to conceal his belief, and who would doubtless have thought the avowal of his conversion of far more service to the truth of Christ, than any services he could render as president of the Sanhedrim. The Evangelist has noted a sufficient reason for his interference and mild counsel. During the lifetime of Christ, the Pharisees seem to have even surpassed the Sadducees in their hatred to his person and doctrine; but after he had been put to death there was a material alteration. The apostles brought prominently forward, on all occasions, the doctrine of the resurrection—the very doctrine on which the Pharisees and Sadducees were the most divided. Hence the Sadducees were more exasperated than ever, and, from the death of Christ, took the lead in virulent opposition to the apostles; whereas the Pharisees, conciliated by their declarations in favour of this doctrine, became comparatively mild, and on more than one occasion interfered strongly on their behalf. See another example of this in Acts xxiii. 9.

36. '*Theudas.*'—Josephus mentions a demagogue of this name, who set up for a prophet, and drew a great number of people after him, pretending that, if they would follow him to the river Jordan, and take their goods along with them, he would there give the word, and the waters should, as of old, divide before them, allowing them to pass over dry-foot. The procurator, Caspius Fadus, however, sent a party of horse after him, by whom he was taken, and afterwards beheaded, while his numerous followers were slaughtered. Many have thought that this was the person to whom Gamaliel refers; but they have found it difficult to get over the objection that the transaction which Josephus relates did not occur till fourteen or fifteen years *after* this time; and, besides this, it will be observed that Gamaliel places his Theudas *before* Judas of Galilee, whose insurrection took place in our Lord's childhood, after the deposition of Archelaus from the ethnarchy of Judæa. It were tiresome to pursue the various explanations which have been given by those who, in spite of this serious obstacle, persist in identifying the Theudas of Josephus with the Theudas of Gamaliel. None of them seem completely satisfactory; and it appears by far the safest course to conclude that the persons and the events were different. The affair of the present Theudas, being prior to that of Judas, very probably occurred after the death of Herod the Great, and while Archelaus was at Rome to get his father's will confirmed; during which time, Josephus informs us, there were ten thousand tumultuary disorders in Judæa, a few of which only he specifies. Gamaliel's Theudas may have been the leader of one of these ten thousand unspecified disorders; or, possibly, although Josephus does not on *this* occasion mention the name of Theudas, this person may even have headed one of those tumults which he does specify. Thus he mentions one band of insurgents, *without naming their leader*, who went and burnt the royal palace at Amathus, on the Jordan. Here there is room for the earlier Theudas, at the head of this recorded sedition, if it be necessary that Josephus should be found to record the sedition to which Gamaliel refers. Josephus also mentions one Judas, the son of Hezekias, who at this time raised an insurrection in Galilee, and aimed at the sovereign power, but was defeated, and put to death (*Antiq.* 17. 12. 5; *Bell. Jud.* 2. 4. 1). As this agrees very well with the account given by Gamaliel, Archbishop Usher and others think *this* is the affair to which he refers. That this man's name was *Judas* is inferred to be no objection, since the apostle Judas (not Iscariot) is also called Thaddeus—just the same name as Theudas—shewing that the names Judas and Theudas were essentially the same name, or convertible names.

There is thus ample room for seeking the Theudas of the text, without supposing either Gamaliel or Josephus mistaken. We may also observe that Theudas was a very common name among the Jews, which increases the probability of its being borne at different times by different demagogues. Indeed, in reading the Jewish history of those times some confusion arises from the same names being borne by various impostors and insurgent leaders. Thus, in the course of ten years, there were two persons of the name of Judas; and, in the course of forty, four of the name of Simon; who were all leaders of insurrections.

37. '*Judas of Galilee.*'—There is no doubt concerning this person, who has been already noticed in the note to Luke xiii. 1. Although this man was slain and his followers dispersed, his principles were never extinguished but with the life-blood of the nation. These principles were probably cherished by his dispersed followers in secret, till they were inherited or adopted by the 'Zealots' of a later day, through whose conduct their operation produced those deplorable and ruinous effects which it has been our painful duty to record.

CHAPTER VI.

1 *The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul,* 3 *appoint the office of deaconship to seven chosen men.* 5 *Of whom Stephen, a man full of faith and of the Holy Ghost, is one.* 12 *Who is taken of those whom he confounded in disputing,* 13 *and after falsely accused of blasphemy against the law and the temple.*

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole

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multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

7 ¶ And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 ¶ And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the [1]customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

1 Or, *rites*.

Verse 1. '*The Grecians*.'—It has been somewhat disputed whether these Ἑλληνισταί, or Hellenists, were born Jews, or proselytes. It is certain that, in the one way or the other, they were Jews, previously to their conversion to Christianity, and that they had usually lived among Greeks, and spoke their language according to the Hebrew idiom. That they were not native Greeks, speaking that language in purity, appears from their being called Hellenists, not Hellenes (Ἕλληνες). Some of the born Jews of this class were, like Timothy, Jews by one parent only. As among the persons selected from this class of converts, one is 'Nicolas, a *proselyte* of Antioch,' it has been inferred that the others were also proselytes; but this is no necessary conclusion; and perhaps it might with more probability be inferred, from his being thus distinguished, that the others were *not* proselytes.

Those who are distinguished from them as 'Hebrews,' were native and resident Jews, speaking the Hebrew language as then spoken. And here it may be observed, that such Jews, and especially those of Jerusalem, accounted themselves far superior to those of their nation who resided in foreign lands; and this on account of their birth and residence in the Holy Land, and especially in the holy city, as well as because they used the holy language, and because, in virtue of their residence, they were enabled, better than those who sojourned among the heathen, to observe accurately the rites and ceremonies of the Law.

9. '*Synagogue*.'—The Talmudists inform us that there were 480 synagogues at Jerusalem. If so, or, indeed, if the number were much smaller, we may well suppose, as seems here to be intimated, that the Jews who were natives of foreign parts, but had been induced to settle at Jerusalem, as well as those, from the same parts, who only for a season sojourned in the metropolis of their religion—were severally associated together in synagogues of their own, distinct from those of the native Jews. This course was obvious and natural, as they thus secured the benefits of that common interest so essential to members of the same congregation, and might have the services of their worship conducted in a language which they understood; for probably few of them were well acquainted with the dialect then vernacular among the native Jews. Another reason for association among themselves would be the disrespect with which the native Jews regarded all their foreign brethren, except such as lived beyond the Euphrates.

— '*The Libertines*.'—Opinion has been much divided concerning these Libertines. Some think that, like the other names, this is taken from the name of the foreign place whence the persons who built and frequented the synagogue came; and such a place has been sought for with much pains, but little success. But we are disposed to concur in the more general opinion, that the name is rather derived from state and condition, than from place. The name, being Roman, should, as indicating condition, be explained by a reference to Roman customs. According to these we find that a person who obtained his freedom was called *libertus*, and his free-born son, that is, the son born to him in his freedom, was styled *libertinus*, of which the present word is the plural. Now, we know, both from Philo and Tacitus, that the Jews were very numerous at Rome, and that they consisted almost entirely of such, and the descendants of such, as had been brought at different times, as slaves or prisoners, to Italy and Rome; but who had been ultimately liberated by their masters, and lived at Rome according to the laws and customs of their fathers. Eighteen years before the present time, these Jews were banished from Rome by Tiberius; and we may safely conclude that many of them resorted to Jerusalem, supplying a strong probability that they were the 'Libertines' of the present text. It is not indeed necessary to suppose that they all came from Rome; since there were many other important cities, under Roman subjection, to which Jewish captives were sent, and in which they continued to reside, after their liberation, under the same condition as at Rome.

— '*Cyrenians*.'—See the note on Mark xv. 21.

— '*Alexandrians*.'—This synagogue of Alexandrian Jews is mentioned in the Talmud, which states that they built it at their own charge, which was probably true in other cases. This, by the way, proves that in the text we are not to understand that there was but one synagogue for all the parties mentioned, but that each had its own synagogue—a point which might indeed be shewn by a critical analysis of the original text.

Jews were very numerous at Alexandria. Of the five wards into which that city was divided, two were entirely occupied by Israelites, who had, besides, residences dispersed in the other quarters. They there enjoyed full civil

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privileges, and had a prefect or governor of their own. Joseph. *Ant.* xii. 1. 1; xiv. 7. 2; xix. 5. 2; *Philo.* pp. 971, 972.

— '*Cilicia.*'—St. Paul, who makes his appearance in the next chapter, being a native of Tarsus in Cilicia, must have been a member of *this* synagogue; and it was as such, doubtless, that we find him taking some part in opposition to Stephen. Each of the considerable synagogues of Jerusalem had a kind of school or academy for young students belonging to it. Probably this synagogue of Cilicia had such. Yet Paul studied under the great Rabban Gamaliel: and it seems that the Jewish youth, sent from distant parts to be educated at Jerusalem, were not confined to the schools of the synagogues to which they belonged, but might seek instruction in the schools of any eminent teachers preferred by themselves or their friends.

— '*Asia.*'—That western portion of Asia which we distinguish as Asia *Minor* is to be understood. This distinction did not exist in the time of the sacred writers, being comparatively modern. This part of the continent, when first known to the ancient Europeans, received or bore the name of Asia, as the name of a particular country, which it retained as such, even when the name was eventually extended to the continent at large. It is in this particular sense that the name Asia is to be understood, wherever it occurs in the New Testament, which does not, we think, offer any example of the more extended signification. The ancients sometimes distinguished this part of Asia as THE PENINSULA, just as we apply the same term to Spain and Portugal together.

CHAPTER VII.

1 Stephen, permitted to answer to the accusation of blasphemy, 2 sheweth that Abraham worshipped God rightly, and how God chose the fathers 20 before Moses was born, and before the tabernacle and temple were built: 37 that Moses himself witnessed of Christ: 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the Just One, whom the prophets foretold should come into the world. 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them.

THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, [1]Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 [2]And he gave him the covenant of circumcision: [3]and so *Abraham* begat Isaac, and circumcised him the eighth day; [4]and Isaac *begat* Jacob; and [5]Jacob *begat* the twelve patriarchs.

9 ¶ [6]And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, [7]and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 [8]But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 [9]And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15 [10]So Jacob went down into Egypt, [11]and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 ¶ But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 [12]In which time Moses was born, and [13]was [14]exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's

1 Gen. 12. 1. 2 Gen. 17. 9. 3 Gen. 21. 3. 4 Gen. 25. 26. 5 Gen. 29. 31, &c. 6 Gen. 37. 28. 7 Gen. 41. 37.
8 Gen. 42. 1. 9 Gen. 45. 4. 10 Gen. 46. 5. 11 Gen. 49. 33. 12 Exod. 2. 2. 13 Heb. 11. 23. 14 Or, *fair to God.*

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daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 [15]And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 [16]And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 [17]And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had [18]shewed wonders and signs in the land of Egypt, and in the Red sea, [19]and in the wilderness forty years.

37 ¶ This is that Moses, which said unto the children of Israel, [20]A prophet shall the Lord your God raise up unto you of your brethren, [21]like unto me; him shall ye hear.

38 [22]This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 [23]Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, [24]O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 ¶ Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, [25]that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 [26]But Solomon built him an house.

48 Howbeit [27]the most High dwelleth not in temples made with hands; as saith the prophet,

49 [28]Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them

[15] Exod. 2. 11. [16] Exod. 2. 13. [17] Exod. 3. 2. [18] Exod. 7. 9. [19] Exod. 16. 1.
[20] Deut. 8. 15. [21] Or, *as myself*. [22] Exod. 19. 3. [23] Exod. 32. 1. [24] Amos 5. 25. [25] Exod. 25. 40.
[26] 1 Chron. 17. 12. [27] Chap. 17. 24. [28] Isa. 66. 1, 2.

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which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept *it*.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Verse 6. '*Entreat them evil four hundred years.*'—From the call of Abraham to the deliverance from Egypt was 430 years, as stated in Gal. iii. 17. Half of this time, or 215 years, they were in Egypt. But they also sojourned, as in a strange land, during the previous period in Canaan (Heb. xi. 9). The time is thus deduced from the call in Haran, by Whitby and others. Abraham was then aged 75 years (Gen. xii. 4–7), and 100 years at the birth of Isaac (Gen. xxi. 5) to this 25 years from his leaving Haran to Isaac's birth, add 60 years, the age of Isaac at the birth of Jacob (Gen. xxv. 26); and 130 years, the age of Jacob on coming into Egypt (Gen. xlvii. 9). This gives the first half of the whole time, or 215 years. Add to this 71 years in Egypt to the death of Joseph, who was aged 30 years on his coming before Pharaoh (Gen. xli. 46), and passed nine years, seven of plenty and two of famine, before the arrival of Jacob; and died at the age of 110 years (Gen. i. 26); but 39 years from 110 years, leave 71 years. Then allow 64 years to the birth of Moses, who was 80 years old on the departure of the Israelites (Exod. vii. 7), and the second 215 years will be completed in Egypt. For, 430 years being fixed (Exod. xii. 40, 41) as the whole term, and 215 + 71 + 80, or 366 years, being fixed by these texts, the remaining space between the death of Joseph and the birth of Moses must be 64 years. The 400 years mentioned by St. Stephen is supposed to be taken from about the birth of Isaac.

14. '*Threescore and fifteen souls.*' — The souls are 'seventy' in the Hebrew of Gen. xlvi. 9; Deut. x. 22. The Septuagint makes the whole number seventy-five; but it is not agreed whether it does this by including the five sons of Ephraim and Manasseh born in Egypt (from 1 Chron. vii.), or by including the wives of the patriarchs who accompanied them. It is this computation of the Septuagint which Stephen follows.

57. '*Stopped their ears.*'—We learn from the Rabbinical writers, that it was usual to do this, whenever anything savouring of blasphemy or indecency was heard. This was either done by *stopping* the ears with the fingers, or by *closing* them, by turning up the lobe so as to cover the orifice. The Talmudists (*T. Bab.* tit. *Cetuboth*, fol. 5. 1. 2) seem to consider that the lobe of the ear was made soft, while the rest of the ear is hard, for the very purpose of being thus inverted. It seems this last method is alluded to here, for, as Dr. Bloomfield carefully discriminates, 'The word properly signifies, to hold or draw together, as drawing close the strings of a satchel; and is therefore more properly applied to *closing* than to *stopping*, though both produce the same effect.'

— '*Ran upon him with one accord.*'—It is perfectly clear that this transaction was entirely tumultuary and irregular, and offers no ground for inference as to the proper course of authorised proceeding. The enraged mob took the matter into their own hands, without waiting the result of judicial proceedings. The effect is the same whether we affirm or deny the power of the Jewish council to inflict capital punishment: for if they had such power, it seems evident that they did not in this instance exercise it, since the excited mob would not wait for their judicial determination. We are therefore surprised to see this sometimes quoted as an evidence that the Sanhedrim were not, as is usually stated, at this time without the power of inflicting the punishment of death. The instance proves nothing either way.

The question to which we have thus been led to allude, is, however, one which has given occasion to considerable discussion. Relying on the present and some other cases, all of which appear to admit of other explanation, some writers contend that the Jewish tribunal did really possess the power of inflicting capital punishment: and the case of our Saviour, whom the Jews could not put to death until they had obtained the concurrence of the Roman governor, is met by the observation, that they wished to avoid the odium of so unpopular an act themselves, and to throw it upon the Romans; to which end they accused him of a political offence, sedition, which it is allowed that the Romans doubtless reserved for their own tribunal. But to this is opposed the confession of all the Jewish writers, that their great council lost this power before the time of our Lord's death; though they differ as to the mode in which it was lost: and this may seem conclusive, when taken in connection with the avowal of the Jews themselves, before Pilate, that it was not lawful for them to put any man to death. It is true that this declaration might, if it stood alone, be open to a restrictive interpretation, as implying that they might not put any one to death accused of sedition, or under the peculiar circumstances of the case. But some of the explanations given of this also are untenable—such as, that they meant to say it was unlawful for them to put any one to death at the festival; for this, neither the letter nor spirit of the law of Moses made unlawful: and, even with regard to what is inferred from the charge of sedition and treason, it is forgotten that they only made this charge as a last resort, after they found that Pilate was unwilling to allow of Christ's death on the charge of blasphemy. Furthermore, an important circumstance has been entirely overlooked—namely, that the two thieves who were crucified with Christ, were certainly condemned by the Romans, else they would not have been crucified: whence we see that the Jews could not punish theft or robbery without the concurrence of the Romans. Resisting the temptation of examining the question more largely, we shall only observe, that all other considerations which bear against the conclusion that the Sanhedrim possessed the power of punishing with death, are strongly supported by any reference to the character and constitution of a Roman province, and the powers of the person to whom its government was intrusted. In all states, the power of life and

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death is an attribute of sovereignty, exercised only by the sovereign power, or by those specially commissioned as its administrators. So it was among the Romans. The power rested primarily in the emperor, and was by him delegated to his representatives in the provinces. But these representatives could not re-delegate their power to other persons, or to tribunals inferior to their own, while they were themselves in the provinces which they governed. No evidence has been offered to shew that this power in a province was possessed by any other tribunal than that of the governor, or by any tribunal jointly with his. Indeed, even as a first impression, it would appear most unlikely that the Romans, however disposed to favour the Jews, should have left to them the exercise of this most essential function of sovereign power. The relative position and character of the Romans and Jews would alone render this supposition replete with difficulties, which no explanation can obviate.

The Jewish Council appears, however, to have been left the power of trying and punishing offences not capital, and particularly ecclesiastical offences. Indeed it seems that it possessed the power of trying and passing sentence even in capital cases, as in the instance of our Saviour; but that their sentence had no force until the case had been re-examined and the sentence confirmed by the Roman governor. Their decision on such cases, practically amounted to a conclusion to denounce the criminal to the governor, as one deserving of death. We incline to think that they were allowed this privilege only with respect to offences against their own law; the Romans taking entire charge of offences against the public peace. The Jews probably found it difficult to persuade their governors to consent to inflict the punishment of death upon blasphemers, sabbath-breakers, and others; which may have rendered the people all the more ready, as in the present and other instances, to take the punishment into their own hands.

58. '*Cast him out of the city.*'—The place of stoning, as of all other capital punishments, was outside the city. Although the whole proceeding was illegal, it seems that the people desired to inflict the death in conformity with the directions of their own Law.

— '*The witnesses laid down their clothes,*' etc.—This of course means their loose outer garments. The witnesses are particularly mentioned, because they, in all cases of stoning, threw the first stones. As the stones were large, and the exertion considerable, it was necessary that they should lay aside their outer raiment.

— '*A young man.*'—Paul calls himself 'Paul the aged' in Philem. 9, which was at the most twenty-eight years after this event. But the terms 'old' and 'young' had among the ancients a much wider signification than with us. Phavorinus from Hippocrates styles men young, *νεανίσκος*, till twenty-eight; and *πρεσβύτης*, 'aged,' from forty-nine to fifty-six; elsewhere, that old age begins at sixty-nine, and he is young from twenty-three to forty-one years. Varro (in *Cælius Rhod.* 29. 21), speaks of them as young till forty-five, aged at sixty. St. Chrysostom (*Orat. de Petr. et Paulo*) computes that Paul might be thirty-five years old at his conversion; and, on writing the Epistle, sixty-three years, in the fourteenth year of Nero, when a martyr (Whitby, *ad Philem.* ver. 9). Benson does not admit of this latitude; he holds that *πρεσβύτης* in Philem. 9 may signify an ambassador, as the word sometimes does, and as he calls himself in Eph. vi. 20—an Epistle written and sent with that to Philemon. Or, ε being omitted, the word *πρεσβύτης*, an ambassador, might have been the original reading. Hence, being twenty years old when *νεανίσκος*, he would then be near fifty. But after all, it is not probable that the Sanhedrim would intrust Paul with a charge of so important a nature, and a command over soldiers and attendants, at a distance of two hundred miles to Damascus, at the age of twenty; and the word *νεανίσκοι* is not restricted to youth, but frequently means soldiers (see note on Mark xiv. 51, supra), or any attendants (Acts v. 10) in active duty. St. Paul may be reasonably supposed to be twenty-eight or twenty-nine years of age then, and towards sixty at the writing of the Epistle. Chrysostom, who computes the age at thirty-five, must have known the popular sense of so usual a Greek expression.

CHAPTER VIII.

1 *By occasion of the persecution in Jerusalem, the church being planted in Samaria,* 5 *by Philip the Deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people:* 14 *Peter and John come to confirm and enlarge the church: where, by prayer and imposition of hands, giving the Holy Ghost,* 18 *when Simon would have bought the like power of them,* 20 *Peter sharply reproving his hypocrisy, and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem.* 26 *But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.*

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial,* and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 ¶ But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

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12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 ¶ Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.

17 Then laid they *their* hands on them, and they received the Holy Ghost.

18 ¶ And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, [1]He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesarea.

[1] Isa. 53. 7.

Verse 9. '*Simon.*'—This man wrote books, and left a sect behind him, from which, and from other sources, the early Christian writers give very full information concerning his history and doctrines. If what we are thus told be true, and much of it probably is so, we may infer that what he here says was more from immediate fear than from any other feeling. It is said that he afterwards fell into greater errors and abominations, and applied himself more than ever to his unlawful arts. He regarded Christianity with absolute hatred; and took pride in resisting the

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apostles and the doctrines which they taught. He soon left Samaria, and travelled to different provinces, attracting vast attention and the admiration of multitudes, by his false miracles and impostures. He preferred to visit those places where the Gospel had not yet been preached, that he might excite a prejudice against it, and pre-occupy men's minds with his own dangerous delusions. At last he quitted Asia, and proceeded to Rome, where he arrived about the year 41, when the emperor Claudius reigned. He remained there many years; and it is said that he was honoured by the Romans as a god, and that even the senate decreed a statue to be erected to his honour, with the inscription, 'To Simon, the great God.' It has, however, with great probability, been supposed that there is here a mistake, and that a statue dedicated to the Pagan deity *Semo Sanco* was erroneously taken for one dedicated to Simon Magus.

He lived at Rome, in the enjoyment of great reputation, till the time of the emperor Nero; when, being stimulated, as some suppose, by the presence and success of his old reprover, St. Peter, he pretended that he was himself the Christ, and that, as the Son of God, he would ascend into heaven in the sight of the people. And, in fact, as we are told, he actually did, by some arts or enchantments, contrive to raise himself into the air. But, when St. Peter and St. Paul prayed that God would vindicate his own glory, and confound the pretensions of the impostor, he fell to the ground, and both his legs were broken. He was carried to Brindes, where, being overwhelmed with grief and shame, he committed suicide by throwing himself from the roof of the house in which he lodged. We should add, that this account of Simon's final conflict with St. Peter rests on very uncertain authority. To this account of Simon's end may perhaps be referred the statement of Suetonius (l. vi., c. 12) concerning a man who undertook to fly in the air, in the presence of the emperor Nero, but who fell to the ground with such violence that his blood spirted up to the gallery in which the emperor sat.

As Simon was the founder of a sect, which survived even to the fourth century, a short statement of the doctrines which he taught may be suitably introduced, particularly as the sacred writer alludes to one of his impositions, telling us that 'he gave himself out to be some great one,' and led the Samaritans to regard him 'as the great power of God' (*v.* 9, 10). From the statements of the fathers, it appears that he pretended to be nothing less than the incarnate God; and became an object of worship to his followers. His deity consisted of certain Æons or persons, all of which, collectively and severally, he declared manifested in his person. Hence he professed to come as the Father, in respect to the Samaritans; as the son in respect to the Jews; and as the Holy Ghost in respect to all other nations; but that it was indifferent to him by which of these names he was called. Jerome quotes from one of his books the following startling blasphemies: 'I am the Word of God; I am the Beauty of God; I am the Comforter: I am the Almighty; I am the whole Essence of God.'—Pretending, himself, to be the Son of God, of course he did not acknowledge Jesus Christ in that character; but declared himself his rival in that claim. He taught no doctrine of atonement, and denied the resurrection of the body; but allowed the immortality, or at least the future existence, of the soul. Purity of life he did not require; for he taught that all actions were indifferent of themselves; and that the distinction of actions as good or evil, was a delusion taught by the angels to bring men into subjection. He rejected the law of Moses, which he declared that he came to abolish. He ascribed all the Old Testament to angels, of whom he gave a bad account, and described as unfriendly to man. He declared himself their enemy; and yet directed that worship should be rendered and sacrifices should be offered to them—not in order to procure any benefit from them, but to avert their hostility to men. This may suffice as a specimen of the doctrinal impositions of Simon Magus, and which his followers, long after his demise, continued to maintain, as already intimated.

26. '*Gaza, which is desert.*'—See the note on Judges xvi.

27. '*Ethiopia.*'—In the Old Testament we have had more than one occasion to express the uncertainty which attends the name *Cush*, which is there usually rendered Ethiopia. This uncertainty ceases here: for we know that at this time, and afterwards, the name *Ethiopia* was applied in a general sense to the countries south of Egypt, which were then very obscurely known. It fortunately happens that we are enabled to arrive at some conclusion, as to the particular country of Ethiopia over which Candace ruled, by the aid of Pliny and Strabo, who mention powerful queens of this very name as reigning in Meroe, or Ethiopia Proper, in such a manner as shews that the government was ordinarily, or for a long series of years, vested in female hands; and we are informed by Eusebius that this continued to be the case in his time, the fourth century. From their always giving the name of Candace to the reigning queen, we collect that this was not a proper name, but a titular distinction similar to that of Pharaoh in Egypt, and Cæsar at Rome, and hence the futility of any attempt to identify this queen by her proper name.

— '*An eunuch of great authority.*'—This person may have been really an eunuch; but still it is by no means certain that he was such. The word 'eunuch' (εὐνοῦχος) in its proper signification denotes a 'chamberlain,' one who guards the bed or couch; and as in the courts of the East this office was usually discharged by *castrati*, the word came to be applied to them generally. Hence in Gen. xxxix. 1, Joseph's master, being a court officer, is called an 'eunuch' in the Hebrew and Greek, though he was certainly not such in our sense of the word, being a married man. It is right, therefore, when nothing appears to the contrary, to understand merely that the person thus distinguished is an officer of the court. In the present instance we are informed of the office which this 'eunuch' bore, being that of treasurer to queen Candace. We have adverted to this matter, because it seems clear to us that this person could not have been a proselyte, as is usually supposed, if he had been an eunuch; such persons being excluded by the law of Moses (Deut. xxiii. 2); and eunuchs generally became such so early in life, as to preclude the notion that he was proselyted before he was made an eunuch. If, therefore, he was an eunuch, it may be safely presumed that he was born and brought up in the Jewish religion, for that, certainly, is the religion to which at this time he belonged. Those, therefore, who suppose him to have been an eunuch, must allow that he was not a proselyte, but had been born in the religion of the Jews. If he was not an eunuch he might certainly be a proselyte; but if we inquire into the usual character and conduct of the Jewish proselytes, and consider this man's zealous study of the Scriptures, his journey from Ethiopia to Jerusalem to worship; and, above all, when we look to his high station at the court of Ethiopia, remembering also that he was himself 'a man of Ethiopia,' and not a Hebrew who had gained authority there — we shall see much cause to suspect that the Jewish religion, or a modification of it, was the established religion of the country from which he came.

In the note on 2 Chron. ix. 1 we have stated that Abyssinia appears to have been in this condition in much earlier times: and it does not appear unlikely that the same form of religion may have been propagated to the neighbouring country, in which Candace reigned. An interesting subject of inquiry is thus alluded to, which our limits will not allow us to pursue to any satisfactory extent. We shall therefore be content with the distinct intimation that the Jewish religion was at this time professed by, at least, some persons of high distinction in Ethiopia.

Traditions state that this 'eunuch' preached the Gospel in his own country, after his return; and that the queen was the first whom he baptized; that he afterwards went to proclaim the glad tidings in the neighbouring part of Abyssinia, in Arabia Felix, and in Ceylon; and at last suffered martyrdom. It is observable that the Abyssinians allege that the province of Tigre, the part of their country nearest the province of Meroe, was converted by the preaching of this 'eunuch,' although the nation at large did not receive the Gospel until a later day.

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30. '*Heard him read.*'—Philip not only heard his voice but heard distinctly what he said, so as to distinguish the passage in Isaiah which he was reading. The eunuch must therefore have been reading sufficiently loud; which may strike us as strange in a person who was reading only for his private edification. But such is still the custom among the Orientals when reading privately, without any particular intention of being heard by others. 'They usually go on,' as Mr. Jowett well describes, 'reading aloud, with a kind of singing voice, moving their heads and bodies in time, and making a monotonous cadence at regular intervals—thus giving emphasis; although not such an emphasis, pliant to the sense, as would please an English ear. Very often they seem to read without perceiving the sense; and to be pleased with themselves merely because they can go through the mechanical act of reading in any way.—*Christian Researches in Syria*, p. 121.

CHAPTER IX.

1 *Saul, going towards Damascus,* 4 *is stricken down to the earth,* 10 *is called to the apostleship,* 18 *and is baptized by Ananias.* 20 *He preacheth Christ boldly.* 23 *The Jews lay wait to kill him:* 29 *so do the Grecians, but he escapeth both.* 31 *The Church having rest, Peter healeth Eneas of the palsy,* 36 *and restoreth Tabitha to life.*

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here,* Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

24 [1]But their laying await was known of

[1] 2 Cor. 11. 32.

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Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 ¶ And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not [z] delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

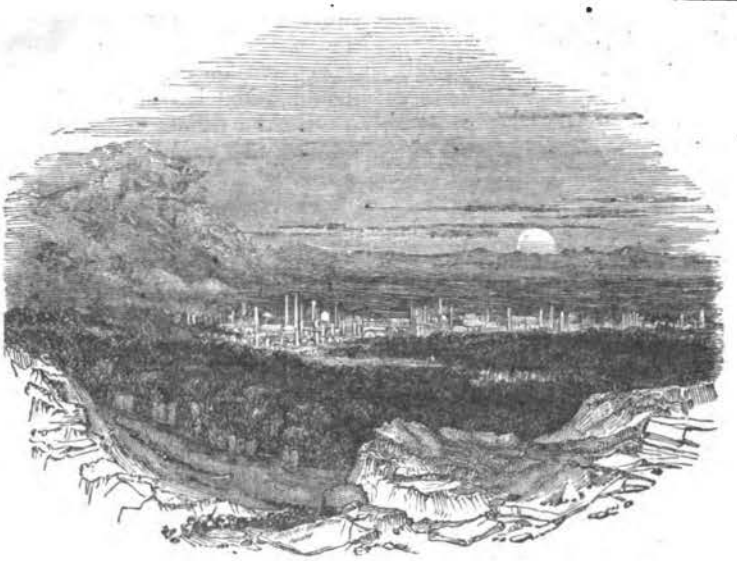
[z] Or, *be grieved.*

Verse 3. '*He came near Damascus.*'—The Christians of Damascus have not been less diligent than those of Jerusalem, in identifying the site of every transaction which Scripture records to have occurred in that city or its neighbourhood. Among these is the presumed spot where St. Paul was stricken to the ground. It occurs about half a mile from the eastern gate of the town. It is thus described by Dr. Hogg, who passed it on *leaving* the city:—'We turned into a wide, open road, and passing through a large unenclosed Christian cemetery, soon reached the place, still highly venerated, of the apostle's miraculous conversion. The present track deviates from the straight line, leaving, a few yards to the right, the precise spot believed to be that where he 'fell to the earth.' This is evidently a portion of an ancient road, consisting entirely of firmly embedded pebbles, which, having never been broken up, stands alone like the fragment of an elevated causeway. The sides have been gradually lowered by numerous pilgrims, who, in all ages, have sought the pebbles to preserve as relics. A wide, arch-like excavation, through the centre of the causeway, produced by the same superstitious industry, has given it the semblance of a dismantled bridge. Through this aperture it is considered an act of devotion to pass; and one of our attendants performed this ceremony with all due solemnity, rubbing his shoulders against the pebbly sides, while he repeated his prayers with exemplary earnestness.'—*Visit to Alexandria, Damascus, and Jerusalem*, 1835.

7. '*Hearing a voice, but seeing no man.*'—How does this agree with xxii. 9, where it is said that they who were with Paul 'saw indeed the light, and were afraid; but they heard not the voice of him that spake to him?' This, although it may seem at the first sight contradictory, is easily explained to us by what is related in John xii. 28, 29, where it is said, 'Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by and heard it, said that it thundered; others said, An angel spake unto him.' Many of the bystanders heard only a noise like thunder, but heard not the particular words spoken. So it was with St. Paul's companions; they heard a sound, probably like that of thunder, but heard not the particular words spoken. It must also be observed that the word ἀκούειν signifies 'to understand' as well as 'to hear,' and that almost as frequently. St. Paul's companions heard a voice, but did not hear it so perfectly as to understand what was said.

10. '*Ananias.*'—The supposed abode of this disciple, of whom nothing is known beyond what is here recorded, is still devoutly pointed out at Damascus. It is described by Dr. Richardson, as 'a small grotto, situated among poor houses, near the Catholic convent, and seems to be held in equal veneration by Turks and Christians, and is equally a place of prayer for both. The Mussulmans frequent it every day, and the Christians say mass in it at stated times. This community of temples appears odd, but I have stated what I was told.' It is equally odd that grottoes are

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DAMASCUS.

constantly pointed out as the places in which the eminent persons mentioned in Scripture abode, as if they had never lived in houses, or there were no houses to live in. But the reason is clear; a grotto is chosen, because the identity of a *house*, after the lapse of so many ages, even the strongest credulity might question; whereas no one will gainsay that any present *grotto* may have existed at the time to which the record refers.

11. '*The street which is called Straight.*'—The local traditions also point out this street, and even the house of Judas. We may here quote Maundrell:—'This morning we went to see the street called Straight. It is about half a mile in length, running from east to west through the city. It being narrow, and the houses jutting out in several places on both sides, you cannot have a clear prospect of its length and straightness. In this street is shewn the house of Judas with whom Paul lodged; and in the same house is an old tomb, said to be Ananias's: but how he should come to be buried here, they could not tell us, nor could we guess, his own house being shewn us in another place. However, the Turks have a reverence for this tomb, and maintain a lamp always burning over it.'—*Journey*, p. 133.

After the Mosque, there is nothing worth speaking of in Damascus, excepting the *Via Recta*, or the *Great Street*, mentioned in the Acts of the Apostles. It extends from the eastern to the western gate about a league, crossing the whole city and suburbs in a direct line; on both sides of it there are shops, where all the rich merchandise is sold that is brought every year by the caravans from Europe, Armenia, Africa, Persia, and the Indies. Green's *Journey from Aleppo to Damascus*.

25. '*Let him down by the wall in a basket.*'—A considerable number of Jews must have been engaged against Paul, if they watched all the gates of Damascus, which had many. The method of drawing up or letting down persons in baskets, is still very much resorted to in the East, when danger is apprehended from the ordinary mode of ingress or egress. The Christians of Damascus fail not to point out the exact spot where the apostle was let down. It occurs at an old gate in the wall, which has long been walled up on account of its being rendered of little use by the vicinity of the present eastern gate.

32. '*Lydda.*'—This place was about nine miles to the east of Joppa on the road between that port and Jerusalem. In the Old Testament (1 Chron. viii. 12; Ezra ii. 33; Neh. vii. 37; xi. 35), and in the Rabbinical writers, it occurs under the name of *Ludd*, and in times posterior to the present it went by the name of *Diospolis*. It is a place of some fame among the old Jewish writers, as having been the birth-place or residence of some of their famous Rabbins. A few years after the present event it was destroyed by Cestius Gallus, in his march against Jerusalem. But it must soon have revived; for it was, not long after, at the head of one of the toparchies of the later Judæa, and is described by Josephus as about that time a town scarcely inferior to a city in its extent (*Antiq.* xx. 6. 2). Its subsequent history is obscure; and, being somewhat out of the beaten track, its site has been rarely visited by travellers. We know, however, that it became a noted seat of Jewish learning posterior to the destruction of Jerusalem, being the place of one of the academies which the Jews then set up in different parts of Palestine. 'In the time of the Christians,' says Sandys, 'it was the seat of a suffragan; now hardly a village.' There was, however, still standing a Christian church, which was said to have been built, during the Crusades, by a king of England, in honour of St. George of Cappadocia, who was supposed to have been martyred and buried at Lydda (now *Ludd*). This fine church is now in ruins: and Pococke, deeming its original architecture to be of higher antiquity than the Crusades, concludes that it is the church which Justinian built, and dedicated to St. Peter, when he erected Lydda into a bishopric; and that it was repaired by Richard Cœur-de-Lion, and by him dedicated to St. George. This seems the more probable as the town itself was, by the Crusaders, called the City of St. George. Volney says, 'A place lately ravaged by fire and sword would have precisely the appearance of this village. From the huts of the inhabitants of the village to the serai of the agha, is one vast heap of rubbish and ruins. A weekly market, however, is held at Ludd, to which the peasants of the environs bring their spun cotton for sale. The poor Christians who dwell here shew, with great veneration, the ruins of the church of St. Peter [George?], and make strangers sit down on a column, which, as they say, the saint once rested on. They point out the place where he preached, where he prayed, etc. The whole country is full of such traditions. It is impossible to stir a step without being shewn the traces of some apostle, some martyr, or some virgin.' The place is now a village of small houses, with nothing to distinguish it from other Moslem villages, save the ruins of the celebrated church of St. George.

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CHAPTER X.

1 *Cornelius, a devout man,* 5 *being commanded by an angel, sendeth for Peter:* 11 *who by a vision* 15, 20 *is taught not to despise the Gentiles.* 34 *As he preacheth Christ to Cornelius and his company,* 44 *the Holy Ghost falleth on them,* 48 *and they are baptized.*

THERE was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian *band,*

2 *A* devout *man,* and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his houshold servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 ¶ Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them.* And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 ¶ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him.*

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged

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in the house of *one* Simon a tanner by the sea side; who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, [1]Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye knew, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 [2]To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

[1] Deut. 10. 17. Rom. 2. 11. 1 Pet. 1. 17. [2] Jer. 31. 34. Mic. 7. 18.

Verse 1. '*Called the Italian band*,' or *cohort*.—It had this name as a distinction, being composed chiefly of Italians; whereas most of the cohorts and other forces in Syria and Judæa seem to have been raised from provincials. Josephus states that most of the recruits were derived from Syria (*Antiq.* xiii. 37; *Bell.* i. 13); and in Gruter's *Inscriptiones* (p. 431) we read of a cohors militum *Italicorum voluntaria quæ est in Syria*. It is very possible that so distinguished a band formed the life-guard of the governor at Cæsarea; but this would not be inferible from the mere fact of their presence in that city, since a very large proportion of the whole Roman force in the province was stationed there.

5. '*Joppa*.'—This place occurs, under the name of Japho, in Josh. xix. 46; and which is still preserved in the present name of Jaffa or Yaffa. It is situated about forty miles north-west of Jerusalem, on the shore of the Mediterranean. Its fame, as a sea-port, ascends to the remotest times in history, sacred and profane. In the former, we find it the principal port of Palestine, and the peculiar port of Jerusalem; being, in fact, the only port in Judæa. Hence we find that the materials obtained from Tyre, for the building of Solomon's temple, were brought to this port, to be conveyed thence by land to Jerusalem. But although Joppa was long the port of Judæa—as its distance afforded an easy communication with the capital, while its geographical position opened an extensive trade to all the coasts and islands of the Mediterranean—it was never a safe or commodious harbour; and those travellers are mistaken who attribute its present condition to the neglect of ages. Josephus repeatedly explains its natural unfitness for a good haven, in nearly the same terms which are employed by modern travellers in describing its present condition (*Antiq.* xv. 9. 6; *De Bell. Jud.* iii. 9. 3). This similarity is noticed by Mr. Buckingham, who himself says, 'The port is formed by a ledge of rocks, running north and south before the promontory, leaving a confined and narrow space between the rocks and the town. Here the small trading-vessels of the country find shelter from the south and west winds, and land their cargoes on narrow wharfs, running along before the magazines. When the wind blows strong from the northward, they are obliged to warp out, and seek shelter in the small bay to the north-east of the town, as the sea breaks in here with great violence; and there is not more than three fathoms of water in the deepest part of the harbour: so accurately do the local features of the place correspond with those given of it by Josephus.' Clarke also describes the harbour as one of the worst in the Mediterranean; so that ships generally anchor about a mile from the town, to avoid the rocks and shoals of the place. From this account it will appear that Joppa afforded the *only* port, though a bad one, for the important district behind it, inland. The bad state of the ancient roads, or rather perhaps the absence of any roads, made a near harbour, however incommodious, of more immediate consequence than a good one at any greater distance.

The coast of Joppa is low; but the town itself is seated on a conical promontory, jutting out into the sea, and rising to the height of about 150 feet above its level; having a desert coast to the north and south, the Mediterranean on the west, and fertile plains and gardens behind it, on the east. The base of the hill is surrounded by a wall, which begins and ends at the sea, and is fourteen or fifteen

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JOPPA.—FORBIN.

feet high, and two or three feet thick; with towers at certain distances, alternately round and square: being of stone, it was of sufficient strength to oblige the French army, under Buonaparte, to break ground and erect batteries against it, before a breach could be made. On the land side the town is approached through extensive and richly-productive gardens, by which it is surrounded; the light, sandy soil being very favourable to the production of various kinds of fruit. These gardens are fenced with hedges of the prickly-pear, and are abundantly stocked with orange, lemon, pomegranate, and fig-trees, and with water-melons. The oranges and lemons grow to a prodigious size; the pomegranates have also a great reputation; and the water-melons are celebrated over all the Levant for their delicious flavour. The town itself is thus noticed by Buckingham:—

'The town, seated on a promontory, and facing chiefly to the northward, looks like a heap of buildings, crowded as closely as possible into a given space; and, from the steepness of its site, these buildings appear in some places to stand one on the other. The most prominent features of the architecture from without are the flattened domes by which most of the buildings were crowned, and the appearance of arched vaults. There are no light and elegant edifices, no towering minarets, no imposing fortifications, but all is mean and gloomy aspect.....The walls and fortifications have a weak and contemptible appearance, compared even with those of Accho (Acre); and, as at that place, the entrance is prepossessing, but its interior disappoints the expectations raised. After passing a gate crowned with three small cupolas, there is seen, on the right, a gaudy fountain, faced with marble slabs, and decorated with painted devices, and Arabic sentences in characters of gold. Passing within, however, the town has all the appearance of a poor village, and every part of it that we saw was of corresponding meanness.' Many of the streets are connected by flights of steps. The Mussulman part of the town is very much dilapidated, but the street by the sea wall is clean and regular. Besides the citadel on the top of the hill, there is a small fort, near the sea, on the west, another on the north, and a third near the eastern gate of entrance; mounting, in all, from fifty to sixty pieces of cannon. The religious structures are—three mosques, and the Latin, Greek, and Armenian convents. The population may be from 4000 to 5000, mostly Turks and Arabs; the Christians not being estimated at more than 600. Joppa still enjoys a traffic, which, considering the state of the country, may be called considerable, with the neighbouring coasts. In the way of manufacture it is chiefly noted for its soap, which is an article of export to Damascus and Cairo, and is used in all the baths of the principal cities. The delicious fruits of the vicinity are also largely exported, particularly the melons. There are no antiquities at Joppa, nor can any be expected in a town which has been so often sacked and destroyed—five times by the Assyrians and Egyptians, in their wars with the Jews; three times by the Romans; and twice by the Saracens, in the wars of the Crusades. Volney's *Travels*, i. 136, sq.; Chateaubriand, *Itinéraire*, ii. 103, sq., edit. Bruxelles, 1826; Clarke, iv. 438, sq. 8vo.; Buckingham, i. 227, sq. 8vo.; Skinner's *Adventures*, i. 175–184, sq.; G. Robinson's *Travels*, i. 18; Stent's *Journey*, ii. 27.

6. '*A tanner.*'—This was regarded by the ancients as a very mean occupation; and was, by the Jews in particular, held in a degree of contempt which it is difficult to understand.

— '*By the sea side.*'—This probably distinguishes that Simon's house was in the suburbs. The situation, by the sea-side, seems to have been held a convenience in the business of a tanner; and, for the rest, it is certain that this trade was not allowed to be exercised within a town, nor within less than fifty cubits from its walls. This was on account of the disagreeable odour from the skins and the manner of dressing them, and still more from that of the dead carcases, which were often flayed on the premises of the tanner.

10. '*Very hungry.*'—The word here employed (*πρόσπεινος*) derives from the *πρός* a more intensive force than any other word applied to hunger in the Old or New Testament. It describes Peter as being *worn down*, or

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exhausted by famine. The word is not known to occur anywhere else.

25. '*Fell down at his feet, and worshipped him.*'—The original indicates that total and reverential prostration of the body to the earth, which the Jews and other Orientals were accustomed to render to kings and other great personages, but which the Romans only yielded to their gods. It appears to be on this last ground that Peter declined to receive from a Roman an act of reverence which that Roman had only been accustomed to render to beings he considered divine. It does not, however, follow that Cornelius mistook Peter for a god (although the gods were considered often to assume human shapes), or intended to transfer to him the honours which he considered due to God only; it suffices to understand (with Kuinoel) that, struck with reverential awe at the sight of the divine legate, his mind failed at the moment to distinguish between the honour to be rendered to the agent and to the Principal. Besides, if Peter was justified in declining this mark of respect, from the knowledge that the Romans reserved it for beings they considered divine, yet the centurion may be excused for offering it, knowing, as he could not but know, that the customs of the East allowed of such homage from man to man.

28. '*It is an unlawful thing,*' etc —As the Jews were at this time subject to the heathen, and had, necessarily, much commercial intercourse with Gentiles, it may be desirable to distinguish by what line their intercourse was limited. They might not intermarry with the heathen; but, although such intermarriages were clearly forbidden in the Law, they sometimes took place among those Jews who lived in foreign countries. They might not eat with the Gentiles, nor enter their houses, nor walk with them in the streets: in short, although they might talk and traffic with them, after the manner of those who have no personal acquaintance, they might do nothing which tended to or indicated a closer and more endearing intimacy. Hence the Jews became obnoxious to the heathen for their unsocial character. Their practice, however, in this matter, if not their principle, was, as St. Peter intimates, well known to the heathen among whom they lived in foreign lands, as well as to those who were their masters in their own country.

CHAPTER XI.

1 *Peter, being accused for going in to the Gentiles,* 5 *maketh his defence,* 18 *which is accepted.* 19 *The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them.* 26 *The disciples there are first called Christians.* 27 *They send relief to the brethren in Judea in time of famine.*

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, [1]as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, [2]John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ [3]Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with

[1] Chap. 2. 4. [2] John 1. 26. [3] Chap. 8. 1.

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them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves [a]with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

[a] Or, *in the church.*

Verse 19. '*Phenice.*'—Most writers suppose that Phœnicia is here intended. But this was so near—being, as it were, a part of Palestine, when under the same government—that we are more inclined to agree with Dr. Wells and a few others, who think that the seaport of this name in the island of Crete is denoted. See the note on ch. xxvii. 12.

26. '*Christians.*'—Before this, and indeed after, we find that they were called among themselves, disciples, brethren, saints, believers, the faithful; and that the Jews called them Nazarenes and Galileans. It has been disputed whether they took this name to themselves, or that their adversaries applied it to them. That they took it to themselves does not seem very likely, when we consider that the name is not subsequently employed by Luke himself, nor by the Apostles in their writings. It occurs, indeed, in 1 Pet. iv. 16, and is implied in verse 14, where, however, it is introduced as being applied reproachfully by persons not professing the Christian religion. On the other hand, the Jews were not likely to apply this name to the followers of Jesus, since it would, on their part, imply that he was the Christ—a point which they have always stiffly denied. In fact, they continued to call, and do continue to call them by other names. It therefore only remains that the name should have been applied by the Gentiles of Antioch; which is the more probable, considering that they really wanted a name by which to denote, without circumlocution, the followers of the new religion. The names used by the Apostles they could not appreciate or employ; and those employed by the Jews had no force to them; and it therefore became natural that they should give them a name from Christ, of whom they so continually heard them speak. That the name was originally applied as a term of scoffing and reproach, as some allege, is indeed possible, but does not appear to us, by any means, a necessary conclusion.

28. '*Agabus.*'—Ecclesiastical history does not notice this Agabus. But the Greeks believe that he was one of the Seventy disciples, and allege that he suffered martyrdom at Antioch.

— '*Which came to pass in the days of Claudius Cæsar.*'—History records four famines, all of them local, which occurred in the time of Claudius; and some expositors have adduced them all as fulfilling the present prophecy, without considering that they occurred in different years. They seem to have thought it necessary to understand 'the whole world' in the large sense of the whole Roman empire; but, even so, these four famines, put together, affected only a small part of the Roman empire. It is more probable that Palestine only is intended, particularly as the disciples at Antioch did not expect to suffer by the famine themselves, and determined to send relief to their brethren in Judea. A very severe famine accordingly happened in that country; and that it was confined to it, appears from the manner in which Josephus mentions relief as being brought from other countries, which he describes as supplying large quantities of corn when it became necessary to celebrate the feast of unleavened bread. This also appears from the manner in which he states the bounties of queen Helena of Adiabene, who came at this time to Jerusalem. 'She came very seasonably for the inhabitants of Jerusalem, who were at that time greatly afflicted by so grievous a famine, that many perished for want of food. Helena sent to Alexandria some of her own people, who brought back large quantities of corn; and others she dispatched to Cyprus, whence they returned with cargoes of figs; all which food was, on its arrival, distributed to the needy in Jerusalem' (*Antiq.* xx. 2. 6). This statement does, at the same time, shew the fulfilment of the prophecy and limits its application. Nevertheless, a suggestion offered by Biscoe in his Boyle Lectures (*History of the Acts confirmed from other Authors*, 1742) well deserves consideration. He sees the objections to universal famine, and perceives that a merely local famine is not without difficulties; and he therefore asks whether it may not have been a *progressive* famine, 'which passed from one country to another, not oppressing too great a part of the world at once, but proceeding from one part to another till it had visited the whole? It is not improbable,' he adds, 'that St. Luke in this place, as is usual with all historians, lays together in a few words what happened in the course of some years.'

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CHAPTER XII.

1 King Herod persecuteth the Christians, killeth James, and imprisoneth Peter; whom an angel delivereth upon the prayers of the church. 20 In his pride taking to himself the honour due to God, he is stricken by an angel, and dieth miserably. 24 After his death, the word of God prospereth.

Now about that time Herod the king [1]stretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread.

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but [2]prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came [3]to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

20 ¶ And Herod [4]was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus [5]the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 ¶ And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* [6]ministry, and took with them John, whose surname was Mark.

[1] Or, *began.* [2] Or, *instant and earnest prayer was made.* [3] Or, *to ask who was there.* [4] Or, *bare a hostile mind, intending war.* [5] Gr. *that was over the king's bed-chamber.* [6] Or, *charge*—chap. 11. 29, 30.

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Verse 1. '*Herod the king.*'—His proper name was Agrippa; but, when he became king, he took the name of Herod, which seems to have been considered, in the Herodian family, as a sort of title of sovereign distinction—like 'Cæsar' to the emperors; the one being taken from Herod the Great, and the other from Julius Cæsar. Agrippa's father was Aristobulus, a son of Herod the Great by the Asmonæan Mariamne; and one of his sisters was the noted Herodias, the wife of Herod of Galilee. Agrippa himself was born three years before the birth of Christ, and he was but two years old when his grandfather, Herod, put to death Aristobulus and another of his sons, Alexander. After this, Herod sent the child to Rome for education, and that he might grow up under the imperial favour. The emperor Tiberius became attached to him, and determined to place him near his own son Dru-



TIBERIUS.

sus, whose favour, as well as that of the empress Antonia, he also obtained. But Drusus died; and Tiberius, loathing to behold the familiar faces of those he had been wont to see around his son, commanded them all to depart from Rome. Agrippa was then a young man, overwhelmed with debts and perfectly destitute. He returned to his own country; but would not go to Jerusalem, as he had no means of making a figure there corresponding to his birth and disposition. He therefore retired to the castle of Massada, where he lived more like a private person than a prince. His uncle, Herod of Galilee, who for a long time behaved very generously to him, allowed him a yearly pension, and made him governor of Tiberias; but, finding that nothing he felt disposed to do could support his nephew's profuseness and large expenses, he one day ventured to reprove him gently for his bad management. Agrippa took offence at this, and repaired to Flaccus, the proconsul of Syria, with whom he had been acquainted at Rome, and who gave him a good reception. But he was soon again left destitute, in consequence of being accused of accepting a large bribe to use his influence with Flaccus in favour of the Damascenes, in a dispute about boundaries between them and the Sidonians. He then proceeded to Ptolemais, where he borrowed some money, and was purposing to sail for Rome, when he was arrested by a body of cavalry, sent by the imperial procurator of Jamnia, to require payment of a debt of 300,000 denarii, which he had formerly contracted. Agrippa promised to pay; but, taking advantage of the night, fled to the ship. He sailed to Alexandria, and there borrowed 200,000 denarii, on his wife's security, from Alexander the Alabarch, whom we have mentioned under ch. iv. 6. He then proceeded to Rome, where Tiberius, whose affliction for the loss of Drusus had been softened by time, received him with great kindness, and assigned him an apartment in the palace. The day after, however, the emperor received a letter from the procurator of Jamnia, acquainting him with the debt of Agrippa and his flight from Ptolemais; on which Tiberius forbade his presence until his debt should be discharged. On this he got the empress Antonia to lend him the required sum, and thus cleared himself of this troublesome affair. He afterwards repaid the empress, out of a larger sum which he borrowed elsewhere. Being now restored to the favour of Tiberius, Agrippa was directed to attend on Tiberius Nero, the son of Drusus; but he chose rather to attach himself to Caius



CALIGULA.

Caligula—the son of Germanicus, and grandson of his benefactress, the empress Antonia—who soon became so partial to the Jewish prince, that he could not live without him. They were one day riding together, when Agrippa expressed a wish to Caius that Tiberius would soon die, and leave the empire to him. This was overheard by a slave who had been freed by Agrippa, and who, being soon after arrested for theft, screened himself from immediate punishment by alleging that he had a matter of great importance to communicate to the emperor. His application was at first neglected, until Agrippa himself, by means of Antonia, procured an audience for him. Immediately after the emperor had heard the man's communication, Agrippa, though clothed in purple, was put in chains, and committed to the guard of an officer, who had orders to watch him strictly. Tiberius did not, however, live much longer; and Caius, who succeeded, immediately released Agrippa from his confinement; and, a few days after, calling him to his presence, he presented him with a royal diadem, constituting him king of Gaulonitis, Batanea, Trachonitis, and the tetrarchy of Lysanias: he also bestowed upon him a chain of gold, equal in weight to the one of iron by which he had been fastened to the soldier who had kept him in custody.

Agrippa tarried more than a year at Rome before he proceeded to take possession of his kingdom. On his way he received, at Alexandria, the signal insult which we have already described under Luke xxiii. 11. On his arrival, his good fortune roused the envy of his wicked sister Herodias, who prevailed upon her husband to proceed to Rome, and endeavour also to obtain the title of king from the emperor. How he failed, we have shewn in the note to Matt. xiv. 1; and, having lost all in the attempt to gain more, his tetrarchy of Galilee was added to the kingdom of Agrippa.

Agrippa soon after went to Rome himself, and while there rendered the Jews a service, of which they were gratefully mindful, in persuading the emperor to recall an order which he had issued for his statue to be placed in the temple of Jerusalem; for Caius Caligula, although a monster of profligacy, claimed to be a god, and was greatly enraged when informed that, of all his subjects, the Jews alone refused him divine honours. Agrippa was still at Rome when Caius was assassinated, soon after this



CLAUDIUS.

transaction; and he then took a very conspicuous and influential part in the affairs of the imperial city. Claudius

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Drusus, who was called to the empire by the soldiers, being a quiet and unambitious man, wished to decline that honour; but Agrippa encouraged him to accept it, and persuaded the senate to acknowledge him as emperor. Claudius was grateful for these services; and, as soon as he had assumed the government, raised Agrippa to the rank of consul, conferred upon him Samaria, Judæa, Abila of Lysanias, and a part of Libanus; and concluded an alliance with him in the forum at Rome. Thus the entire kingdom of Herod the Great, which after his death had been broken into several governments, was reconstructed in favour of his grandson. As a further token of his regard, the emperor bestowed the kingdom of Chalcis upon Agrippa's brother Herod. Having thus suddenly, after the great vicissitudes of his remarkable life, become one of the greatest princes of the East, Agrippa returned to Judæa, which he governed for about three years, very much to the satisfaction of the Jews, among whom he was highly popular, from the desire which he exhibited to please them, and from the zeal which he felt or affected for their religion. This brings us to the date at which the present chapter commences.

2. '*He killed James.....with the sword.*'—Now, under the rule of a native prince, we cease to read of crucifixions, and find such forms of capital punishment which the Jews were accustomed to employ. Slaying with the sword was accounted the most ignominious of the four forms of capital punishment which were in use among them.

4. '*Four quaternions of soldiers.*'—That is, sixteen soldiers, consisting of four in each party. They were probably to watch him in turns, four at a time. We may collect from verse 6, that, of the four soldiers constantly keeping guard, two watched at the door of the prison, and that Peter was chained to the other two, so that he was between them, his right arm being chained to the left arm of one soldier, and his left arm to the right arm of the other. This will illustrate the subsequent details.

13. '*A damsel.....named Rhoda.*'—This name, Ῥόδη, means a rose. Many names of females in Scripture are



EASTERN REGAL STATE DRESS (BABER SHAH)—*verse 2.*

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EASTERN REGAL STATE DRESS (TIMUR BEC)—*verse* 2.

from trees and flowers—as Tamar, a palm-tree; Susanna, a lily; Hadessah (Esther), a myrtle, etc.

15. '*His angel.*'—As explained by the notions of the Jews, this would not mean Peter's ghost, or intimate that they supposed him dead; nor, necessarily, that it was his guardian angel (for they supposed every person had one); but that it was an angel in his shape. They believed that commissioned angels did sometimes assume the appearances of particular men, especially when they had something to communicate which might most suitably come from the persons whose aspects they assumed.

19. '*Commanded that they should be put to death.*'—It was very generally, in ancient times, considered a capital offence, for those to whom prisoners were intrusted to permit their escape. Herod was probably the more induced to this, that by throwing the blame and penalty on the keepers, he might express his own real or assumed disbelief of the account which they had given.

— '*He went down from Judæa to Cæsarea.*'—Josephus acquaints us with the object of this journey, which was to preside at the solemnities and games which were celebrated every Olympiad in honour of Cæsar. Great numbers of persons of rank and distinction resorted to Cæsarea on this occasion.

20. '*Because their country was nourished by the king's country.*'—The people of Tyre and Sidon having but a very limited territory, and being entirely devoted to commerce and manufactures, necessarily depended upon the Jewish territory for their supplies of grain. We have explained this more fully elsewhere. The cause of the difference, which was made up on this occasion, nowhere appears.

21. '*Upon a set day,*' etc.—The account here given agrees with and corroborates that which Josephus has supplied of the same circumstances. We must adduce his statement, not only for the sake of the perfect coincidence, but for the circumstances of explanation which it supplies to the briefer narrative of St. Luke.

The 'set-day' was the second day of the festival. On that day Herod Agrippa put on a dress of rich and curious texture; and when he appeared in the theatre, the beams of the rising sun were reflected from the silver garment with such wonderful and dazzling effect, that the spectators were struck with awe and admiration. On this some fawning parasites cried out that he was a god; and in set form they implored him, 'Be thou merciful unto us; for although we have hitherto received thee only as a man, yet henceforth we shall regard thee as superior to mortal

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nature.' This impious flattery was not rejected by the king, nor did he rebuke those by whom it was offered. But just then looking up, according to Josephus, he beheld an owl sitting on a cord over his head; and he immediately understood that its appearance was of evil omen to him; for it had been predicted to him by a German, while he was in chains at Rome, that an owl which *then* appeared was an auspicious omen of deliverance to him, but that when he should again see it, he would die within five days. The omission of this absurd incident of the owl, by which Josephus manages to make a very sad narrative ludicrous, is certainly not a circumstance which detracts from the superior authority of St. Luke as an historian. But to proceed. The king was immediately smitten with grievous torments in his bowels; and, in his agony, he turned to those around him, and exclaimed, 'Behold, your god is now condemned to die; and it is now my sad necessity to prove that my flatterers are a set of profligate liars, and to convince the world, by dying, that I am not immortal. But God's will be done.' With these words his pains so increased upon him, that it was necessary to remove him to his palace. After five days, during which his tortures had no abatement, he expired, being then in the fifty-fourth year of his age, and the seventh of his reign (*Antiq.* xix. 8).

Thus Josephus concurs with the Evangelist in ascribing the death of Herod to the manifest and immediate judgment of God upon him, for his acceptance of impious flatteries. There is no real difference between them as to the malady of which he died. Josephus does not mention the disease, but merely the effect—agonizing pains in the bowels; but Luke, who was a physician, goes higher, giving the cause of those pains—'*he was eaten of worms*, and gave up the ghost.'

In reference to what is here said of the dazzling effect produced by the play of the sun's rays upon the splendid dress of Herod, let us take the account which Sir William Ouseley and others give of the practice of the kings of Persia. The king generally appoints for the reception of ambassadors such an hour as, according to the season, or the intended room of audience, will best enable him to display in full sunshine the brilliancy of his jewels. 'He of bright or resplendent,' was added to the name of one sovereign, because his regal ornaments, glittering in the sun's rays on a solemn festival, so dazzled the eyes of all beholders, that they scarcely could bear the effulgence; and some knew not which was the monarch, and which the great luminary of day. Thus Theophylact relates that the Persian king Hormisdas, sitting on his throne, astonished all spectators by the blazing glories of his jewels. Jemshid, having triumphed over the blacks and the dives or demons, caused immense quantities of jewels, obtained as spoils from the enemy, to be piled upon his throne, so that all might behold them: as the sun shone through the windows on those jewels and the gold, his whole palace was illuminated by their reflected brilliancy. He caused his throne to be placed in such a manner facing the east, that when the rising sun beamed on his splendid crown, the multitude exclaimed, 'This is the dawn of a new day.' The engravings which we introduce will afford some idea of the extent and the mode in which jewels are employed in the state dresses of Eastern kings.

CHAPTER XIII.

1 *Paul and Barnabas are chosen to go to the Gentiles.*
7 *Of Sergius Paulus, and Elymas the sorcerer.*
14 *Paul preacheth at Antioch, that Jesus is Christ.*
42 *The Gentiles believe:* 45 *but the Jews gainsay and blaspheme:* 46 *whereupon they turn to the Gentiles.* 48 *As many as were ordained to life believed.*

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, [1]which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 ¶ And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer, (for so is his name by interpretation,) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 ¶ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 But when they departed from Perga,

[1] *Or, Herod's foster-brother.*

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they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people [2]when they dwelt as strangers in the land of Egypt, [3]and with an high arm brought he them out of it.

18 And about the time of forty years [4]suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, [5]he divided their land to them by lot.

20 And after that [6]he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 [7]And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, [8]he raised up unto them David to be their king; to whom also he gave testimony, and said, [9]I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 [10]Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

24 [11]When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, [12]Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 [13]And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 [14]But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, [15]Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, [16]I will give you the sure [17]mercies of David.

35 Wherefore he saith also in another *psalm*, [18]Thou shalt not suffer thine Holy One to see corruption.

36 For David, [19]after he had served his own generation by the will of God, [20]fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in [21]the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 ¶ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them [22]the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking

[2] Exod. 1. 1. [3] Exod. 13. 14, 16.

[4] Gr. ἐτροποφόρησεν, perhaps for ἐτροφοφόρησεν, *as a nurse beareth*, or, *feedeth her child*.—Deut. 1. 31; 2 Mac. 7. 27; according to the Sept., and so Chrysost. [5] Josh. 14. 2. [6] Judg. 3. 9. [7] 1 Sam. 8. 5. [8] 1 Sam. 16. 13. [9] Psal. 89. 20. [10] Isa. 11. 1 [11] Matt. 3. 1. [12] John 1. 20. [13] Matt. 27. 22. [14] Matt. 28. 6. [15] Psal. 2. 7. Heb. 1. 5. [16] Isa. 55. 3. [17] Gr. τὰ ὅσια, *holy*, or, *just things*: which word the Septuagint, both in the place of Isa. 55. 3, and in many others, use for that which is in the Hebrew, *mercies*. [18] Psal. 16. 10. [19] Or, *after he had in his own age served the will of God*. [20] 1 Kings 2. 10. [21] Hab. 1. 5. [22] Gr. *in the week between*, or, *in the sabbath between*.

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to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, [23]I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 ¶ But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 [24]But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

[23] Isa. 49. 6. [24] Matt. 10. 14.

Verse 1. '*Simeon....called Niger.*'—Nothing is *known* of this disciple. His surname, 'Niger,' means *black*; and hence it has been supposed that he was so called from his black or tawny complexion; whence it is also supposed that he may have been a native of some part of Africa.

— '*Lucius of Cyrene.*'—This person is not usually supposed to be Luke the Evangelist, but probably the same as the 'Lucius' of Rom. xvi. 21.

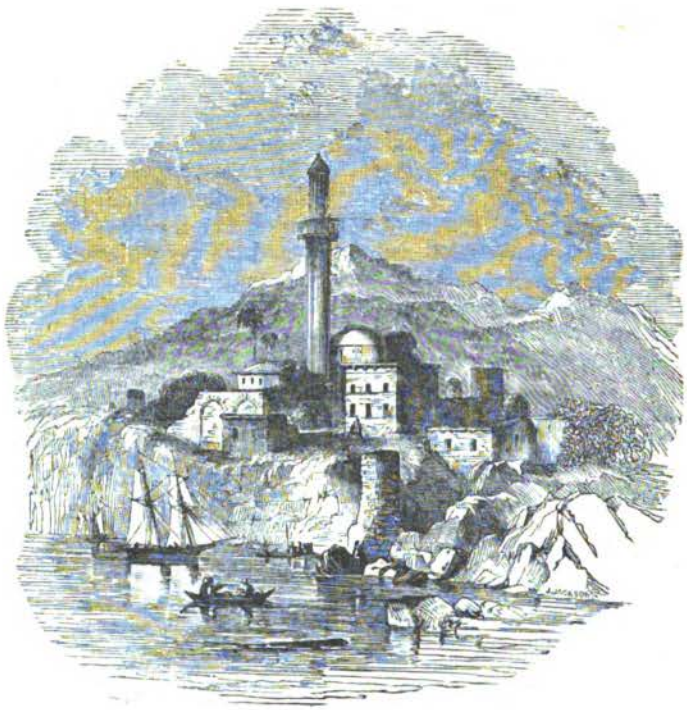
— '*Manaen, which had been brought up with Herod the tetrarch.*'—This must mean the Herod who, some years before, had been tetrarch of Galilee; but who, if still alive, was at this time in banishment. The word σύντροφος literally denotes, as here translated, 'brought up with;' but its definite signification cannot here be determined with precision, since, like the phrase of translation, it is applied, 1. to a foster-brother, and so the Ethiopic here renders by 'the son of Herod's nurse,'—a very probable interpretation; 2. One who takes food with another; 3. One who is educated with another, a schoolfellow. In thinking that the first is probably the meaning here to be preferred, it should be mentioned that the relation implied is one far more intimate and endearing in the East than it usually is in Europe. This may partly arise from the length of the time during which the breast continues to be given to Oriental children. There is an account in Josephus (*Antiq.* 15. 10. 5) of one Manaen, an Essene, who foretold concerning Herod the Great that he should be a king, when he was a boy at school; and when it actually came to pass that he was sent for by Herod, and asked how long he should reign, whether ten years? he answered, Yes. Twenty years? Yes; thirty years. Upon which Herod gave him his right hand; and from that time held in great esteem such who were of the sect of the Essenes. Abr. Zachutus, a Jewish writer, says that this Manaen was vice-president of the Sanhedrim under Hillel, and that Shammai succeeded him; that he went off into Herod's family and service with fourscore eminent men; that he uttered many prophecies; foretold to Herod, when he was yet very young, that he should come to reign; and when he did reign, being sent for, foretold that he should reign above thirty years. The Talmudists also say, 'that Manaen went out, and Shammai succeeded him. But whither went Manaen? Abai says he went into the service of the king, and with him went fourscore pair of disciples clothed all in silk.' It is very probable that a son of this Manaen, or some nephew or other kinsman, to whom he gave his name, was educated in the family of Herod the Great. The young Manaen might be of the same age, and have the same preceptors and tutors as had Herod Antipas, one of the sons of Herod the Great, and for that reason be said to be brought up with him in particular. This Herod Antipas was, after his father's death, tetrarch of Galilee; and is the person who put John the Baptist to death. Josephus says of the first-named Manaen, that he was reputed a man of an excellent life. The Talmudists tell us, that when he left the vice-presidentship of the Sanhedrim to go into Herod's service, he went into all manner of wickedness. May they not have fixed this infamy upon him from his having shewn some mark of esteem for Christ and his followers? or from the younger Manaen's becoming a Christian?

4. '*Seleucia.*'—A city on the coast of Syria, near the mouth of the Orontes, and about twenty-four miles from Antioch. To distinguish it from other places of the same name, it was called Seleucia Pieria. It had its name from Seleucus Nicator, the first Greek king of Syria, by whom it was founded.

— '*Cyprus.*'—This is well known as a large and important island of the Mediterranean, about 100 miles from the coast of Syria, and 60 from that of Cilicia in Asia Minor. It is about 200 miles in length, and 60 in its greatest breadth. Once it had many considerable cities, of which those mentioned in the text, Salamis and Paphos, were the chief; the former, which was situated on the eastern coast, was famous for its temple to Jupiter; and the latter, at the opposite extremity of the island, was still more renowned for its temple dedicated to Venus. For the worship of this goddess, the whole island, and this city in particular, was renowned; and hence her common and well-known titles of 'Cyprian goddess' and 'Paphian goddess.' This beautiful island was eminently fertile in all kinds of productions suited to its climate; and its wines were held in very high estimation. It has also been always noted for its redundant produce of corn, with which it has been enabled to supply other countries. At present Cyprus exhibits but the ruin of its former glory and beauty. The spontaneous fertility of its soil cannot be suppressed, even by desolation and neglect; its olives, oranges, and vines, will still grow, combined even with the sugar-cane; but now not more than thirty thousand persons are found on this large and rich island, which once sustained a population of two millions.

7. '*The deputy of the country.*'—The word rendered 'deputy' is ἀνθύπατος, or proconsul. This has been objected to by infidels as a mistake, under the impression that Cyprus was not such a province as gave the title of proconsul to its governor. Many commentators have conceded this point, but suppose that Luke gave the

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CYPRUS.

higher title by way of compliment. This does not seem very likely. Lardner, however, ably vindicated the literal accuracy of the Evangelist, and produced a passage from Dion Cassius, in which this very title is given to the governor of Cyprus. But to this it was again fairly enough objected, that, in the cited passage, Dion speaks at the same time of several Roman provinces, one of which was certainly governed by a proconsul; and that, in the absence of other authority, it might be concluded that, for the sake of brevity, he used one term for all, whether it properly applied to all or not. The accuracy of Luke, even on this obscure and much-disputed point, has now been most conclusively established by the discovery of a coin belonging to Cyprus, struck in the very age in which Sergius Paulus was governor of the island; that is, in the reign of Claudius Cæsar, whose head and name are on the face of it; and it was in this reign that St. Paul visited the island. It was a coin belonging to the people of that island, as appears from the word ΚΥΠΡΙΩΝ on the reverse; and though not struck while Sergius Paulus himself was governor, the inscription upon the reverse shews that it was struck in the time of Proclus, who was *next* to him in the government of the island. On this coin the very same title, ΑΝΘΥΠΑΤΟΣ, is given to Proclus which is given by St. Luke to Sergius Paulus. That Cyprus was a proconsulate is also evident, from an ancient inscription of Caligula's reign (the *predecessor* of Claudius), in which Aquilius Scaura is called the 'proconsul' of Cyprus. See Lardner, ii. 51-54; Bishop Marsh's *Lectures*, pt. v. 85. 86.

8. '*Elymas the sorcerer* (*for so is his name by interpretation*).'—That is to say, that 'sorcerer,' or more properly *magus* (μάγος), was the interpretation of the name or title Elymas (from the Arabic *Aliman*, wise), which was a name given to the magi in Arabia. The word *magus*, which properly means a wise man, a man of science and learning (see the note on Matt. ii. 1), is used in a good or indifferent, and in a bad sense, in Scripture; even as, in the use of our own language, 'a wise man,' which in its proper sense is the highest of characters, does also, in a popular sense, denote a fortune-teller, one who professes to be acquainted with arts by which he can discern the secrets of the future. This last sense evidently comes, from 'wizard' (wise-ard), a word of similarly equivocal import to 'wise man,' and together illustrating well the indefinite signification of the word *magus*, which means exactly the same thing in both senses. In Scripture the context must determine the sense; and as Bar-jesus is not punished for being a *magus*, but for 'seeking to turn away a deputy from the faith,' we should not have *known* with certainty that he professed to be more than a man of learning and science, had we not previously been informed that he was 'a false prophet.'

9. '*Saul* (*who also is called Paul*).'—Here the name of Paul is first given to the Apostle, and by this name only he is always subsequently mentioned. As it occurs just here, it is thought by some that he took the name of Paul out of deference to the proconsul, his first illustrious convert. But in this we should discover nothing of the Apostle's usual character: and, besides, Luke gives him this name *before* the conversion of the proconsul is noticed. We incline to think, according to our previous statement under John xx. 24, that, being a native of Asia Minor, he always had two names, one among the Jews, and the other among the Gentiles. That Saul was his Jewish name we know, and that Paul was his other name is probable, because any Greek name he might have borne would have passed well enough among the Romans, without the necessity of his taking a third, Latin, name. That his original Gentile name was the Roman one of Paul is also the more probable, from his being born a Roman citizen, which privilege was likely to be indicated by his bearing a Roman name. The reasons for his now resuming it would be the same as those which might have led him to assume it, had it not been previously borne by him; which reasons are, on that supposition, thus stated by Doddridge:—'I think Beza's account of the matter most easy and probable—that having conversed

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hitherto chiefly with Jews and Syrians, to whom the name of Saul was familiar, and now coming among Romans and Greeks, they would naturally pronounce his name Paul; as one whose Hebrew name was Jochanan would be called by the Greeks and Latins Johannes, by the French Jean, by the Dutch Hans, and by the English John. Beza thinks the family of the proconsul might be the first who addressed or spoke to him by the name of Paul.' This conjecture of Beza's is exceedingly probable. It is clear, however, that the reasons here stated must, according to the view we have taken, equally have operated in procuring him the name of Paul *before* he left his native Tarsus, that city being chiefly inhabited by Greeks.

13. '*Perga in Pamphylia.*'—The province of Pamphylia was opposite the western extremity of Cyprus, where Paul embarked, and occupied a central portion of the southern coast of Asia Minor, having on the east Paul's native province of Cilicia, and the small province of Lycia on the west. Perga was the chief town of Pamphylia, and is chiefly noticed by the ancients for a famous temple, dedicated to Diana, in whose honour a noted annual festival was there celebrated. It was situated about eight miles from the sea, upon the river Cestrus. The Apostle seems to have *landed* at Perga; and the Cestrus was in fact then navigable to the town, although the entrance to the river is now impassable, having been long closed by a bar. The site has been established by Col. Leake as that where extensive remains of vaulted and ruined buildings were observed by General Köhler on the Cestrus west of Stavros. It is called by the Turks Eski-Kalesi.

14. '*Antioch in Pisidia.*'—The province of Pisidia lay immediately behind Pamphylia, inland; and, consequently, northward. Its capital, Antioch, is named as *Antioch in Pisidia*, to distinguish it from sixteen other places of the same name in Syria, and particularly from the Syrian capital on the Orontes. It appears to have been situated on the indefinite limits of Pisidia and Phrygia; and is there sometimes assigned by ancient geographers to the one, and sometimes to the other. Till within a recent period Antioch of Pisidia was supposed to have occupied the site of the present Ak-Shehr, or White City, of the Turks; but the researches of the Rev. F. V. Arundell, in 1833, confirmed by the still later investigations of Mr. Hamilton, have fixed its site to the vicinity of the town of Yalobatch; and that, consequently, the Ak-Shehr previously identified with Antioch, is the ancient Philomelion mentioned by Strabo (*Geog.* xii. 8): —'In Phrygia Paroreia is a mountainous ridge, stretching from east to west; and under this, on either side, lies a great plain, and cities near it; to the north Philomelion, and on the other side Antioch, called Antioch near Pisidia; the one is situated altogether on the plain, and the other on an eminence, and has a colony of Romans.' Mr. Arundell observed the remains of several temples and churches, besides a theatre and a magnificent aqueduct. Of the latter, twenty-one arches still remain. Several Latin inscriptions were copied by Mr. Hamilton, in one of which the only words not entirely effaced were ANTIOCHEÆ CÆSARI, which is an important circumstance, as Pliny states that Antioch in Pisidia was also called Cæsarea (*Hist. Nat.* v. 24).

— '*Sat down.*'—Lightfoot says, that if the elders of the synagogue had no other knowledge of Paul and Barnabas, they might have known they were preachers by their sitting down when they entered the synagogue, this being the practice of those who were accustomed to teach or preach.

15. '*If ye have any word of exhortation,*' etc.—Being strangers, they were not asked to read, as our Saviour did in the synagogue of Nazareth. It was not usual for any one to read in a synagogue of which he was not a member: and hence, although our Saviour *taught* in many synagogues, it does not appear that he ever *read* in any but that to which he belonged. The 'word of exhortation,' or sermon, must not be confounded with such an exposition of Scripture as our Lord delivered on the occasion to which we have referred. It was a distinct matter, *after* the regular service had been finished. There was then almost always a discourse delivered by some competent person. There was no regular officer for the purpose; but any properly qualified teacher, who happened to be present, was asked, or offered himself, to address the congregation. As the Jews residing in foreign parts had less abundant opportunities of obtaining instruction in this way than those in Judæa, they were probably all the more anxious to avail themselves of such opportunities as offered of hearing such strangers as visited their synagogues. This will explain the character of the present application.

CHAPTER XIV.

1 *Paul and Barnabas are persecuted from Iconium.* 8 *At Lystra Paul healeth a cripple, whereupon they are reputed as gods.* 19 *Paul is stoned.* 21 *They pass through divers churches, confirming the disciples in faith and patience.* 26 *Returning to Antioch, they report what God had done with them.*

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked.

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying

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in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, [1]which made heaven, and earth, and the sea, and all things that are therein:

16 [2]Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, [3]and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 ¶ And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

[1] Gen. 1. 1. Psal. 146. 6. Revel. 14. 7. [2] Psal. 81. 12. [3] Cor. 11. 25.

Verse 1. '*Iconium.*'—This was the capital of the province of Lycaonia; and must have been a place of some importance from this circumstance, as well as from being mentioned by Pliny as the chief of fourteen cities in the tetrarchy of Lycaonia. It was situated upon the lake Trogolis, 120 miles inland from the Mediterranean; and still exists, under its old name in the form of Konieh, as one of the very first inland cities of Asiatic Turkey: being the capital of the extensive province of Caramania. It enjoys a fine climate, and is pleasantly situated in the midst of gardens and meadows; while, at some distance, it is nearly surrounded by mountains, which ascend to the regions of perpetual snow. Notwithstanding its having been the chief town of Lycaonia, Sir John Macdonald (Kinneir) suspects that it was not a place of much real consideration until after the taking of Nice, by the Crusaders, in 1099, when the Seljukian sultans of Roum chose it as their residence. These sultans rebuilt the walls and embellished the city. They were, however, expelled, in 1189 by Frederic Barbarossa, who took it by assault; but after his death they recovered their capital, and reigned there in splendour, till the irruption of Ghengiz Khan and his grandson Hulokoo, who broke the power of the Seljukians. It has been included in the dominions of the Grand Seignior ever since the time of Bajazet, who finally expelled the Ameers of Caramania. Under the Sultan it remained for a long time the capital of an extensive government, and the seat of one of the most powerful pashas of the empire; but of late years it has dwindled into comparative insignificance; and all travellers describe its aspect as one of desolation and decay. The modern city has an imposing appearance, from the number and size of its mosques, colleges, and other public buildings; but these stately edifices are crumbling into ruins, while the houses of the inhabitants consist of a mixture of small huts built of sun-dried bricks, and wretched hovels thatched with reeds. The city is about four miles in circumference; but much waste land is included within this limit. The wall, of this extent, was strengthened with upwards of a hundred square towers; which, however, are now allowed to moulder away, without any attempt being made to arrest the progress of their ruin.

6. '*Lystra and Derbe.*'—Since Ptolemy places Lystra in Isauria, and Strabo says that Derbe was on the border of Isauria, while the evangelist places them in Lycaonia, it appears that they were upon the indeterminate frontier between the two districts. The small country of Isauria, which lay on the borders of Lycaonia and Pisidia, seems, however, to have been sometimes considered as a part of Lycaonia; in which sense, perhaps, Lystra and Derbe are here called cities of that province. They were both to the south of Iconium; and the sacred text seems to place Lystra nearer to Derbe than to Iconium; for St. Paul, on leaving that city, proceeded first to Lystra and then to Derbe; and in like manner returned to Lystra, to Iconium, and to Antioch in Pisidia. But the precise sites of Lystra and Derbe have not been determined.

— '*Lycaonia.*' — This province extended its length

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from Cilicia and Isauria, having Cappadocia on the east, Phrygia on the north-west, Pisidia on the west, and Cilicia, with the district of Isauria, on the south. It was sometimes considered a western province of Phrygia, and at other times a south-eastern one of Pisidia.

11. '*The speech of Lycaonia.*'—Their dialect was probably a corrupt Greek intermixed with Syriac words.

12. '*They called Barnabas, Jupiter; and Paul, Mercurius.*'—Mercury was deemed the god of letters and eloquence, and was usually represented as an active young man: having therefore determined to consider that Paul and Barnabas were gods, it was natural enough that they should regard Paul, he being the younger and more eloquent of the two, as Mercury. The appearance of Barnabas may probably, in like manner, have reminded the Lystrians of the appearance in which Jupiter was represented to them by painters and sculptors. This was as a venerable full-bearded personage, in the advanced prime of life, of grave countenance and majestic presence—not looking as one prone to speak, but as one whose mind was deeply concentrated on thoughts and purposes within; and yet not so deeply as to be unobservant of the outer world and its concerns. The ancient mythology is so full of accounts of the gods descending to the earth and walking among men in human forms, that, considering the miracle which had been wrought, the mistake of the Lystrians was not unnatural, when their conduct is viewed with reference to the prevailing notions of the time. When Jupiter appeared on earth, Mercury was usually represented as his attendant, which suggests another reason for their being associated on the present occasion.

13. '*The priest of Jupiter, which was before their city.*'—That is, that an image or temple of Jupiter was there. That it was the custom of the ancient heathen to build temples to their deities in the suburbs, and to place the images of their tutelar deities before the gates of their cities, is clear from many passages in the ancient poets and other writers. 'Jupiter, which was before their city,' may therefore be understood of Jupiter πολιεύς, which was placed at the gate of the city, or, it may be, in some temple erected in the suburbs before the gate.

— '*Garlands.*'—Commentators do not agree as to the purpose to which these 'garlands' were to be applied. As the idolaters used to put garlands on the head of their idol, before they offered sacrifice, some think that they were intended to be set on the heads of the apostles, and from the analogy offered by ancient sculptures this would not appear to be improbable. But perhaps it is better to understand that the garlands were for the victims, whose heads and necks were generally thus decorated. Garlands were also worn by the sacrificers. They were, for the most part, made from such trees or plants as were esteemed most agreeable to the god who was the immediate object of worship.

19. '*Having stoned Paul, drew him out of the city.*'—There is an observable distinction between this stoning of Paul by the heathen, and the stoning of Stephen by the Jews. The latter hurried Stephen out of the city, and stoned him beyond the walls: the Lystrians, although they could not have been more excited against Paul than the Jews were against Stephen, stone him at once *in* the city, and afterwards drag forth his supposed corpse. These little characteristic differences deserve to be noticed.



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MERCURY.

CHAPTER XV.

1 *Great dissension ariseth touching circumcision.* 6 *The apostles consult about it,* 22 *and send their determination by letters to the churches.* 36 *Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.*

AND certain men which came down from Judea taught the brethren, *and said,* [1]Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 ¶ But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 ¶ And when there had been much disputing, Peter rose up, and said unto them, [2]Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, [3]purifying their hearts by faith.

10 Now therefore why tempt ye God, [4]to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence,

[1] Galat. 5. 2. [2] Chap. 10. 20, and 11. 18. [3] Chap. 10. 43. 1 Cor. 1. 2. [4] Matt. 23. 24.

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and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 [5]After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 ¶ Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the [6]consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

[5] Amos 9. 11.

[6] Or, *exhortation*.

Verse 3. '*Phenice*.'—Phœnicia, certainly, in this place.

22. '*Judas surnamed Barsabas*.'—Many have thought that this person is the same with 'Joseph, called Barsabas' (ch. i. 23), who was a candidate with Matthias for the apostleship. But it is more generally believed that he was the brother of this person, as the surname Bar-sabas (son of Sabas) refers to a father of the same name for both.

— '*Silas*.'—In some of his epistles, St. Paul calls the beloved companion of his journey by the name of Sylvanus; whence it is reasonably inferred that the name

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denotes the same person who is here called Silas. This last name is then of course understood as a contraction of Silvanus, which was a very common name among the Romans. It would appear from ch. xvi. 37, that Silas was a Roman citizen as well as Paul.

29. '*Abstain from meats offered to idols.*'—The heathen, like the Jews, ate the flesh of their sacrifices, after the appointed portions had been given to the priest. The Jews were, however, obliged to eat their sacrifices, with their families or friends, within a given time; and if they had more than they could thus dispose of, they gave the residue to the poor: but the heathen, who were under no such restriction, often salted and laid up the remnant for future use, or even gave it to the butchers to sell in the shambles. The Jews abhorred to eat flesh which had been offered to an idol, regarding it as a sort of participation in an act of idolatry.

— '*From blood, and from things strangled.*'—See the notes on Gen. ix. 4; Lev. xix. 26. The term rendered 'things strangled' (τὸ πνικτόν) is applicable to all animals which are slain without effusion of blood, and which were forbidden the Jews, and even to Noah, but were not rejected by the heathen. Blood also was used by them in every possible form. They drank it fresh on various solemn occasions: they drank it as nourishment, in a liquid state, mixed with flour or oatmeal; or when mixed with other food, in a solid state, as in our black-pudding, which was an article not unknown to the ancients: or, lastly, they ate the meat with the blood, that is, with the blood not properly, or not at all, extracted from the meat.

35. '*Paul also and Barnabas continued in Antioch.*'—It is generally believed, from Gal. ii. 11, etc., that Peter during this time came to Antioch; and that the contention described in the Galatians, between the two Apostles, then took place.

41. '*And he went through Syria.*'—This is the commencement of the second journey of St. Paul, when he passed from Troas, through Macedonia, into Greece, through Athens and Coriath, and returned by Ephesus.

CHAPTER XVI.

1 *Paul having circumcised Timothy,* 7 *and being called by the Spirit from one country to another,* 14 *converteth Lydia,* 16 *casteth out a spirit of divination.* 19 *For which cause he and Silas are whipped and imprisoned.* 26 *The prison doors are opened.* 31 *The jailor is converted,* 37 *and they are delivered.*

THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, [1]named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, [2]that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 ¶ And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is [3]the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither.*

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us:* whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her houshold, she besought *us,* saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there.* And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit [4]of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

[1] Rom. 16. 21. [2] Chap. 15. 28. [3] Or, *the first.* [4] Or, *of Python.*

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19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the [5]marketplace unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, [6]and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 ¶ And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, [7]and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

[5] Or, *court*. [6] 2 Cor. 11. 25. 1 Thess. 2. 2. [7] Verse 14.

Verse 6. '*Phrygia*.'—This was the name of a very large central province of Asia Minor. It had Cappadocia and Lycaonia on the east, and Galatia on the north-east; Mysia, Lydia, and Caria on the west; Pisidia, Lycia, and Isauria on the south; and Bithynia and Galatia on the north. Its boundaries, however, differed greatly in different ages. On the name of Phrygia, and the origin of the Phrygians, very different opinions have been entertained, which it is not necessary to state in this place. However, they claimed to be the most ancient people in the world; and we are told that this claim was admitted by the Egyptians, who, though boastful of their own antiquity, were content with the second place. Like the other countries of Asia Minor which were distinguished as provinces under the Roman empire, Phrygia is first historically known as a kingdom, which ultimately became a province of the Lydian monarchy, and continued such until Crœsus, king of Lydia, was conquered by Cyrus of Persia, who added the Lydian kingdom to his empire. After that, Phrygia, like all the rest of the country, became successively subject to the Greeks, the Romans, and the Turks, who still hold it in possession. Phrygia was in ancient times greatly celebrated for its fertility, the soil being particularly favourable for the production of all kinds of grain in abundance. It was also well stocked with cattle, in consequence of its large plains and rich pastures. It was for the most part a plain country, covered with a deep and rich soil, and watered by numerous small rivers. One extensive portion of the country, however, called Burnt Phrygia (Φρυγια κεκαυμενη), was of a volcanic character, and afforded bitumen and other combustibles. Now, under the Moslem yoke, great part of the country lies uncultivated. The principal cities of Phrygia were,—Apamea, the metropolis; *Laodicea*, the seat of one of 'the seven churches' mentioned in the Apocalypse; *Hierapolis*, noted for its mineral waters; Gordium, once the seat of Gordias, king of Phrygia, memorable for the Gordian knot; *Colosse*, to the church in which St. Paul addressed one of his Epistles; Sipylus, anciently the residence of king Tantalus; and Synada, noted for its quarries, which supplied a marble much used in ancient statuary.

— '*Galatia*.'—This was another important province of Asia Minor, but not more than half as large as Phrygia, within the limits defined in the preceding note. It had Pontus and Cappadocia on the east, Phrygia and Bithynia

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on the west, Lycaonia and Phrygia on the south, and Paphlagonia and Bithynia on the north. The country derived its name from one of three colonies of Gauls, which, in the year 279 B.C., left their overstocked country in search of new habitations. This colony (the two others being defeated and slaughtered in Illyricum and Greece) marched into Thrace, and took possession of Byzantium and the northern coasts of the Propontis and the Thracian Chersonnesus. They were soon after invited into Asia by Nicomedes, king of Bithynia; and he, in consideration of the service which they rendered him in his wars, assigned them this province for a settlement; and from them, and the former Greek inhabitants with whom they were mingled, it acquired the names of Gallo-Grecia and Galatia. To the Christian church, founded by himself in this country, Paul wrote his Epistle to the Galatians. The principal towns of the province were Ancyra, Tavium, and Pessinus; none of which are mentioned in Scripture.

— '*Asia.*'—Here it will be observed that 'Asia' is employed in a very limited sense, distinguishing it from Phrygia, Galatia, Bithynia, and Mysia. This renders necessary an addition to the note on ch. vi. 9, respecting Asia Minor. We have there intimated the gradual extension of the term from its first provincial sense. We will now state the further senses in which the term 'Asia' was employed. First, there was Asia, in the large sense, as denoting all that was known of the East. A comparatively small—but, to the ancients, well known—part of this, being Asia Minor, was also called Asia. And of this restricted Asia, a portion also was called Asia; and, when distinction was required, was distinguished as Asia Proper. This portion of Asia Minor comprehended the provinces of Phrygia, Mysia, Caria, Lydia, Æolia, and Ionia. But this is not the Asia of the text, which excludes at least Phrygia and Mysia: we must therefore find it in the Lydian Asia, which was part of Asia Proper, and which comprehended the territories of Lydia, Æolia, and Ionia, in which, therefore, we understand that Paul and Silas were forbidden to preach. It is in this very restricted sense also that St. John uses the term in addressing 'the seven churches which are in Asia' (Rev. i. 11), all the churches which he enumerates being comprehended within the limits of Lydian Asia.

7. '*Mysia.*'—This province was at the north-western extremity of Asia Minor, and separated from Europe only by the Propontis and Hellespont, having Bithynia and Phrygia on the east, the Mediterranean and Hellespont on the west and north-west, Lydia on the south, and the Propontis on the north. It is of great classical and historical fame, being the scene of the Iliad, and of the battle of the Granicus (a river that rises in Mount Ida, and falls into the Propontis), in which the Persians sustained a signal overthrow from Alexander. The rivers and mountains of this province are all of classic renown. Herodotus (i. 94) says that the people of Mysia were of Lydian descent. They seem to have been once a warlike people; but at the present date, and before, they had greatly degenerated, and were looked upon as the most contemptible and insignificant people upon earth; insomuch, that *Ultimus Mysorum*, 'the last of the Mysians,' was a popular expression of the most intense and insulting scorn of the person to whom it was applied. They were prone to tears, and on that account were much employed by the Greeks as hired mourners, to weep and lament at funerals. Their country was rich and fertile; and in this respect they were thought by the ancients the most happily situated of all the Asiatics. Their principal towns were Pergamus, Adramyttium, Cæsarea, New Troy, Abydos, and Lampsacus. Some of these, being mentioned hereafter, will again come under our notice.

— '*Bithynia.*'—This important province of Asia Minor extended along the shore of the Euxine Sea, the Bosphorus, and part of the Propontis; having Paphlagonia on the east, Mysia on the west, and Phrygia and Galatia on the south. This country was originally occupied by various tribes, or nations, differing in their language, customs, and manners, and each under its own king. The territory had thus as many kingdoms as tribes of people. All these petty sovereignties were, however, gradually reduced by one of their number, the king of the Bithynians, who afterwards gave their name to the whole country. The kingdom thus formed was in the end conquered by Crœsus, king of Lydia, and went, with the rest of his dominions, to the Persians, etc., as mentioned in the note on Phrygia. It contained the cities of Nicæa, or Nice, and Chalcedon, both celebrated in ecclesiastical history for the Councils held in them. The other important towns were Myrlæa (otherwise Apamea); Nicomedia, the capital of Bithynia, where the Roman emperors resided when the affairs of their own empire called them into Asia; Heraclea, once the seat of a republic of some note, but at the present time a colony of Rome; Prusa, still an important town, and which was the capital of the Turkish sultans before they established themselves in Europe; and Libyssa, noted for the death of Hannibal. None of these places are mentioned in Scripture; but the First Epistle of St. Peter is addressed to the Hebrew Christians who were dispersed through this and the neighbouring provinces.

8. '*Troas.*'—Troas was the name of a district in Mysia, being the westernmost portion of that province; or, in other words, being that part of it which projects westward some thirty miles beyond the general line of the coast. In this part of Mysia stood the ancient Troy, and the general scene of the Iliad. The city of Troas, mentioned in the text, was built by Lysimachus, one of the successors of Alexander (by whom it had been begun), and was called, after him, Alexandria; and to distinguish it from Alexandria in Egypt, and other places of the same name, Alexandria Troas. It stood by the sea-side, and was supposed to be about four miles distant from the site of ancient Troy. It was, as we find it in the sacred history, a frequent point of embarkation to Greece from Asia Minor.

10. '*Immediately we endeavoured.*'—This is the first time that Luke speaks in the first person as one present; and hence it is concluded that he only joined the party at Troas. But he might so easily have accompanied them throughout, and have used this mode of expression here without design, that critics are divided.

11. '*Samothracia.*'—This is a small island in the Ægean Sea, on the direct course from Troas to Macedonia. It is about thirty miles in circumference, and twenty-four miles from the opposite coast of Thrace; from its proximity to which, as well as to distinguish it from another island called Samos, it received the addition of 'Thrace' or 'Thracia.' It still retains its ancient name in the modified form of Samotraki. The island was in ancient times famous for its religious rites and mysteries, and was hence also called the Holy Island.

— '*Neapolis.*'—This was a seaport of Edonis, a district of Macedonia, bordering on Thrace; or, rather, being in that part of Macedonia, east of the river Strymon, which formerly belonged to Thrace. Hence Pliny assigns the district of Edonis, as well as Neapolis and Philippi, to Thrace rather than to Macedonia. Neapolis was a place of little note.

12. '*Philippi.*'—This town derived its name from Philip (the father of Alexander), by whom it was rebuilt, and made a frontier town against the Thracians. Its original name was Datos: it was also called Crenides, from the numerous fountains of wholesome water in the neighbourhood. It is historically renowned for two famous battles fought in its vicinity: the first between Cæsar and Pompey; and the other between Antony and Augustus, on the one side, against Brutus and Cassius on the other. But to the Christian it has the more important distinction of being the first town on the continent of Europe in which the Gospel was preached.

The plain upon which the ruins of Philippi stand is embraced by the parallel arms of mountains extended from the Nekrocep, which pour into the plain many fertilizing streams. The Acropolis is upon a mount standing out into the plain on the north-east; and the city seems

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to have extended, therefore, to the south and south-west. The remains of the fortress upon the top consist of three ruined towers, and considerable portions of walls, of stone, brick, and very hard mortar. The plain below does not now shew anything but ruins—heaps of stone and rubbish, overgrown with thorns and briars; but nothing of the innumerable busts and statues, the columns, and the vast masses of classic ruin of which the early travellers speak. Ruins of private dwellings are still visible; also something of a semicircular shape, probably the forum or market-place, and perhaps the very spot where Paul and Silas received their undeserved stripes. The most prominent of the existing ruins is the remainder of a kind of palatial edifice, the architecture of which is grand, and the materials costly—the pillars and chapiters being of the finest white marble, and the walls having been formerly cased with the same material. Many of the ruins are said to be covered by the stagnant waters of the plain.

— '*The chief city of that part of Macedonia.*'—This passage, which has greatly exercised the ingenuity of critics and commentators, may, more correctly, be thus rendered,—*Philippi, a city of the first part of Macedonia*, or of *Macedonia Prima*. This is an instance of minute accuracy, which shews that the author of the Acts of the Apostles actually lived and wrote at that time. The province of Macedonia, it is well known, had undergone various changes, and had been divided into various por-



COIN OF MACEDONIA.

tions, and particularly four, while under the Roman government. There are extant many medals of the first province, or *Macedonia Prima*, mostly of silver, with the inscription ΜΑΚΕΔΟΝΩΝ ΠΡΩΤΗΣ, or the *first* part *of* Macedonia; which confirm the accuracy of Luke, and at the same shew his attention to the minutest particulars.' See Horne's *Introduction*, i. 196.

— '*A colony.*'—'By using the term κολωνία (which was originally a Latin word, *colonia*), instead of the corresponding Greek word ἀποικία, Luke plainly intimates that it was a Roman colony, which the 21st verse clearly proves it to have been. And though the critics were a long time puzzled to find any express mention of it as such, yet some coins have been discovered, in which it is recorded under this character, particularly one, which explicitly states that Julius Cæsar himself bestowed the dignity and privileges of a colony on the city of Philippi, which were afterwards confirmed and augmented by Au-



COIN OF PHILIPPI.

gustus. This medal corroborates the character given to the city by St. Luke, and proves that it had been a colony for many years, though no author or historian but himself, whose writings have reached us, has mentioned it under that character.' Horne's *Introduction*, i. 196.

13. '*We went out of the city by a river side, where prayer was wont to be made.*'—It has, indeed, been the opinion of many learned men, that the Jews chose to build their synagogues on the sea-shore, or the banks of a river, or near some fountain. To this purpose is alleged that passage, Acts xvi. 13, 'And on the sabbath we went out to the river side, where prayer was wont to be made:' which is translated by them, 'Where there was by law or custom a "proseucha," or oratory.' But it is far from being certain that this is the true meaning of the place. The words may signify nothing more than that the Jews of Philippi were wont to go and offer up their prayers at a certain place by the river side, in the same manner as we have observed other Jews, who lived near the sea, were accustomed to do upon the sea-shore. Another proof of this opinion is taken from a few lines of the poet Juvenal, which import, that the Jews at Rome were possessed of a place without the gate of Capena, where was a fountain, and plenty of water. It is supposed that they chose this situation of their oratories or synagogues for the greater conveniency of washing. For they looked upon themselves as obliged to wash their hands always before they began to pray; and probably preferred the sea-water, if near, to any other.

14. '*A seller of purple, of the city of Thyatira.*'—Thyatira was a city of Lydia, in Asia Minor, which, being the seat of one of the 'seven churches,' will be duly noticed under Rev. ii. 18. But to shew the minute accuracy of Luke, it should here be noticed that, among the ruins of Thyatira, an inscription has been found, which was originally made by the corporation of dyers (it concludes with the words ΟΙ ΒΑΦΕΙΣ,—the dyers) in honour of Antonius Claudius Alphenus, a distinguished man in the reign of Caracalla. Hence we learn that the art and trade of dyeing purple were carried on in that city. See Horne, as above.

19. '*The hope of their gains was gone.*'—Anciently, and even now in all countries where slavery still exists, the money value of a slave is greatly enhanced by the profession or trade he has acquired, the accomplishments he has been taught, or, in any way, by his capacity of earning money for his master. The ancient Greeks and Romans possessed slaves of all professions, philosophers, rhetoricians, grammarians, physicians, as well as persons bred up to every sort of mechanic trade. Among the rest, they sometimes had slaves who were astrologers, magicians, or diviners. Ἐγγαστρίμυθοι, or such who, like this damsel, had the spirit of divination, were doubtless very rare, and the price of such a one must have been exceedingly high. The female slave here mentioned, it will be observed, is represented as having more than one owner, her price being probably too great to be advanced by a single person, or such as no one person cared to risk upon the uncertainty of a life: for though she brought much gain, it might soon be cut off by her decease. There were thus two things which deeply affected the owners upon St. Paul's casting out the spirit—the disappointment of their hopes and the loss of their capital; for the girl would now sell for no more than a common maid-servant. This was the injury and the provocation of which they complained.

19, 20. '*The rulers...the magistrates.*'—The word rendered 'rulers' is ἄρχοντες, and that translated 'magistrates' στρατηγοί. The former of these words signifies 'rulers' or 'governors' in general; but the latter is the word used by the Greeks to denote the Roman prætors. The proper name of the magistrates in a colony is 'duumviri,' who answer to the consuls at Rome in the same manner as 'decuriones' to the senate. Tully informs us that the 'duumviri' of Capua called themselves prætors, and had lictors going before them, not with sticks or staves, but with fasces or rods, in the same manner as the prætors had at Rome; and he thinks it not improbable that, in a few years, they would affect the name of consuls. There can be no doubt but that the example set by Capua soon spread; and it became common in other colonies also to

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call their magistrates prætors. No wonder if the Greeks, therefore, who were great masters in the art of flattery, and never diminished or lessened the honours due to any, gave them all the name of στρατηγοί, or prætors. That they did so, is very evident from the book of Modestinus, the Roman lawyer, *De Excusationibus*, which he wrote in the Greek language, wherein, speaking of the magistrates of colonies, he calls them στρατηγοί: and Theophilus, a Greek interpreter of the laws, does the same. If the Roman lawyers give them that name, we may be sure it was only because it had been the prevailing practice. As we have seen from Tully that the 'duumviri' of Capua, or prætors, as they called themselves, had their lictors with the fasces going before them; so we find in St. Luke, that the magistrates of Philippi had also their ῥαβδοῦχοι, which is the word used by the Greeks to signify the Roman lictors. These were officers who constantly attended the chief Roman magistrates, to be ready upon all occasions to seize and chastise offenders. See Biscoe.

21. '*Neither lawful for us . . . . to observe, being Romans.*'—Their being Romans was a reason for its being unlawful. It appears from Cicero (*De Legibus*, ii. 14, 27) that it was unlawful for the Romans to worship any new gods till publicly admitted by the senate. Christianity required them to turn from these dumb idols to the living God (1 Thess. i. 9, 10; Acts xiv. 15). But the conquered provinces were, it seems, left at full liberty in this respect.

22. '*The magistrates rent off their clothes, and commanded to beat them.*'—We have been surprised to find some persons entertain the impression that the magistrates rent their own clothes. The meaning is, that they commanded the clothes of the prisoners to be rent open, in order to their being more easily beaten with rods by the lictors. No care was taken of the clothes on this occasion, but, on a word or sign from the magistrate, they were suddenly and with violence rent open. This seems to have been also customary among the Jews themselves. *Mish. Macrot.* c. 12. 3.

— '*To beat them.*'—With rods, as the original term imports, and as was the mode in which this punishment was administered by the Romans.

24. '*The inner prison.*'—That which is called here 'the inner prison' goes by various names among the ancients, and is in one place of the Roman law called 'sedis intimæ tenebræ.' It was dark as well as inward, remote both from light and air.

37. '*Being Romans.*'—As to the sense in which Paul was a Roman citizen, and the immunities which he enjoyed in that character, we must refer to the notes on ch. xxii. 25, etc. It may here suffice to observe that the magistrates had, by their conduct in this matter, violated three important laws, the infraction of which was in general treated with so much severity by the Roman government, that these colonial magistrates had ample cause for the alarm with which they received the Apostle's message. 1. In punishing them without trial they had violated the law, which strictly forbade any citizen to be punished unheard. 2. They had also infringed the Valerian law, which forbade that any Roman citizen should be bound. And, 3. They had acted against the Sempronian or Porcian law, which exempted a citizen from being punished with rods.

38. '*They feared, when they heard that they were Romans.*'—It may possibly be asked, how it was that St. Paul found such easy credit, when he asserted that he was a Roman, both here at Philippi, and in the castle of Antonia at Jerusalem? 'It is very probable,' says Biscoe (*Hist. of the Acts Confirmed*), 'that the magistrates of Philippi, when they sentenced him to be whipped without a hearing, took him for a person of a mean and servile condition. It is certain they treated him as such. It is not unlikely that Lysias the tribune might have the same notion of him when he ordered him the question. Is it to be supposed that they would readily believe one whom they looked upon as in so low a state of life? and that in a thing which was so manifestly for his present advantage? The answer to this is clear. It was at his own great peril, if he was afterwards found not to be what he had professed. Arrian tells us that those who feigned themselves to be Roman citizens, when in truth they were not such, were severely punished. And, what is yet more home to the present purpose, Suetonius informs us that the emperor Claudius beheaded such who usurped the Roman citizenship, and that in the place where they usually executed malefactors. It was the eleventh year of this emperor's reign when St. Paul was imprisoned at Philippi; so that it was at no less peril than that of his life, and he was in danger of suffering the shameful death of a common malefactor, had he taken upon him to plead the privileges of a Roman citizen, and was not such in truth.'

CHAPTER XVII.

1 *Paul preacheth at Thessalonica,* 4 *where some believe, and others persecute him.* 10 *He is sent to Berea, and preacheth there.* 13 *Being persecuted at Thessalonica,* 15 *he cometh to Athens, and disputeth, and preacheth the living God to them unknown,* 34 *whereby many are converted unto Christ.*

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alledging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

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10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 ¶ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city [1]wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this [2]babbler say? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto [3]Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?*

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of 'Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your [5]devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 [6]God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, [7]as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, [8]we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath [9]given assurance unto all *men*, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

[1] Or, *full of idols.* [2] Or, *base fellow.* [3] Or, *Mars' hill.* It was the highest court in Athens. [4] Or, *the court of the Areopagites.*
[5] Or, *gods that you worship*—2 Thess. 2. 4. [6] Chap. 7. 48. [7] Psal. 50. 8. [8] Isa. 40. 18. [9] Or, *offered faith.*

Verse 1. '*Amphipolis.*'—This town was at the mouth of the river Strymon, which passed on each side of it, whence its name of Amphipolis. It was originally built by Cimon, who colonized it with ten thousand Athenians. Corn. Nepos in *Vita Cimon.* c. 2. It was on the direct road from Philippi to Thessalonica.

— '*Apollonia.*'—There were several places of this name, of which three were in Macedonia. The most important of these three was the one near the Adriatic, the history of which is often mistakenly given to the Apollonia visited by St. Paul. The latter was a place of small consequence — not immediately on the line between,

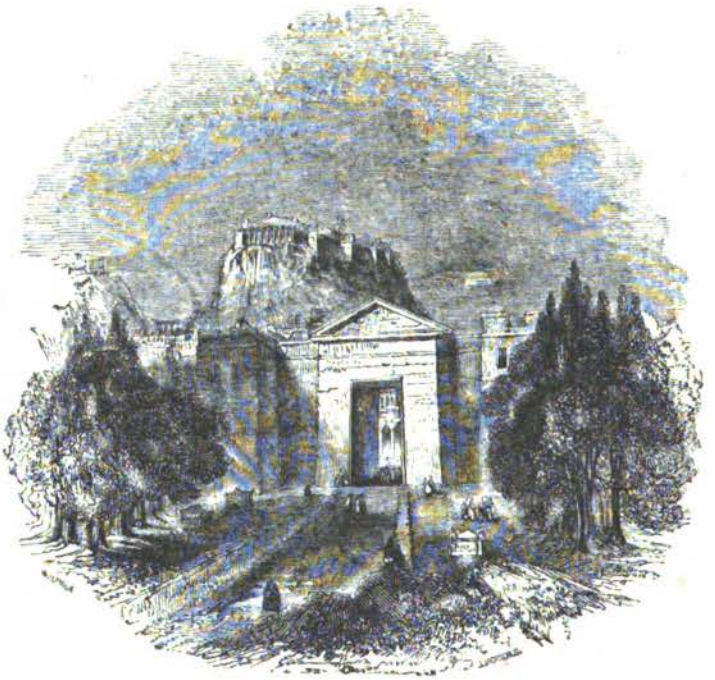
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although on the usual road from Amphipolis to Thessalonica; being rather to the south-west of the former town, and to the south-east of the latter.

— '*Thessalonica.*'—This city was the capital of one of the four districts into which Macedonia was divided by the Romans, and, indeed, of the whole province—being the residence of the proconsul. We reserve a further notice of it, from the desire of connecting it with St. Paul's epistles to the Thessalonians.

10. '*Berea.*'—This place was about thirty-five miles to the west of Thessalonica. It was said to have been built by Macedo, who gave it the name of his daughter, Berea; but it was little noticed by ancient writers, and does not appear to have been a place of much consequence.

15. '*Athens.*'—We find some difficulty in seeing how to deal with such important names as Athens, Rome, etc Their absolute importance would seem to require notices as extensive as we have ever allowed to any single subjects. Yet as the extent of our notice of the things and places mentioned in Scripture must be regulated less by their absolute importance than by the degree of interest which Scripture itself connects with them, we should hardly be justified in allowing to the subjects mentioned, any other than such brief notices as would seem to the reader most unworthy of their real importance. For these reasons, and because more ample information concerning such places than we could possibly furnish, is diffused in every possible form, and is, in some form or other, accessible to all—we judge it best to assume that the reader is already possessed of sufficient information, and



WALLS OF ATHENS.

therefore, without formally noticing those places, to confine our attention to such matters concerning them, as the illustration of particular passages may seem to require.

16. '*He saw the city wholly given to idolatry.*'—The literal force of the original is 'filled with idols,' which *implies*, however, the sense conveyed in our translation. This exactly agrees with all that ancient authors tell us. Cicero describes it as full of temples. Pausanias declares that it had more images than all the rest of Greece; in reference to which fact Petronius humorously observed, that it was easier to find a god than a man at Athens. Ælian was hence led to call this city 'the altar of Greece.' Xenophon, before any of these authorities in time, intimates that the Athenians had twice as many religious feasts as any other people. And, not to multiply proofs of a fact so notorious, Strabo states that the Athenians were not more partial to strangers, than forward to comply with any novelties in religion, and ready to entertain any foreign deities and rites of worship. Instances of the superstition of this learned and polished city might also be cited without number:—such as that of the idiot who was condemned to death for killing one of the sparrows of Esculapius; and that of the child who was put to death, as guilty of sacrilege, for innocently picking up a piece of gold which had fallen from Diana's crown.

18. '*Philosophers of the Epicureans.*'—As the apostle, in his ensuing discourse, alludes in a masterly manner to the prominent opinions and sentiments of each class of his auditors, it may be well to remind the reader that this philosophical sect held that the world was not created by a Deity or with any design, but was formed by the fortuitous concourse of atoms; that as no God created the world, so neither did any God govern it by his providence;—the Deity being too sublime an Existence—too much absorbed in the contemplation of his own Essence and Perfections, to concern himself with such paltry matters. Epicurus, the founder of the sect, acknowledged no future life. He taught that pleasure was the chief good of man: and perhaps, intending this to be understood in a broad philosophical sense, he did not apprehend that it would operate as a discouragement to the practice of moral virtue. But his followers, for the most part, interpreted this doctrine as a licence and encouragement to the pursuit of sensual pleasure; when 'Epicurean' became a term for describing a man abandoned to voluptuous enjoyment. Even the few who took the doctrine as an encouragement to virtue, cultivated virtue not for its own sake, but on account of the pleasures and satisfactions which it yielded. We need not point out the passages in which the apostle so skilfully alludes to the tenets of this portion of his auditory.

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THE ACROPOLIS AND TEMPLE AT ATHENS.

— '*Stoicks.*' The founder of this sect was Zeno; but its name was derived from the place in which he taught his disciples, and in which they afterwards continued to assemble. This was the celebrated Stoa (Στοὰ) or *portico* of Athens, which was adorned with the designs of the great Grecian masters. They held that there were two general principles, *God* and *matter*, both of which they



EPICURUS.

believed to be eternal; and as a necessary consequence, they do not seem to have been very clear whether God were not the world, or the world God. They regarded all things, not excepting their Deity, as subject to an invincible necessity or fate. They had no idea of a future state of rewards and punishments; but held that the soul was a discerped part of God, which, after death, became reunited to him and lost all personal identity and all sense of pain. They held that happiness lay in virtue, and that virtue was its own reward; that all virtues were linked indissolubly to each other, and that all crimes were equal. They taught that a wise and good man must necessarily be, by that condition, exempt from all passion and all uneasiness of mind;—that he must be serene—and even happy, for their happiness was serenity—under all possible circumstances, even in the utmost torture or under the greatest deprivations;—pain, want, and loss, having nothing really evil in them.

— '*What will this babbler say?*'—The word rendered 'babbler,' σπερμολόγος, properly denotes a bird wont to be in the streets picking up seeds (Scholiast. in Aristoph. *Aves*); hence applied to idle loiterers in the market or forum, supporting themselves by the fruits left on altars and the like irregular means, as well as to other meaner persons. Wiclif has, 'What will this sower of wordis seye?' and the Rheims version, 'What is it that this word-sower would say?' All the other versions have 'babbler.'

— '*Jesus and the resurrection.*'—Chrysostom and others suppose that they considered these to be the two strange gods of whom they charged him with being the setter forth, and that they transformed Ἀνάστασις, the resurrection, into a deity. Thus Αἰδὼς καὶ Φήμη, Modesty and Fame, were goddesses.

19. '*Areopagus.*'—This name (Ἄρειος Πάγος) is the same which is rendered 'Mars' Hill' below, from *Ares*, a name of Mars, and *pagos*, signifying, properly, a high situation. It was an insulated precipitous rock, broken towards the south, but on the north side sloping gently down to the Temple of Theseus. It stood nearly in the centre of Athens, opposite to that of the citadel on the west. The following description by Dr. Clarke is interesting from its references to the present transaction:—'It is not possible to conceive a situation of greater peril, or one more calculated to prove the sincerity of a preacher, than that in which the apostle was here placed; and the truth of this will perhaps never be better felt than by a spectator, who from this eminence actually beholds the monuments of pagan pomp and superstition by which he, whom the Athenians considered as the *setter forth of strange gods*, was then surrounded; representing to the imagination the disciples of Socrates and Plato, the dogmatist of the Porch, and the sceptic of the Academy, addressed by a poor and lowly man, who, *rude in speech*, and without the *enticing words of men's wisdom*, enjoined precepts contrary to their taste, and very hostile to their prejudices. One of the peculiar privileges of the Areopagitæ seems to have been set

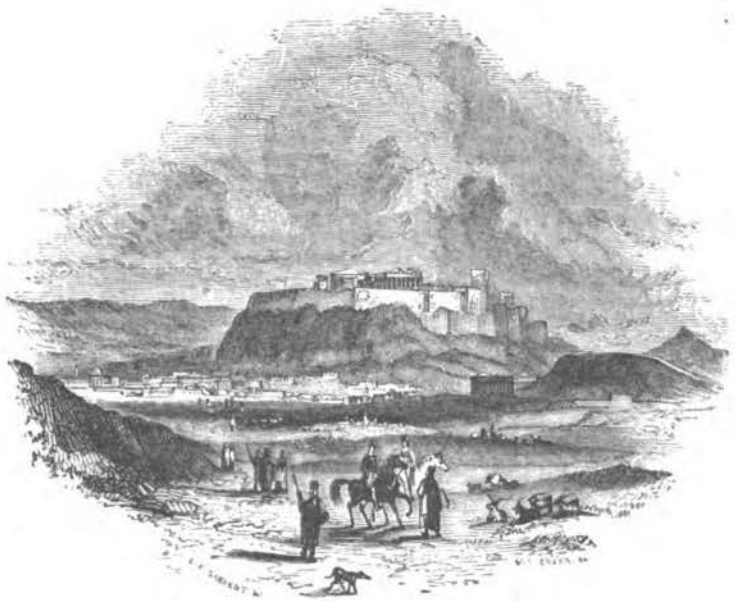
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at defiance by the zeal of St. Paul on this occasion; namely, that of inflicting extreme and exemplary punishment upon any person who should slight the celebration of the holy mysteries, or blaspheme the gods of Greece. We ascended to the summit by means of steps cut in the natural stone. The sublime scene here exhibited is so striking, that a brief description of it may prove how truly it offers to us a commentary on the apostle's words, as they were delivered on the spot. He stood upon the top of the rock, and beneath the canopy of heaven. Before him there was spread a glorious prospect of mountains, islands, seas, and skies: behind him towered the lofty Acropolis, crowned with all its marble temples. Thus every object, whether in the face of nature or among the works of art, conspired to elevate the mind, and to fill it with reverence towards that BEING, who made and governs the world (Acts xvii. 24, 28); who sitteth in that light which no mortal eye can approach, and yet is nigh unto the meanest of his creatures; *in whom we live and move and have our being.*'

Although the text only states that the apostle was brought to the *place* called Areopagus, yet it is implied that he was brought before the court which sat there, and which derived its name from the place of its sitting. This tribunal was of high antiquity, and in many respects formed the most honoured and venerable tribunal in all Greece; and its members were, in the better days of Athens, renowned for their equity, their blameless manners, their wise and prudent conduct; which, joined to their quality in the commonwealth, secured them the respect of all classes. They had three meetings every month in the Areopagus. They sat in the open air, as was usual in courts which tried cases of murder, partly because it was held unlawful for the accused and accuser to be under the same roof, and partly that the judges might not contract pollution by conversing with persons so profane. It is also said that their sittings were held by night, and in darkness, that they might not be influenced by seeing either the plaintiff or defendant. These remarks apply to the original character of this renowned tribunal, the fame of which was so great, that foreign states were often glad to submit important affairs to its decision; and even after the Romans had conquered Greece and governed it by their proconsuls, it was not unusual for them to refer difficult and important matters to the determination of the Areopagus. However, after the Athenians lost their liberty, the authority of this court (which seems previously to have determined all causes, civil and criminal) declined very much; and probably, at the time of the apostle's visit, not much of its original character remained: but, although its power in other matters was greatly impaired, it appears still to have retained the power of determining what gods should be admitted to the public worship of the city; and for this reason—not, surely, as a criminal or for trial—Paul appears to have been brought before the Areopagites, that they might determine whether the strange worship of which Paul spake, should be admitted on the footing of a tolerated religion among a people who were not willing that any divine powers should be unrecognised or unworshipped by themselves.

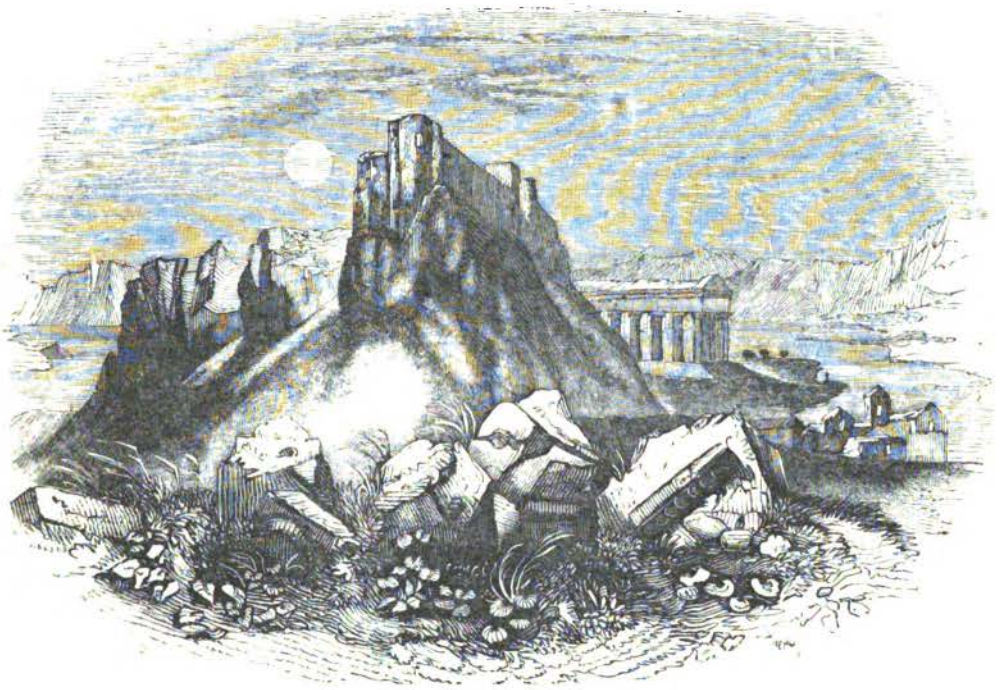
It only remains to add, that on the top of the hill the foundations of the court may still be seen. They are built with squared stones of a prodigious size, in the form of a semicircle, and support a terrace or platform, which was the court where this assembly was held. In the middle was a tribunal, cut in a rock, and all about were the seats of the members, cut also in stone. These various details may help to give the reader some notion of the place on which, and the assembly before which, St. Paul delivered this most impressive address.

21. '*For all the Athenians,*' etc.—By 'the strangers,' mentioned in this verse, we are probably to understand the young gentry, who were sent from Italy and all the neighbouring countries to finish their education, or to study in the academies of this learned and polished city. The gossiping propensities of the Athenians, and their rage for news, here incidentally alluded to by Luke, were notorious, and might be illustrated and confirmed by ample citations from ancient writers, who often ridicule their busy and prying curiosity into all public and private affairs. 'There were at Athens places called λεσχαί, i. e., gossiping-houses (corresponding to our coffee-houses), devoted to the reception of persons who met together to hear and tell news. Of these, Meurs. *Ath. Att.*, p. 158, tells us there were 360. The more respectable inhabitants used to resort to the ἰατρεῖα (shops of the surgeons), and κουρεῖα (shops of the barbers).'—Bloomfield, *Recens. Synop.* in loc. The reader may find in Theophrastus an amusing description of the Athenian news-mongers. He says there was



ATHENS AND ITS ACROPOLIS.

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SUMMIT OF THE AREOPAGUS, ATHENS.

not a shop, portico, or any public place, in which they did not often take their stand for a day together, racking their invention, and amusing their idle hearers with an endless round of forged intelligence.

22. '*Mars' Hill.*'—The word *pagos* signifies properly any high situation. *This* was a hill opposite to that of the citadel on the west (Herod. viii. 52). It was so called, either because it had been consecrated to Mars (as the Campus Martius at Rome), or because Mars, when he had slain Halyrrothius, son of Neptune, was the first who there pleaded a capital cause, which took place before the twelve gods. Pausan. *Att.* 28.

The tribunal, which took the name of Areopagus from its sittings here, used to sit by night and *sub dio;* and whatever was done was kept very secret. The judges gave their judgment not *vivâ voce,* but in writing. None were admitted into the number of Areopagites but persons of noble birth, of unstained morality, and eminent for justice and equity. The Areopagus was the most dignified court at Athens, and among its other functions was that of inspecting religion, and holding a sort of court of inquisition, from which, as a model, it is very possible that the church of Rome derived the tribunal so named.

In giving this explanation we do not wish to be understood as expressing an opinion that this court sat in judgment upon the doctrines of Paul. On the contrary, the proceeding appears to have been altogether extrajudicial. Paul declared his doctrine to a company of philosophers in that convenient place; and several Areopagites were probably of the audience as philosophers. All we can gather is, that if anything had on this occasion transpired which seemed a fit matter for that court, an information would have been laid before it, and it would have interfered.

— '*In all things ye are too superstitious.*'—Properly the word rendered 'superstitious,' δεισιδαιμονία, signifies a fear of the gods, taken either in a favourable or unfavourable sense. Numerous citations in illustration of both senses are given by Hammond. Here it seems to be used in a favourable sense, as praising the attachment of the Athenians to religious observances, under the hope of gaining their attention the more willingly to higher and more perfect notions of it. All the English versions, however, take the bad sense, having 'superstitious,' except Wiclif, who conveys the same sense by 'I see you as veyn worschipers.'

23. '*To the Unknown God.*'—This altar was probably erected in consequence of some benefit which the Athenians had received, without feeling assured as to the god to whom they were indebted for it: or, still more probably, it may be attributed to the superstition of the Athenians, who, apprehending that they might be exposed to some severe punishment for neglecting some god whom they knew not, dedicated an altar with this inscription, lest any one of the gods might fancy himself neglected. No remains have been found bearing such an inscription. We have indeed the testimony of ancient writers that the Athenians were in the habit of dedicating altars to the 'unknown *gods*' for the reason alleged above; and of such there seem to have been several in Athens. But Paul says he saw one inscribed 'to the unknown *God,*' in the singular; and his argument is based on this fact, and would not apply had it been 'to the unknown *gods.*' These considerations would show the *probability* that there should be such an altar; and the assertion of the apostle renders it *certain* that there was such.

28. '*For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.*'—The fine tact of this reference to used quotations from their own poets deserves, and has obtained, great praise. The passage is an express citation from a Cilician poet, and countryman of the apostle's, Aratus, in his astronomical poem, about B.C. 278. It thus begins:—

'From JOVE let us begin, of whom we men
Ought not to be silent: for all are full of JOVE.
The ways and haunts of men, the seas and lakes,
JOVE'S beauties everywhere, we all enjoy.
For we also are his offspring.'

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It is well remarked by Hales that the particle 'also' in the last line, and in Paul's quotation, intimates 'as well as gods,' according to the usual epithet applied to the Deity in the poems of Hesiod and Homer, 'Father of gods and men.' But the apostle does not mean to confine himself singly to Aratus, as appears from his citing plurally 'some of their own poets.' The same sentiment may accordingly be traced in various other ancient poets, and more especially in a devout Hymn to the Deity, by Cleanthes, an Athenian, and very celebrated Stoic philosopher, the successor of Zeno, the founder of the sect. This Cleanthes, after leading a life of extreme poverty as a drawer of water, at length voluntarily starved himself, B.C. 240; but for his great merit was honoured by the Athenians with a statue after his death. He begins in the same strain as Aratus:—

'Most glorious of immortals, THOU many-named,
Always Almighty, prime ruler of Nature,
Governing all by law, JOVE, hail!
For mortals all, Thee to address is meet;
For we are thy offspring. But the lot
Of [puny] mortals, who upon this earth
Do live and creep, is only like
The image of a voice.

'Thee obeys the [starry] world, revolving round
The earth; and following where Thou leadest:
For Thou, with hand invincible, dost wield
A thunderbolt, two-edged, flaming and ever-living;
The stroke of which all nature dreads.' etc.

This hymn of Cleanthes is pronounced by Doddridge to be, beyond comparison, the purest and finest piece of natural religion extant in all pagan antiquity; it also contains (he adds) nothing unworthy of a Christian; nay, he had almost said, an inspired writer.

It will be observed that what these poets say of Jove, Paul applies without reserve to the one true God, since the wiser Greeks by Jove always understood the one Supreme Being.

CHAPTER XVIII.

3 *Paul laboureth with his hands, and preacheth at Corinth to the Gentiles.* 9 *The Lord encourageth him in a vision.* 12 *He is accused before Gallio the deputy, but is dismissed.* 18 *Afterwards passing from city to city, he strengthened the disciples.* 24 *Apollos, being more perfectly instructed by Aquila and Priscilla,* 28 *preacheth Christ with great efficacy.*

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named [1]Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to [2]depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.

6 And when they opposed themselves, and blasphemed, [3]he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 [3]And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 ¶ Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he [4]continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your law, look ye *to it;* for I will be no judge of such *matters.*

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them

[1] Rom. 16. 3. [2] Matt. 10. 14. [3] 1 Cor. 1. 14. [4] Gr. *sat* there.

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there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, [5]if God will. And he sailed from Ephesus.

22 And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ [6]And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

[5] 1 Cor. 4. 19. James 4. 15.

[6] 1 Cor. 1. 12.

Verse 1. '*Corinth.*'—See the note to 1 Cor. i.

2. '*Pontus.*'—This was one of the provinces of Asia Minor, which was bounded on the east by Colchis, on the west by Paphlagonia and Galatia, on the south by Armenia and Cappadocia, and on the north by the Euxine Sea. It enjoyed an ancient reputation (which, from experience, we should think well deserved) for the wholesomeness of its air. Some parts of this large country are very fertile, the hills being covered with olive and cherry-trees, and the plains affording grain in abundance.

— '*Claudius had commanded all Jews to depart from Rome.*'—This fact is mentioned by Suetonius, who says that it was because the Jews were continually raising tumults at Rome, being incited thereto by one Chrestus (in *Vita Claud.* c. 25); by which we are probably to understand that these tumults were occasioned by the violent opposition of the Jews to the Christians: which the historian appears not to have understood more clearly, than that one Christ was the occasion of their tumults. The Christians doubtless shared in this expulsion, as they were at first regarded by the Romans merely as a Jewish sect—the first converts being, in fact, Jews. Other reasons have been adduced as more probable or more satisfactory than that assigned by Suetonius: and it is perhaps safest to conclude that they all concurred in bringing Claudius to his determination. One of these is, that the Jews had cultivated the acquaintance of the empress Agrippina, and converted her to Judaism; and the other was, that this severity proceeded from the conduct of some robbers in Judæa, who had assaulted a servant of the emperor's, named Stephen, had taken from him the imperial baggage with which he was intrusted, and had slain the Roman soldiers appointed to guard it.

3. '*By their occupation they were tentmakers.*'—This must be explained by a reference to our former statements, that every Jew, whatever were his condition of life, was obliged to have some handicraft employment; of which custom Paul, and perhaps Aquila, now find the benefit. Aquila, indeed, may possibly have been a regular artisan; but there is not the least reason to suppose that Paul was, or was ever *intended* to be, such; for we find that he appears to have received a good general education at his native place, Tarsus, after which he was sent to Jerusalem to complete his Jewish education, which he did 'at the feet of Gamaliel.' These were objects not to be obtained but by persons in good circumstances; and tend to shew that Paul had learned tent-making only under the general rule which required every parent to provide his son with a trade.

12. '*Achaia.*'—Achaia was properly the name of the province which occupied the whole or greater part of the northern shore of the Peloponnesus, towards the Corinthian Gulf. In this sense it seems to be here used. This was Achaia Proper, the limits of which were, however, continually fluctuating. But at this time the name was often used in a much more extensive signification; for the term was sometimes applied to the whole of Greece; and the name was, more particularly, at this time borne by one of the two governments into which it had been divided by the Romans. Thus, one of them, Macedonia, comprehended not only Macedonia Proper, but Thessaly and Epirus; while the other, under the name of Achaia, comprised all the rest of Greece, with the neighbouring islands. This last was, therefore, the government of Gallio. In the New Testament, 'Achaia' generally appears to denote Achaia Proper; but sometimes (as in 2 Cor. xi. 10) the Roman province of that name.

14. '*Gallio.*'—The Gallio who was at this time governor of Achaia, is generally, and on sufficient grounds, believed to be the same Gallio who was brother of the famous philosopher Seneca. His original name was M. Annæus Novatus; but being adopted by L. Junius Gallio, he took the name of that family. The mention which is made of him by his brother and other contemporary writers is exactly in accordance with the character which he here exhibits. Seneca describes him as a modest man, of an amiable disposition, and greatly beloved. Statius calls him *Dulcem Gallionem*, 'the sweet Gallio;' and Quintilian tells us that he was mild and gentle of speech. He is also described as an enemy to all vice, and an especial hater of flattery. He was a second time made proconsul of Achaia by Nero, who was under the tuition of his brother Seneca. But as he thus shared in his brother's prosperity when in favour at court, so he also was a sharer in his downfal when he incurred Nero's displeasure. He was, at length, as well as his brother, put to death by the order of that cruel tyrant.

15. '*I will be no judge of such matters.*'—The true reason why Gallio refused to interfere in the affair thus brought before him, probably was that he had in fact no jurisdiction, although the Jews in the eagerness of their disputes often sought the decision of the heathen tribunals. The senate and emperors, and particularly the then reigning emperor, Claudius, allowed the Jews everywhere under their dominion to govern themselves according to their own laws in all matters of religion (Joseph. *Antiq.* xix. 5. 3), which rendered the governors indisposed to enter

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into these matters, on which they could not, in strict duty, adjudicate. The speech of Festus to Agrippa, in Acts xxv. 18-20, also illustrates this, and throws light upon the present transaction.

18. '*Cenchrea.*'—This was a noted port belonging to Corinth, on the eastern shore of the isthmus which joins the Peloponnesus to the main land. It was a populous place, with a safe and commodious haven. Paul, after leaving Corinth, doubtless proceeded to Cenchrea to take a passage in some ship bound for the coast of Syria.

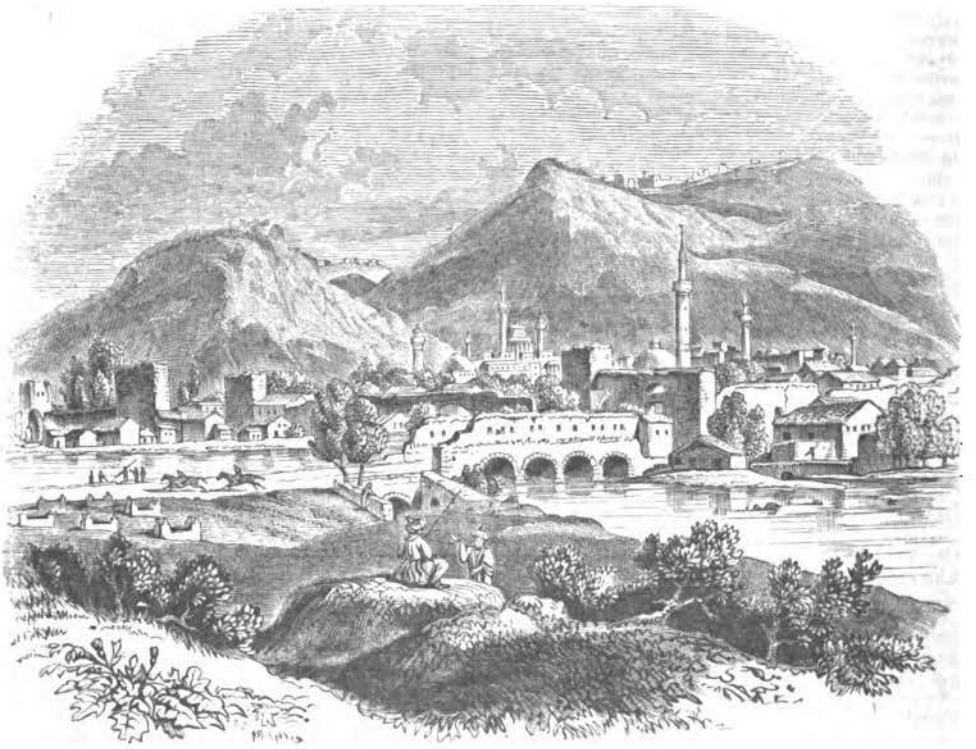
19. '*Ephesus.*'—See the note on Eph. i. 1.

22. '*Gone up, and saluted the church.*'—He landed at Cæsarea, went up and saluted the church at Jerusalem, and then set out on a journey to Antioch and Asia Minor.

— '*Antioch.*'—This was the great Antioch, the capital of Syria, and is carefully to be distinguished from the Antioch in Pisidia. It was situated upon the left bank of the Orontes; the valley of which forms at this place a fertile plain, about ten miles long and five or six broad. It stood about 300 miles to the north of Jerusalem, and 23 miles from the place where the Orontes discharges itself into the Mediterranean. The town was built by Seleucus Nicator, who erected into an independent monarchy the dominions conquered by Alexander in Western Asia, and who named it after his father Antiochus. It then became the seat of this new empire, and as such, as well as from its commodious and central situation, it grew to be one of the largest and most important cities in the world; nor does it appear that it declined, but rather that it increased, when it became the capital of the Roman provinces in Asia. It ranked third, after Rome and Alexandria, among the cities of the empire. The early Jewish writers, when they wanted to express the idea of a great city, often did so by a reference to Antioch, in the terms, 'as great as Antioch.' Great numbers of Jews were settled there; for at this time the Jews were widely dispersed in and beyond the Roman empire, large bodies of them being found in most of the great cities; and to Antioch they had been in an especial manner allured, not only by the greatness of the city, its being the seat of an extensive commerce, and its proximity to their own country—but by the civil privileges which had been granted by the Greek kings of Syria, and confirmed by the Romans, to such of the Jews as chose to settle there.

Strabo's account of the city may be taken to represent it as it appeared at the time when the believers in Christ received the name of Christians first at Antioch, and when it received repeated visits from the ardent apostle of the Gentiles. It then consisted of four distinct quarters, each having a wall of its own, and the whole enclosed by a common wall. These quarters marked the successive additions which the city received from the time of Seleucus, the founder, to that of Antiochus Epiphanes. He adds, that the town was little inferior in extent to Seleucia on the Tigris, and Alexandria in Egypt. Several of the Roman emperors were fond of spending their time at Antioch, as, besides the recommendations of its genial and salubrious climate, it abounded in all the conveniences, luxuries, and pleasures of life; the city being also renowned for its frequent festivals, and for the passion of its inhabitants for the games of the circus and the amusements of the the theatre.

Antioch continued to be a city of great importance, notwithstanding the frequent and terrible visitations of earthquakes, till Khosroes the Persian took it, and nearly levelled it with the ground. It was rebuilt by Justinian, and again became a considerable place, and continued so till the time of the Crusades; to which epoch some assign the remains of a wall, or fort, on the hill to the south of the city. Antioch, after it was taken by the Crusaders under Godfrey and Boemond (A.D. 1098), became a Christian principality, under the European conquerors of Syria. The Sultan Bibars, in 1269, took it from the Christians, and destroyed its churches. It afterwards passed under



ANTIOCH.—Cassas.

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Turkish dominion; but has never recovered its commerce and importance, which were transferred to Aleppo. The Christians of Antioch have not at present a single church, and they assemble for prayer in a cavern dedicated to St. John. Antioch was taken possession of by Ibrahim Pasha, Aug. 1, 1832, but was subsequently restored to the Sultan.

From the last statement it will be seen that Antioch still exists as a town of some note, although grievously declined from its ancient importance. Mr. Buckingham has given a very ample description of it in his *Travels among the Arab Tribes*, ch. xxvii.; from which the following particulars are principally taken. It now bears the modified name of Antaki, and is thought (on what authority is not said) to contain about 10,000 persons, including 150 Christian families, and 20 Jewish ones. Our own information, obtained from a Jewish Rabbi who had been at Antioch, states the present number of the Jews at 200. The language of the people is Turkish. The town is seated at the foot of a steep and bare hill, which terminates the range of Jebel Okrah, the Mount Casius of the ancients; having before it the wide valley before mentioned, which is thickly wooded and highly cultivated. The river which flows through it is here from 100 to 150 feet wide, and flows at the rate of about three miles an hour. It was formerly navigated up to the city, and might again be made navigable for sailing-boats, if cleared out below. It is now crossed by a substantial stone bridge. The town itself, although inferior only to Aleppo, Damascus, and Hamah, in size, and consequently larger than any of those on the coast, is not so well built as these generally are, and has no large public buildings of any beauty. The houses are mostly of stone, and are all pent-roofed, and covered with red tiles; many of them are three stories high, but more generally two, and the upper part is then constructed of wood. The streets are narrow, and have a high raised causeway of flat pavement on each side for foot-passengers, and a very narrow and deep path between for horses, seldom wide enough to admit of two passing each other. The bazaars are mostly open; and are unusually numerous in proportion to the size of the town, as this is a mart of supply for an extensive tract of country around it. All the articles in demand are found here in abundance, and the manufactures of the town itself consist in coarse pottery, cotton, cloth, some silk twist, several tanneries, and saddlery.

The Mohammedans have fourteen mosques; the Jews assemble for worship in a room in the house of their chief; and the Christians, as already mentioned, offer their prayers in a cave. There are two khans, and several fountains, all of them of a very ordinary kind. Much of the above, however, applies to the city as it stood before the terrible earthquake which devastated this part of Syria in 1822. Pliny Fisk, the American Missionary, who visited it two years after, says that walls, mosques, and houses were seen lying prostrate in every direction, filling the streets with ruins. He did not estimate the population at more than four or five thousand: and this is explained by his fellow-traveller, Mr. Madox, who states that four or five thousand perished by the earthquake. The inhabitants were then living in huts outside the town. Since that time, the place seems to have been restored to nearly its former condition and population. The existing town, however, though loosely built, scarcely covers one-third of the space enclosed by the ancient walls, of which so much is preserved entire, that their line may easily be traced. Authorities differ as to the circuit enclosed by these walls: Mr. Buckingham says four miles, which is however much less than the amount assigned by ancient authorities: but these walls appear to have been for the most part of Roman work; and, very probably, were built by Justinian after the town had been ruined by the Persians; and which we may imagine to have been of much inferior extent to that of the original city. The N.W. wall runs along by the river, the S.W. one ascends the steep side of the hill that overlooks the city, that on the S.E. runs along its summit, and the N.E. one descends again over the side of the hill at the opposite extreme of the city, to meet that which ran along the river's bank. These walls are from thirty to fifty feet high, fifteen feet thick, and flanked with four hundred square towers. The northern portion within the ancient walls is now filled with one extensive wood of gardens, chiefly olive, mulberry, and fig-trees; and along the winding banks of the river tall and slender poplars were seen. The inhabitants still cherish the remembrance of St. Paul's visit to their city; and it is remarkable that one of the gates—that leading to Aleppo—is still called, by all classes, Bab Bablous, or the gate of St. Paul. There are some remains of ancient aqueducts and bridges: and, after heavy rains, antique marble pavements are visible in many parts of the towns; and gems, coins, cornelians, and rings, are very frequently found.

The Christian interest connected with this proud city—once 'the Queen of the East,' and then 'the eye of the Eastern Church,' and 'Theopolis'—the city of God—may, in connection with the engraved illustration, probably render these details interesting to our readers. See Buckingham's *Travels among the Arab Tribes; Penny Cyclopædia;* Josephus, *De Bell. Jud.* vii. 3. 5; *Life of Pliny Fisk*, ch. xiii.; Madox's *Excursions*, ii. 74; Monro's *Ramble in Syria*, ii. 140–143.

CHAPTER XIX.

6 The Holy Ghost is given by Paul's hands. 9 The Jews blaspheme his doctrine, which is confirmed by miracles. 13 The Jews exorcists, 16 are beaten by the devil. 19 Conjuring books are burnt. 24 Demetrius, for love of gain, raiseth an uproar against Paul, 35 which is appeased by the town-clerk.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, [1]John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon

[1] Matt. 3. 11.

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them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 ¶ And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings,* they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is [2]a worshipper of the

[2] *Gr. the temple-keeper.*

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great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, [3]the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a [4]lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

[3] Or, *the court-days are kept.*

[4] Or, *ordinary.*

Verse 9. '*The school of one Tyrannus.*'—There has been some difference of opinion on this subject. The word 'Tyrannus' properly signifies a king, prince, or magistrate; but it was also a frequent proper name, as 'King' is with us. Some think it denotes a magistrate of Ephesus, and that the 'school' (σχολή) may signify his hall or gallery, in which people met for discourse and discussion—this being a very common sense of the word both in Greek and Latin. The general conclusion is, however, to take it as a proper name; but then there still remains a difference as to the 'school.' Some take it to have been a gymnasium, in which wrestlers and other combatants in the public games exercised themselves; and which had perhaps been built at the expense of one Tyrannus, and bore his name. The more common opinion, however, is, that the σχολή was an academy or lecture-room, and that Tyrannus was the name of the teacher. But another question is whether he was a Jew, and his 'school' such as those in which the doctors of the law instructed their disciples; or was a Gentile rhetorician or sophist, and the place that in which philosophical lectures were delivered by him. When we consider that the place was Ephesus, and that Paul had withdrawn from the Jewish synagogue and separated the disciples, on account of the opposition of the Jews, it seems more likely that the school was that of a Gentile, and that he was probably a convert—unless we suppose that the school of this Tyrannus happened to be vacant, and that Paul hired it for his occasions.

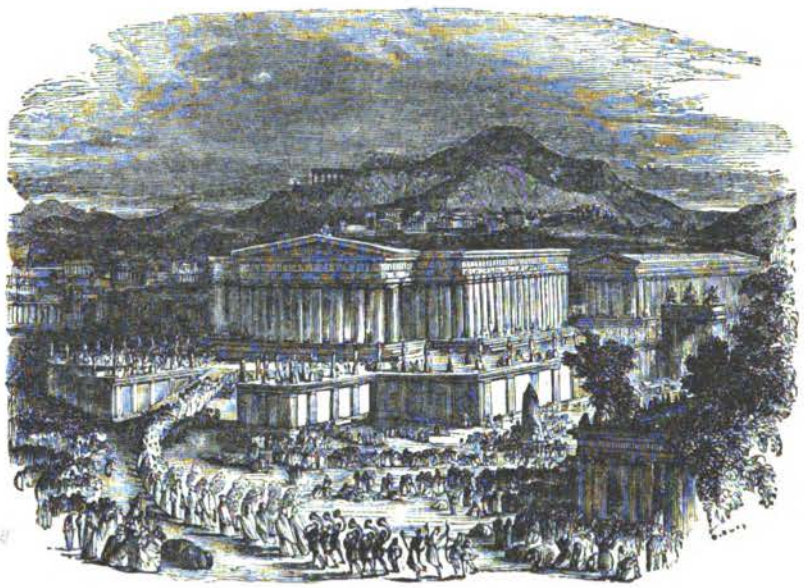
13. '*Vagabond Jews, exorcists.*'—These appear to have been strolling Jews, who went about from place to place, professing to tell fortunes, to cast out devils, and to effect cures by charms after the skill of the physician had been unavailing. The heathen, observing that the Jewish religion was so different from their own and so peculiar in itself, rarely sought to understand it, but regarded it as a mysterious and incomprehensible system. The Jews were also by this system rendered a peculiar people, distinguished and separated from all others by many principles and modes of feeling. The sentiment of wonder, which was thus produced in the minds of the heathen, was highly favourable to the pretensions which many unprincipled Jews made to extraordinary or even supernatural powers. Hence, by all ancient testimony, Jewish, Christian, and Heathen, there were a great number of such vagrant pretenders, who went about, and obtained gainful employment among the heathen. Among the Jews themselves indeed there was, in all sincerity, a strong partiality for the arts of magic and superstition, which were studied freely by persons of the most ambitious pretensions to character and learning. With respect to the exorcists in particular, some notion of their ideas and practices may be obtained from Josephus, who shews that the Jews had certain incantations which were believed to be effectual for the expulsion of devils, and which were greatly valued and venerated from being the supposed invention of Solomon. He mentions in particular one Eleazer, who made an exhibition of his art before Vespasian. He relieved those who were possessed of evil spirits from them; and this he did by drawing the devil forth by the nostrils of the possessed person. For this purpose he applied to his nose a ring, which had under it a root, the virtues of which had been discovered by Solomon, by which, and by repeating the name of Solomon and reciting the incantations which that wise king had composed, the devil was obliged to leave the possessed person, who immediately fell to the ground. Josephus states that they had also other forms of exorcism and modes of incantations, composed, as they believed or professed to believe, by Solomon. See the note on ch. iv. 7.

19. '*Curious arts.*'—Ephesus was notorious for the addiction of its inhabitants to sorcery, magic, and such like 'curious arts;' whence came the proverbial term of 'Ephesian letters,' to express all kinds of charms or spells. These 'Ephesian letters' were properly certain obscure words and incoherent sentences which the superstitious Ephesians were wont to write upon their girdles, or even to imprint upon their feet and other parts of their bodies, under the idea of securing themselves from harm or of procuring benefits.

24. '*Silver shrines for Diana.*'—It is agreed that these shrines were models or representations of the famous temple of Diana at Ephesus: but it is not exactly agreed of what kind these were. Some think they were those medals or coins, many of which are still extant. They have on the reverse a representation of the front of the temple, through the open doors of which the image of the goddess is seen. Others think that the shrines were small models of the temple in silver, with moveable doors, which being opened displayed the figure of the goddess. Such articles are mentioned in various passages of ancient authors; and this is the opinion which seems to us preferable. It appears that these shrines were purchased, by the worshippers of Diana who resorted to Ephesus, as relics, and, judging from their ideas on such matters, it is not unlikely that, on their return home, they set them up and consecrated them for their domestic worship. In pageants and processions the goddess was represented as borne about in a car resembling her own temple. It is possible that the men who wrought all these various articles, were those whose craft was considered by Demetrius to be endangered by the preaching of Paul.

27. '*The temple of the great goddess Diana.*'—The temple of Diana at Ephesus was counted as one of the seven wonders of the world, on account of its extent and magnificence. The same rank was held by an earlier temple than that which existed at this time. Xerxes, the

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SECOND TEMPLE OF DIANA AT EPHESUS, RESTORED.

Persian king, who destroyed the idol temples wherever he came, spared this one on account of its extreme magnificence and grandeur: but it was set on fire, on the night Alexander the Great was born, and burned to the ground. This was done by a man named Erostratus, who confessed that he had done the deed to immortalize his name by the destruction of this wonderful building. To baulk him, it was decreed that his name should never be mentioned; but such a decree served only to make that name the more memorable. Alexander offered to rebuild the temple, on condition that the Ephesians would allow his name to be placed on the front; but this offer was respectfully declined. The materials saved from the fire were sold, and the women parted with their jewels; and the money thus raised served to carry on the work till other contributions came in. These were sent most liberally from all parts, and in a short time amounted to an immense treasure.

The new temple stood between the city and the port, and was built at the base of a mountain, at the head of a marsh, which situation is said by Pliny to have been chosen as less liable to earthquakes. It, however, had the effect of doubling the expenses; for vast charges were incurred in making drains to carry off the waters, that came down the hill, into the morass and the Cayster. It is said that in this work so much stone was used as exhausted all the quarries of the country. To secure the foundations of the conduits and sewers which were to support the weight of so prodigious a structure, Pliny says that there were laid beds of charcoal, well rammed, and over them others of wool, and that two hundred and twenty (or, as some copies read, one hundred and twenty) years elapsed before this grand temple was completed by the contributions of all the cities of Asia (Minor or Proper?). It was 425 feet in length and 220 in breadth, supported by 127 marble pillars sixty feet high, of which thirty-six were curiously sculptured, and the rest polished. The pillars were said to have been the gifts of so many kings, and the bas-reliefs on one of them were wrought by Scopas, one of the most famous of ancient sculptors; and the altar was almost entirely the work of Praxiteles. The first architect, and he who appears to have planned the whole work, was Dinocrates, who built the city of Alexandria, and who offered to carve Mount Athos into a statue of Alexander. There are many coins extant which bear the heads of different Roman emperors, and exhibit on the reverse the temple with a frontispiece of two, four, six, or even eight columns. It was despoiled and burnt by the Goths, in the reign of the emperor Gallienus. The glory of Ephesus and its temple must however have been dimmed before this by the progress of Christianity. The city depended for its wealth upon its temple, which attracted from all parts multitudes of worshippers: the people knew this; and hence their clamour on the present occasion, and the effect of the representation made by Demetrius. The city and temple rose and flourished and fell together. The former is now an inconsiderable village; and of the latter nothing now remains but some fragments of ruin, and some broken columns.

28. '*Diana of the Ephesians.*'—The heathen goddess Diana was primarily the moon, but was worshipped under a variety of names, characters, and forms. The same people sometimes worshipped the different qualities attributed to her, by different names and different impersonations. She was the goddess of hunting, of travelling, of chastity, of childbirth, of enchantments, etc.; and in her different characters she was Diana, Luna, Lucina, Hecate, Proserpine, besides many other names, derived from the places in which she was worshipped. Her most usual figure was that of a huntress, with a crescent on her head, and attended by dogs. But the Ephesian Diana was differently represented from any other, being figured with several tiers or rows of breasts—intimating that she was at Ephesus regarded as Nature—the mother of mankind. The image wore a sort of high-crowned cap or mitre; and its feet were involved in the garments. Notwithstanding what the 'town-clerk' says, in verse 35, about 'the image which fell down from Jupiter,' it seems that Mucianus, who had been three times consul, and whose authority Pliny follows (lib. xvi. 40), learnt at Ephesus that this famous image was the work of a very ancient sculptor named Canetias. As he further states that the original statue had never been changed, it must have been the same to which the 'town-clerk' here refers. It seems

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to have been an ugly little statue, made of several pieces of wood—generally said to be ebony, but Mucianus thought vine-wood—which precludes the otherwise possible idea that the *material* might have fallen from the sky in the form of an aërolite; and shews that the priests availed themselves of the remote antiquity and uncouth form of this image, to persuade the people of its divine origin.



DIANA OF EPHESUS.

29. '*The theatre.*'—Among the Greeks and the states of Greek origin—the theatre, the proper appropriation of which was for the celebration of the public games—was also used as the place of assembly for every kind of public business; and served for town-hall, senate-house, forum, etc., and harangues to the people were there delivered. Indeed, all important public business was transacted in these places—war was delared, peace proclaimed, and criminals were executed (Kuinoel). Wetstein well observes that the very situation of the theatre at Ephesus, would not a little promote and increase the tumult, since, as we find from the accounts of those who have surveyed the situation of the temple of Diana, it was within view of the theatre. Bloomfield's *Recens. Synop.* in loc.

31. '*Certain of the chief of Asia.*'—These persons, called Asiarchæ, from the name of the province over which they presided, were annual officers, chosen from the most distinguished and wealthy families, to preside, during the year of office, over the religious rites of their province and some other of its public affairs, and who also were bound, at their own expense, to exhibit every year solemn games in the theatre, in honour of the gods and of the emperor. As the expenses of this were heavy, the dignity could only be borne by very opulent persons. It appears that those who had served the office of Asiarch, continued, out of courtesy, to have the title still bestowed upon them. In the account of Polycarp's martyrdom at Smyrna (Euseb. *Hist. Eccles.* 4. 15), the people are represented as calling upon Philip the Asiarch to let out a lion upon that aged disciple, which he refused to do, telling them that the games were ended. From this it seems that it belonged to the Asiarchæ to permit the wild beasts to be produced against particular persons, and we may conjecture that it was in fear lest the infuriated mob should call upon them to let forth the wild beasts against Paul, that they desired him not to appear in the theatre.

35. '*The town-clerk.*'—This functionary appears to have been sent for to use his influence in appeasing the people. He is called the Grammateus (ὁ γραμματεύς)—an office which it seems difficult to express by a reference to any single one known to ourselves. It appears to denote a chief magistrate, who, from the citations with which Wetstein illustrates his functions, seems to combine those of recorder, chancellor, and secretary of state: he presided in the senate: and, among his other duties, was that of publicly reading aloud all letters and state papers.

—'*The city of the Ephesians is a worshipper,*' etc.—The original word, ΝΕΩΚΟΡΟΝ, here rendered 'worshipper,' is very emphatic, and properly signifies a person dedicated to the service of some god or goddess, whose peculiar office it was to attend the temple and see that it was kept clean; that, at the proper seasons, it was beautified and adorned; and that nothing necessary to the splendour of his or her worship was at any time wanting. Originally indeed the word signified nothing more than a *sweeper of the temple;* but as now applied, it would answer nearly to our *sacristan,* or perhaps, *churchwarden,* were it not that the office was thought to partake in some degree of the sacerdotal. In process of time the care of the temple was intrusted to this person, and at length the ΝΕΩΚΟΡΟΙ, or *neōkoroi*, became persons of great consequence, and were those who offered sacrifices for the life of the emperor. Whole cities made claim to this appellation, and Ephesus had this prerogative above the other cities of Asia Minor, although some of them, as Smyrna, Laodicea, and Pergamus, disputed the primacy with her. There are extant, in various cabinets, numerous medals (one of which we introduce) in which the appellation of ΝΕΩΚΟΡΟΣ is given to the city of Ephesus in particular, with the several inscriptions of ΕΦΕΣΙΩΝ ΝΕΩΚΟΡΩΝ, Β and ΔΙΣ ΝΕΩΚΟΡΩΝ, Γ and ΤΡΙΣ, and Δ or ΤΕΤΡΑΚΙΣ ΝΕΩΚΟΡΩΝ; intimating that the Ephesians had borne the office of *neōkoroi*, for the first, second, third, and fourth times. See Horne's *Introduction*, i. 197. The specimen



of these medals which we here give will be considered the more interesting from its evident reference to Diana and her temple, by the exhibition, which the reverse offers, of the goddess in the dress and character of a huntress.

—'*The image which fell down from Jupiter.*'—Although there is a hint to that effect in Euripides, no ancient author

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REMAINS OF THE AMPHITHEATRE AT EPHESUS.

has been found to state distinctly that the image of Diana at Ephesus was believed to have fallen down from Jupiter; but nothing is more probable than that this was the current opinion and report; for it was often pretended among the heathen that the images they worshipped fell down from heaven. This was said of the Palladium, or image of the goddess Pallas, in the city of Troy. This was said of the Ancile, or Target, at Rome, in the reign of Numa. The image of the goddess Cybele was said to fall down from Jupiter at Pessinus, in Phrygia, and a solemn embassy was sent by the Romans to request this image and bring it to Rome. The extreme antiquity of the image of the Ephesian Diana might not a little contribute to the tradition of its heavenly origin. All authors agree that it was esteemed very ancient, and that although made of wood, it perished not when the temple was burnt. That this was the prevailing opinion seems also confirmed by this circumstance, that usually wherever they built temples to Diana, the image erected was formed after the model at Ephesus.

CHAPTER XX.

1 *Paul goeth to Macedonia.* 7 *He celebrateth the Lord's supper, and preacheth.* 9 *Eutychus having fallen down dead,* 10 *is raised to life.* 17 *At Miletus he calleth the elders together, telleth them what shall befall to himself,* 28 *committeth God's flock to them,* 29 *warneth them of false teachers,* 32 *commendeth them to God,* 36 *prayeth with them, and goeth his way.*

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 ¶ And upon the first *day* of the week, when the disciples came together [1]to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked

[1] Chap. 2. 46.

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a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions [z]abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, [a]that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

[z] Or, *wait for me.*

[a] 1 Cor. 4. 12. 1 Thess. 2. 9. 2 Thess. 3. 8.

Verse 3. '*Laid wait for him.*'—Regarding the nature of this plot there are different opinions. It seems probable that it was the intention of the Jews to kidnap him at the port of embarkation, and then destroy him; or to find some means of seizing and destroying him during the voyage, under the pretence of being fellow-passengers.

8. '*The upper chamber.*'—Which appears from what follows to have had, at least, more than one window, Eutychus having been seated in *a* window thereof. Dr. Robinson, in his invaluable work on Palestine, more than once notices what might be very well supposed to answer to this 'upper chamber.' So, in the house of the Greek-Catholic, who acted as the American consular agent at Sidon, 'an upper parlour, *with many windows*, on the roof of the proper house, resembled a summer palace, and commanded a delightful view over the country towards the east, full of trees and gardens, and country-houses, quite to the foot of the mountains.' At Ramleh he has

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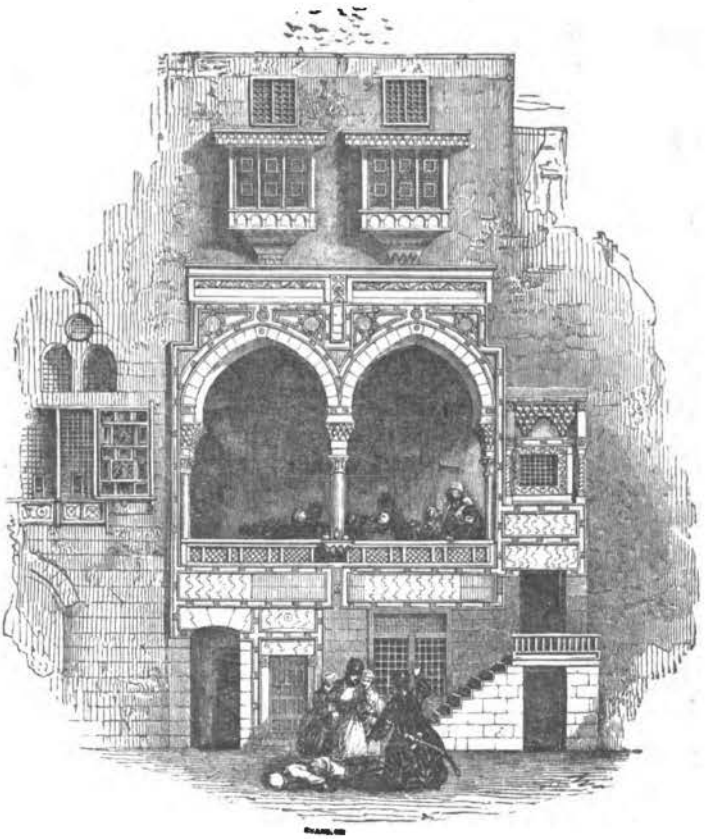
occasion to describe a similar upper room, as 'a large, airy hall, forming a sort of third story upon the flat roof of the house.'

9. '*Fell down from the third loft.*'—This intimates that the upper chamber in which they were assembled was on the third story. It appears that the young man had seated himself in the window, and being overpowered with sleep, fell out of the window into the court below. It will be recollected that there were no windows of glass; whence we may perceive that the window here mentioned was a lattice of joinery, or a door, which on this occasion was set open, on account of the heat from the many lights and the number of persons in the room. Or it may be as likely that the room was wholly open in front, and that the young man in his sleep fell over the low rail fixed there. It should be observed that the windows of such places in general reach nearly to the floor, and differ considerably from our windows, but correspond well to what our own word 'window' denotes in its original signification (window, windore, wind-door), a door for the admission of wind or air. We introduce a cut, representing, as seen from the court-yard, such an Oriental house as appears to suggest the best idea of the situation of the upper chambers, so often mentioned in the New Testament, and which we know to have been in those times much used for devotion and for religious observances and discourse. It is further curious in being derived from a modern illustration of a similar circumstance—not at all prepared with any reference to the analogy it *here* exhibits.

13. '*Assos.*'—This was a seaport on the southern coast of Troas in Mysia, and about twenty miles to the south of the town of Troas, affording the distance which Paul went on foot. It is famous in Pliny and other writers for a kind of stone, of such a nature, that the dead bodies placed in it (in pits or coffins) were consumed in forty days, all except the teeth. Hence it was called *sarcophagus* (flesh-devourer).

— '*Minding himself to go afoot.*'—Probably to avoid the tedious, irksome, and dangerous circumnavigation of the peninsula of Lectrum, which extends so far into the sea, that the distance from Troas to Assos is about one-third shorter by land than by sea. It is well known that, owing to the ignorance and unskilfulness in the navigation of the ancients, the doubling of promontories was to them a very serious matter. That he might the longer enjoy the company of his friends at Troas, who doubtless escorted him part of the way, supplies a further reason for this preference.

14. '*Mitylene.*'—The name of the chief town of the island of Lesbos. This island lay very near the coast of Mysia, the distance at two points being not more than ten miles. Mitylene was, however, thirty miles by sea from Assos. It was a well-built city, but its situation was so imprudently chosen, that the inhabitants were inconveniently affected by the winds. It was the birth-place of several noted persons, among whom were Alcæus, the poet; Sappho, the poetess; Pittacus, one of the 'seven sages;' Theophrastus; Theophanes, the historian; and Diophanes, the rhetorician. It does not appear that any Christian was established here in the apostolical times, and no mention is made of it in ecclesiastical history until a comparatively late day. The Lesbians were still notorious idolaters in the second century, and continued to sacrifice a man to Dionysius. But in the fifth, sixth, seventh, and eighth centuries, there were bishops of Mitylene present



FALL FROM AN UPPER CHAMBER.

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at several councils. The town has since given the name of Metelin to the whole island, and is now an insignificant place in the hands of the Turks.

15. '*Chios.*'—Another and smaller island, to the south of Lesbos, and very near the peninsular projection of the Ionian coast. It was a very rich and beautiful island, noted for a particular kind of turpentine used in medicine, and for its excellent mastick, wine, figs, and marble. The Apostle did not visit, but only passed the island. It partook of the heathen and the Christian condition of Lesbos, as in the preceding note; and in the same ages its bishops appeared in the same councils with those of Mitylene. The island is now called by the Greeks Khio, and by the Italians Scio: during the Greek revolution it acquired a melancholy distinction by the horrible massacre of about twenty thousand of its inhabitants by the Turks. Its previous population was estimated at 150,000, of whom only 1400 were Turks.

— '*Samos.*'—This island, about eighty miles in circumference, approached, in one part, very near to the coast of Ionia, being not more than six miles from the Trogyllium promontory. Ephesus was nearly opposite this island. Pythagoras was a native of it, and Lycurgus died in it. Herodotus notes the island for three remarkable things—a very high mountain, a bulwark about the haven in the sea, and the largest temple he ever saw (*Thalia*, 60). Idolatry prevailed here so late as the fourth century: but there were then some Christians, as we read of some persecutions which they sustained. Heraclius, bishop of Samos, assisted at the council of Nice. The island is exceedingly fertile, and is accounted the richest in the Archipelago.

— '*Trogyllium.*'—This was, as we have seen in the preceding note, a promontory opposite Samos. The form of expression, 'We arrived at Samos, and tarried at Trogyllium,' would seem to suggest that Trogyllium was in Samos, which was not the case. Hence the addition, 'tarried at Trogyllium,' is not found in the Alexandrian, Vulgate, and Ethiopic versions. However, παρεβάλομεν does not necessarily denote arrival at Samos, but 'we made (the coast of) Samos, and tarried at Trogyllium.' They must have made the coast of Samos, before they reached the main land at Trogyllium, and landed there.

16. '*Paul had determined to sail by Ephesus.*'—Many commentators infer from this, that Paul had hired the ship in which he sailed, and which, they think, was the same in which he sailed from Philippi; and they suppose it stayed for him the five days he remained at Troas, which they think confirmed by his stopping the ship at Trogyllium. The whole is, however, mere conjecture, not very probable in itself. We cannot suppose the Apostle was rich enough to hire a ship for himself, neither was he, of all men, likely to burthen the Christian brethren with such a charge. The passages to which reference is made prove nothing to the purpose when carefully considered. The plan on which Paul and his companions acted, appears to be this: taking their passage on board such coasting vessels as would be likely to convey them, as speedily as possible, to Jerusalem; at the same time taking every opportunity afforded by the stoppage of these vessels to salute and instruct the brethren.

17. '*Miletus.*'—This town was a seaport of Caria, near the mouth of the river Mæander, and thirty miles to the south of Ephesus. It was originally the seat of a petty kingdom, but successively partook in the same alterations of condition which the country at large sustained. It was noted for a magnificent temple of Apollo, and for being the birthplace of Thales, one of the 'seven sages,' and of the philosophers Anaximander and Anaximenes. Paganism was still predominant here in the fourth century, when Licinius consulted its oracle of Apollo, as to the result of an event in the war against Constantine; but, in the fifth, seventh, and eighth centuries, we read of a bishop of the Christian church at this place, as assisting at several councils. The place is now in ruins, and is called Melas by the Turks.

CHAPTER XXI.

1 *Paul will not by any means be dissuaded from going to Jerusalem.* 9 *Philip's daughters prophetesses.* 17 *Paul cometh to Jerusalem:* 27 *where he is apprehended, and in great danger,* 31 *but by the chief captain is rescued, and permitted to speak to the people.*

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea: and we entered into the house of Philip the evangelist, [1]which was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 ¶ And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost,

[1] Chap. 6. 5.

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So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 ¶ And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may [2]shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, [3]we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, [4]to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 ¶ And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 ¶ And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

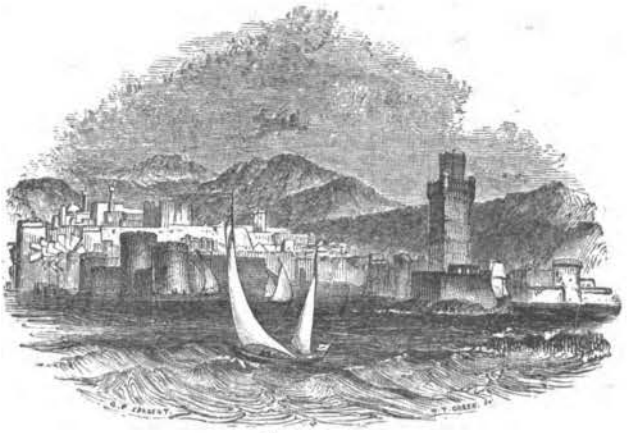
38 [5]Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

[2] Num. 6. 18. Chap. 18. 18. [3] Chap. 15. 20. [4] Num. 6. 13. [5] Chap. 5. 36.

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RHODES.

Verse 1. '*Coos.*'—This was one of the largest of several small islands (the Sporades) off the coast of Caria. It lay at the mouth of the Ceramic Gulf, on that coast. It was chiefly famous for its worship of Esculapius and its temple of Juno; as also for being the birthplace of Hippocrates the physician, and Apelles the painter. It is not known when the Gospel was first preached here; but, in the fourth, fifth, and sixth centuries, ecclesiastical history notices that it had a Christian church and a succession of bishops.

— '*Rhodes.*'—The nearest part of this famous island to the continent lies about nine miles to the south of the promontory of Cynosema, on the coast of Caria, and is 120 miles in circumference. It was originally an independent state, which got into a flourishing condition, and was for some time able to keep in subjection the adjoining parts of the continent. It ultimately fell into the hands of the Romans; from the Eastern Empire it passed to the Saracens; but it was recovered by the Greeks, who held it 600 years longer, until it was wrested from them by the Turks; it was taken from them by the Knights of St. John of Jerusalem, who held it till 1522, when the Turks recovered it, after a year's siege and the loss of 90,000 men, the knights withdrawing to Malta. Rhodes was noted for its fine climate and excellent wines; and its inhabitants were powerful at sea, and profited largely by commerce. It was most talked of, however, for the brazen Colossus, which bestrode the entrance of the harbour of the city of Rhodes. It was reckoned one of the 'seven wonders,' and admitted the largest ships of the time to sail between its legs. It stood 70 cubits high, and was reckoned to contain 720,000 lbs. weight of brass. It was thrown down by an earthquake, after standing fifty or sixty years. It seems that, on account of this statue, the Rhodians were sometimes called Colossians, whence some have very strangely imagined that they are the persons to whom Paul addressed his Epistle under that name. At the present date, the city of Rhodes was one of the principal seats of learning in the Roman empire; the others being Athens, Alexandria, Tarsus, and Marseilles.

It is not known when the Gospel was first preached here, and a Christian church established; but, in the fourth, fifth, sixth, seventh, and eighth centuries, there was a bishop of Rhodes present at various councils; nor was the church in Rhodes wholly destroyed in the ninth century, although grievously harassed by the Saracens.

— '*Patara.*'—This was a seaport on the south-western coast of Lycia. It was principally remarkable for an oracle of Apollo, which gave responses six months in the year, and had a reputation scarcely inferior to that of the far-famed oracle at Delphi.

5. '*We kneeled down.....and prayed.*'—Standing was the ordinary posture of prayer among the Jews; but, in their confessions, supplications, and deprecations, and in times of mourning and affliction, they fell down upon their knees, and bowed their faces to the ground. The existing Mohammedan custom of changing the posture according to the different parts and character of the prayers they utter, was perhaps derived from these variations of practice among the Jews.



POSTURES OF MOSLEM (PERSIAN) WORSHIP.

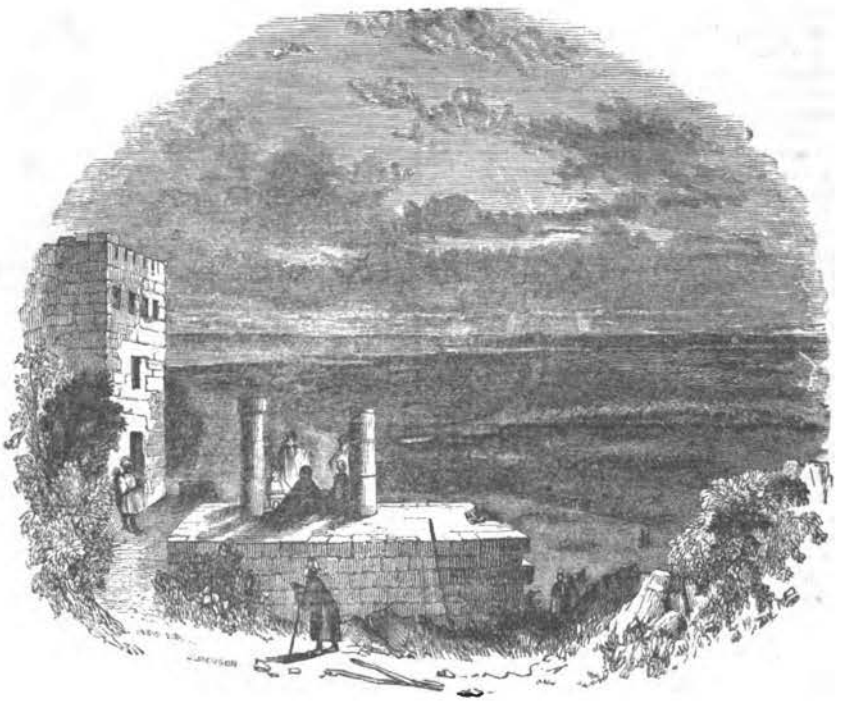
— '*On the shore.*'—The sea-shore was esteemed by the Jews a place most pure, and therefore peculiarly proper for offering up their prayers and thanksgivings to God. Philo tells us, that the Jews of Alexandria, when Flaccus, the governor of Egypt, who had been their great

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enemy, was arrested by the order of the emperor Caius, not being able to assemble at their synagogues, which had been taken from them, crowded out at the gates of the city early in the morning, went to the neighbouring shores, and standing in a most pure place, with one accord lifted up their voices in praising God. Tertullian says, that the Jews in his time, when they kept their great fast, left their synagogues, and on every shore sent forth their prayers to heaven. And in another place, among the ceremonies used by the Jews, mentions 'orationes littorales,' the prayers they made upon the shores. And long before Tertullian's time there was a decree made at Halicarnassus in favour of the Jews, which, among other privileges, allows them to say their prayers near the shore, according to the custom of their country. It is hence abundantly evident, that it was common with the Jews to choose the shore as a place highly fitting to offer up their prayers.

7. '*Ptolemaïs.*'—This seaport is that called Accho in the Old Testament (Judges i. 31), which is nearly preserved in the name of Akka, which the Arabs at present give to it; but it is better known in Europe by its Turkish name of Acra, or Acre. The name of Ptolemais, which it bore in St. Paul's time, was derived from the first Ptolemy of Egypt, to whose lot it fell in the division of Alexander's conquests, and by whom it was greatly strengthened and improved.

The town is situated at the north angle of the bay to which it gives name, and which extends in a semicircle of about ten miles to the opposite point of Mount Carmel. Being washed on the west and south sides by the sea, and having a small bay on the east, it is strong by its situation, while in different ages due care was taken to give it such further strength as it could derive from art. Hence the tribe of Asher, to whose lot Accho fell, was unable to obtain possession of it—a fact which implies strength, even at so early an age; while it shews that a stand was made for the preservation of so important a place. The importance of Acre, which has, from that day to this, given it so conspicuous a place in the history of all the contests of which Palestine has been the theatre, has been well defined by Dr. Clarke to consist in the superiority of its port, which at all times made it the maritime key of Palestine. 'The port is indeed bad; but it is better than any other along the coast. That of Seide (Sidon) is very insecure; and the harbour of Jaffa worse than any of the others. The possession of Acre extended its influence even to Jerusalem. It enables its possessor to shut up the country, and keep its inhabitants under subjection. All the rice, which is the staple food of the people, enters by this avenue: the lord of Acre may, if it so please him, cause a famine to be felt even over all Syria. Here, then, we have a clue to the operations of the French. They directed every effort towards the possession of Acre, because it placed the food of the inhabitants of the country in their power, and consequently its entire dominion. It is a principle of policy that the key of a public granary is the mightiest engine of military operation. Hence we find that it was the last place from which the Crusaders were expelled in the Holy Land; and hence its tranquil possession, notwithstanding the insignificant figure it makes in the map of this great continent, is of more importance than the greatest armies, under the most victorious conquerors, ever sent for the invasion of the country.' But, although this has been certainly true for many ages—that is, ever since the culture of the native soil has been neglected, and since the taste of the inhabitants has made rice an essential article of subsistence, rendering, on both accounts, large imports of foreign grain necessary—it by no means appears that the possession of Accho was so essential to the Jews, or that the possessors of it had such power of influencing the condition of the country; and this for the plain reason that, in ordinary seasons, the soil, under the hands of an industrious people, produced in abundance all things necessary for their subsistence, rendering them independent of supplies from foreign countries. This is confirmed by the fact that, although Accho must at all times have been an important possession, its



PTOLEMAIS (ACRE).

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predominant historical importance does not take date till after the Jews had ceased to be a nation, and after the general culture of the soil had been discontinued.

Acre was taken from the Christians by the Saracens in the year 636; and it remained in their hands until 1024, when Baldwin, king of Jerusalem, assisted by a fleet of seventy Genoese vessels, made himself master of it, after a siege of twenty days, by sea and land. In 1187 it fell into the hands of Salah-ed-din; but, after a siege of three years, was retaken by Richard Cœur-de-Lion and Philip of France. It remained in the hands of the Franks rather more than a century. But, in 1291, Khalil, sultan of Egypt, brought a vast army against it; and, although it was bravely defended by the Knights of St. John of Jerusalem (from whom it took the name of St. Jean d'Acre), they were at last obliged to give ground, and the town was taken and almost destroyed by the Moslems. They afterwards rebuilt and fortified it; so that it was enabled to make a long resistance to a large Turkish force, which, however, obtained possession of it in 1517. Under the Turks, the town fell to decay, and was almost deserted, till the famous Jezzar Pasha made it the seat of his government, and, by repairing the town and harbour, rendered it the most important place on the coast. At this time, with the aid of the British, under Sir Sidney Smith, Acre acquired celebrity for its successful resistance to the French forces, under Bonaparte, who was obliged to raise the siege. after failing in the twelfth assault. In 1832 the town was taken from the Turks by Ibrahim Pasha, after a siege of six months, during which the shot and shells of the besiegers committed fearful devastation on the buildings: and walls and houses overthrown, gave the place the appearance of a heap of ruins. After it was taken, however, the work of reparation commenced with great vigour; but it had by no means recovered from this calamity, when it was subjected to the operations of the English fleet, under Admiral Stopford, in pursuance of the plan of restoring Syria to the Porte. On the 3rd of November, 1840, it was bombarded for several hours, when the explosion of the powder-magazine destroyed the citadel, and laid much of the town in ruins. This devastation has now been, in a great degree, repaired, and some improvements have been made, so that the town may be regarded as substantially restored to its previous condition.

'Of the Canaanitish Accho,' says Buckingham, 'it would be thought idle, perhaps, to seek any remains, yet some presented themselves to my observation, so peculiar in form and materials, and of such high antiquity, as to leave no doubt in my own mind of their being the fragments of buildings constructed in the earliest ages.' These consist of the foundations of buildings, which occur in the south-east front of the newly-erected outer walls of the city, and which were exposed to view in sinking the ditch, before these walls, to the depth of twenty feet below the level of the present soil. They appear to have belonged to private dwellings of the humblest order, as they were not more than from ten to twelve feet square, with small doorways and passages leading from one to the other. The materials of which they were originally constructed, proved to be a highly-burnt brick, with a mixture of cement and sand, as well as of small portions of stone in some parts, the whole so strongly bound together by age, and by the adhesive nature of the cement used, as to form one solid mass.' If Mr. Buckingham's conjecture be correct, this discovery certainly furnishes an interesting intimation as to the character of the constructions which formed, at an early age, the habitations of the poorer classes in Palestine. Of the splendour of the later Ptolemais no monument remains, unless it be in the blocks of marble and shafts of pillars, now employed for thresholds and other purposes, or lying neglected on the ground. The Saracenic remains are few and unimportant; and those Christian ruins which some of our older travellers mention, are altogether gone. The mosques, fountains, bazaars, and other buildings, are in a style rather Turkish than Arabic, except in one old and well-built caravanserai, which might perhaps be assigned to the Saracenic age. The town is walled all round; and on the land side there is a second outer wall, added by Jezzar Pasha after the French had retired from Syria: before this is a dry ditch, the excavation of which exposed the supposed Canaanitish remains already mentioned. The principal buildings are, the extensive palace of the governor, and, opposite to it, a fine mosque, the dome and minaret of which are very conspicuous from without. There are seven mosques in all, but not more than four or five are conspicuous objects. There is a Latin convent, a Greek church, and a Maronite place of worship; but they offer nothing remarkable. The Jews have two synagogues, and their chief-priest, whose family is highly respected, professes to be descended in a right line from Aaron. In the time of Jezzar the population was estimated at about 20,000 by some travellers; but, in 1820, the Rev. James Connor states it at 10,000, on the authority of the English consul; the Christians, of various denominations, being about one-half. The most recent account—that of Dr. Wilson—makes the population 8000 or 10,000, including thirty families of Jews. D'Herbelot in *Acca*, etc.; Clarke's *Travels*, iv. ch. 3; Turner's *Travels*, ii. 111-113; Buckingham's *Travels*, i. ch. 4; Jowett's *Researches*, i. 423, ii. 144, sq.; Monro's *Summer Ramble*, i. 49-53; G. Robinson's *Travels*, i. 198-200; Lindsay, *Letters*, ii. 81; Wilson, *Lands of the Bible*, ii. 233-237.

8. '*Philip the Evangelist.*'—Formerly one of the seven deacons. As to the import of the term *Evangelist*, it appears that it described persons who were not settled pastors of any one congregation, but were itinerant presbyters, sent by the apostles to various cities for the purpose of inculcating the doctrines of the Christian religion, and following up the instruction of the apostles, thus building on the foundation they had laid.

15. '*We took up our carriages.*'—This obscure translation is found only in the existing version. All the others have, 'We made ourselves ready,' except that of Geneva, which is here the most correct, 'We trussed up our fardells' (packages, bundles). Several MSS. enumerated by Wetstein have, instead of ἀποσκευασάμενοι, the word, different only by a single letter, ἐποσκευασάμενοι, which gives the sense, 'we placed the baggage on the mules,' or 'horses;' and this is no doubt the true signification, whichever word is chosen.

24. '*Be at charges with them, that they may shave their heads.*'—In ch. xviii. 18 we read, 'having shorn his head in Cenchrea, because he had a vow.' It is well to consider these two passages together, in order to distinguish them clearly. In the first place, *he* (whether Paul or Aquila, but most probably the latter), in consequence of having taken a vow, during the term of which he let his hair grow, shaved himself in Cenchrea, his vow being at that place completed. This is clear; because the person who vowed did not shave as a commencement, but as a completion of his vow. Some think that this was a Nazarite vow; but it could not be so, as such a vow could only be completed at Jerusalem, and the person could only be shaved there, since the ceremony was to take place at the door of the tabernacle of the congregation, and the hair was to be cast into the fire, under the pot in which the peace-offerings were boiled (Num. vi.). It is true that some contend that this obligation was not imperative upon Jews residing abroad; but we know no proof of this assertion; and even if so, it was unlikely to have been a vow of Paul's, because he was then hastening to Jerusalem, and would probably not have been in such haste to shave his head at Cenchrea; whereas Aquila did not go with him to Jerusalem, but remained at Ephesus. The Vulgate and Chrysostom refer the vow, whatever it were, to Aquila, and this construction is favoured by the original; and, even as *his* vow, the probability remains very strong that it was not a Nazarite vow, but such a civil vow as the Jews were, on particular occasions, accustomed to make, in testimony of their hope of, or gratitude for, some protection, deliverance, or relief—such as the vow, very common to travellers, that they would not shave their heads till they had arrived at a particular place; or else, that

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they would exercise some act of abstinence till they attained some object which they had in view.

The present is entirely a different transaction; for Paul had intermediately been at Jerusalem since the affair at Cenchrea: and the course now taken is not his own, but was suggested to him by his friends at Jerusalem. The persons here mentioned were unquestionably under a vow of temporary Nazariteship. We learn from Josephus that it was usual for persons in sickness or distress to make vows, and to spend at least thirty days in extraordinary devotions, that is, as Nazarites, they abstained from wine, let their hair grow, and gave themselves up to prayer, till the time when they purposed to offer sacrifice at being released. Now we know, from Josephus and other Jewish writers, that it was considered a very popular act of piety for persons, who themselves were under no vow, to live in abstinence together with those who had undertaken such a vow, and to bear the whole or part of the expenses of their sacrifices. The latter part alone, indeed, was so acceptable an act, that Agrippa, who cultivated popularity, when he came to Jerusalem, offered the sacrifices of thanksgiving, and directed a good number of Nazarites to be shaved. This seems to have been the course which Paul was advised to take in the present instance. The 'charges' of these four persons would be the price of eight lambs, four rams, together with oil, flour, etc., according to the law of Num. vi. 14, 15.

26. '*To signify the accomplishment of the days of purification.*'—That is, to notify to the priests at the temple that he had taken upon himself an obligation to abstinence, prayer, etc., for seven days. It appears from Num. vi. 5, that every one was at liberty to fix upon the period of his votive abstinence; and some gave notice for a week, some for two or three. This notice was necessary, probably on account of some ceremony consecrating to the Lord the days of separation (Num. vi. 12); and since sacrifices were to be offered at the termination of the period, it was necessary that the priests should have notice, in order to provide the victims. It is clear that Paul so fixed the period, that it might end at the same time with that of the four men with whom he was associated.

28. '*Brought Greeks also into the temple.*'—The Jews were always most anxious to keep their temple from being defiled by the presence of Gentiles. They might enter within the limits of the 'mountain of the house,' that is, within so much of the whole site as lay between the outer wall and the enclosure before the temple courts; but they might not enter into any of these courts, nor even into the *Chel*, or enclosure, before them. Before the entrance to this were pillars on which were inscriptions in Greek and Latin, giving notice that no strangers were allowed to enter. Joseph. *Antiq.* xv. 14. 5.

31. '*The chief captain.*'—This officer appears to have been the tribune, who held the chief military command in Jerusalem, in the absence of the procurator. He was in the Tower of Antonia, called 'the castle' in verse 34, from which he issued with a band of soldiers, on the present occasion. See the note on ch. v. 26.

32. '*Beating of Paul.*'—It is said just before, that 'they went about to kill him,' which they, from this, appear to have intended to accomplish by what was called 'beating the rebels,' in which the people did not stay for any legal process, but, having found that any had profaned the temple, the people rushed immediately upon them, and having dragged them out, beat them so cruelly with staves and stones, that they often died under their hands.

37. '*Canst thou speak Greek?*'—From this it appears that Paul addressed the officer in Greek, at which the officer was surprised, supposing him to be a native Jew, or, as his next question imports, an Egyptian. The officer himself seems to have been a Greek, as appears by his name, Lysias, as well as from his telling Paul, presently, that he had purchased his freedom.

38. '*Art not thou that Egyptian.*'—Josephus gives an account of the affair to which Lysias alludes, and which happened about two years before this time. This Egyptian Jew came into Judæa, and, giving out that he was a prophet, collected in the desert no less than 30,000 people, whom he persuaded to follow him to the Mount of Olives, where they should see the walls of Jerusalem fall down at his command, so that through the ruins they might enter the city. His object was to take the city by force, seize the Roman garrison, and assume the government of the people. But the Roman governor, Felix, marched his forces to meet them, and, falling upon them, dispersed them with great ease. Four hundred were killed, and two hundred taken prisoners; but the Egyptian himself fled with a few of his more attached followers. As he was still alive, Lysias supposed he had got into the city, and had raised the commotion which he witnessed. That the Jews were beating Paul, was not calculated to undeceive him, as the people of Jerusalem had before shewn themselves very adverse to the designs of the Egyptian impostor. Joseph. *Antiq.* xx. 8. 6; *De Bello Jud.* ii. 13. 5.

CHAPTER XXII.

1 *Paul declareth at large how he was converted to the faith,* 17 *and called to his apostleship.* 22 *At the very mentioning of the Gentiles, the people exclaim on him.* 24 *He would have been scourged,* 25 *but claiming the privilege of a Roman, he escapeth.*

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 [1]I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 [2]And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord?

[1] Chap. 21. 39.

[2] Chap. 8. 3.

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And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 [a]And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 ¶ And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have [b]examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 ¶ On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

[a] Chap. 7. 58.

[b] Or, *tortured him*.

Verse 2. '*Spake in the Hebrew tongue.*'—The native Jews held the Hellenistic Jews and their language in considerable contempt; and such Jews could not speak the dialect vernacular in Judæa, unless that they had for some time resided there. The Hellenistic Jews had raised the tumult; and what had passed gave the native Jews to understand that Paul was himself an Hellenist. When therefore he began to speak in the vernacular dialect, their attention was naturally arrested by surprise. It must be understood that he particularly addressed the native Jews; and to them he hastens to explain that, although a native of Asia Minor, he had been brought up in Jerusalem, at the feet of one of their greatest teachers, and reminds them of circumstances which might recal him to their recollection as the Saul who was once so well known for his Jewish zeal. He thus accounted for being able to address them in their own dialect, and engages their attention by that circumstance, as well as by the recollection of what he had been.

3. '*Tarsus, a city in Cilicia.*'—This was, as Paul had just before said, 'no mean city.' It was the capital of Cilicia, and situated upon the river Cydnus, about six miles from its mouth. It was noted for its opulence even in the time of Alexander (Q. Curtius, iii. 4), and under the Romans its importance rather increased than diminished. It was a distinguished seat of Greek philosophy and literature. The city was made free by Augustus. This seems to have conveyed the privilege of being governed by its own laws and magistrates, with exemption from tribute, but did not confer the *jus coloniarum* nor the *jus civitatis*; and it was not, therefore, as usually supposed, on this account that Paul enjoyed the privileges of Roman citizenship. Tarsus did indeed eventually become a Roman colony, which gave to the inhabitants these important rights; but this was not till long after the time of Paul. We thus find the tribune at Jerusalem ordering Paul to be scourged, after he knew that he belonged to Tarsus, but desisted when he learned that he was a Roman citizen.

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Paul therefore must have derived this high distinction from his father; and the possession of it could not but have given him access to all the advantages of high education which the place afforded. It was, therefore, doubtless in the public schools for which it was famous that he was enabled to obtain the various acquirements and that acquaintance with Greek literature, which his writings and speeches so frequently display. Strabo says that the academies of Tarsus excelled even those of Athens and Alexandria in philosophy and polite literature, although these exceeded it in the *number* of their philosophers. The reason of this was, that Tarsus was not, like other places celebrated for their academies and schools, resorted to by foreigners to teach or to be taught. Those who applied themselves to study at Tarsus were mostly natives of the country. And even these seldom spent their lives there, but went abroad to complete their studies: and when they had done this, they seldom returned home, but generally preferred to settle elsewhere. He further observes, that Rome itself could attest the great number of the learned men who were natives of this city; since it abounded in literati from Tarsus and Alexandria (*Geog.* xjv. 673, 675). How remarkably this coincides, in some points, with the history of St. Paul! Tarsus was still a place of some consequence down to the fourteenth century; but is now a comparatively poor and decayed town, though still of more importance than many ancient cities of the same region, the population being reckoned at 30,000. There are some considerable remains of the ancient city.

23. '*They cried out, and cast off their clothes, and threw dust into the air.*'—A great similarity appears between the conduct of the Jews on this occasion, and the behaviour of the peasants of Persia, when they go to court to complain against their governors, whose oppressions they can no longer endure. They carry these complaints by companies consisting of several hundreds, and sometimes of a thousand; they repair to that gate of the palace nearest to which their prince is most likely to be, where they set themselves to make the most horrid cries, tearing their garments, and throwing dust into the air, at the same time demanding justice. The king, upon hearing these cries, sends to know the occasion of them; the people deliver their complaints in writing, upon which he lets them know that he will commit the cognizance of the affair to such a one as he names; in consequence of this, justice is usually obtained.

24. '*Examined by scourging.*'—This method of extorting a confession was not unusual among the Romans, and was sometimes practised by the Jews themselves. The Romans, however, could not thus treat one who enjoyed the privilege of Roman freedom; and examination by torture was therefore limited to slaves and aliens. A few instances do indeed occur of Romans being tortured by order of tyrannical emperors, but the historians relate such acts as flagrant enormities, which they mention with abhorrence.

25. '*Bound him with thongs.*'—Persons to be scourged were bound to a low pillar, in such a manner that they were obliged to lean forward, and, as it were, to 'offer their back to the smiters.'

— '*Is it lawful....to scourge....a Roman?*'—Lysias, not knowing Paul was a free-man, purposed to *scourge* him in the literal sense. A Roman citizen might not be scourged, but only beaten with rods, and not that in order to extort confession or while uncondemned. Indeed, properly speaking, a free-man could not be punished ignominiously, as the very sentence which declared his punishment, divested him of his privileges, and made him no longer a citizen. That is to say, he ceased to be a Roman, when he was found guilty of crimes for which an ignominious punishment was necessary.

28. '*With a great sum obtained I this freedom.*'—The privileges of Roman freedom were so great, that they were most eagerly sought for by those who had no claim to them by birth. Under the republic and the first emperors the Roman freedom was obtained with much difficulty, and only by great favour or in consideration of important services. When it was first made saleable by venal emperors, it was only granted to those who could afford to pay a 'great sum' for it, as Lysias did. The price was afterwards gradually lowered; and was otherwise granted with great facility: in consequence of which it soon came to be thought of lightly, and lost the distinction which it had at one time conferred. The sacred narrative, however, closes before this state of things had arrived.

— '*I was free-born.*'—It is shewn in the note on *v.* 3, that he could not have obtained this important right merely as being born in Tarsus; and it must therefore have been derived from his father, who had, in some way unknown to us, acquired the privileges of a Roman citizen.

29. '*Because he had bound him.*'—That is, because he had bound him to the pillar to be scourged: which was as great an outrage upon the person of a Roman as scourging itself. We must understand it of this; because we collect from *v.* 30, that the tribune kept him in bonds all night, and only took them off when he produced him before the Sanhedrim: and we learn from the sequel that he remained in bonds during the whole period of his confinement. This privilege therefore did not exempt him from all bonds, but only from being bound for scourging; or rather, from being bound in any manner unbefitting a Roman citizen. No such citizen could strictly be bound before condemnation or confession. While accused, and as yet untried, however, he was held in custody, either by the magistrate or by certain sureties who undertook that office; or else he was placed in *military custody*, which in the time of Paul had become very common, and in which an end of a long chain was fastened to the right arm of the prisoner, and the other end to the left arm of a soldier. It was thus that Agrippa was kept in custody at Rome by Tiberius (see the note on ch. xii. 1). To contend, therefore, as some few writers have done, that Paul did not in this matter enjoy the full immunities of a Roman citizen, is most futile, unless it can be shewn that the 'bonds' which he bore were any other than the chain which fastened his arm to that of a soldier, at such a distance as allowed him considerable freedom of action. And this cannot be proved; for, indeed, the only passage which intimates the nature of his bonds, is one which shews them to have been of this description. After his arrival at Rome, it is said, 'Paul was suffered to dwell by himself *with a soldier that kept him*'—that is, he was allowed to remain in that kind of custody in which Roman citizens were usually held.

But while we believe that Paul enjoyed this and other personal privileges, in virtue of his Roman freedom, we by no means think that he enjoyed every privilege of a native Roman citizen; and allow that it would be unsafe to say what privileges he did enjoy beyond those which he directly claims, or which the course of the history suggests. For he only was a Roman citizen, in the full extent of the term, who had a right of having a house in Rome, and who was incorporated with one of the tribes, and who, consequently, had the right of suffrage, and of himself becoming a candidate for office. These were the highest privileges, and were not often granted to individuals, or even to the municipal and colonial towns which obtained the right of citizenship. In fact, the municipal towns, the Roman colonies, and the individuals who obtained their freedom, got more or fewer of the privileges and exemptions peculiar to the Roman citizens, in proportion to their fidelity and to the services which they had rendered. Few obtained all; but those which were most easily secured and most generally enjoyed, were such exemptions as we have been considering, in matters of accusation, trial, and punishment.

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CHAPTER XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissension among his accusers. 11 God encourageth him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 27 He sendeth him to Felix the governor.

AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, [1]Thou shalt not speak evil of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, [2]I am a Pharisee, the son of a Pharisee: [3]of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 [4]For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 ¶ And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 ¶ And when it was day, certain of the Jews banded together, and bound themselves [5]under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

23 ¶ And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

[1] Exod. 22. 28. [2] Phil. 3. 5 [3] Chap. 24. 21. [4] Matt. 22. 23. [5] Or, *with an oath of execration.*

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28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

Verse 2. '*The high priest Ananias.*'—There is a difficulty here, of which Michaelis, partly following Beza, seems to have afforded the most satisfactory solution. It is asked, 1. Who this Ananias was? 2. How his being now called high priest suits the chronology; as it is certain, from Josephus, that he held the office much earlier? 3. How St. Paul knew not that he was high priest? he must have known him by the external marks of office. These obscurities are cleared up on examining the special history of this period; and the light thrown on them extends to the following chapters, insomuch that it cannot be doubted that this book was written not after the destruction of Jerusalem, but by a person contemporary with the events there related.

Ananias was the son of Nebedene, as is proved by Krebs from Josephus, and high priest when Helena, queen of Adiabene, supplied the Jews with corn from Egypt in the famine of the fourth year of Claudius; Acts xi. 28. St. Paul, therefore, going at that time to Jerusalem, Acts xv. 2, must have known that he was then raised to that dignity. Soon after the first council of the Apostles at Jerusalem, Ananias was dispossessed of his office, and on a dispute between the Samaritans and the Jews sent a prisoner to Rome (Josephus, *Ant.* xx. v.), whence he was released, and returned to Jerusalem. From that period he was not, in the proper sense, the high priest, though named so by Josephus, sometimes as one of the chief priests. See note on Matt. ii. 1; xvi. 21, supra. Jonathan had been raised in the meantime to that dignity; and from the murder of Jonathan by Felix (Josephus, *Ant.* xx. 6) to the high priesthood of Israel, invested by Agrippa (*Ant.* l. xx. c. vi.), this dignity remained vacant.

Now it was precisely in this interval that St. Paul was apprehended in Jerusalem: and the Sanhedrim being destitute of a president, Ananias undertook of his own authority the discharge of that office, which he executed with the greatest tyranny (*Ant.* l. xx. c. viii.). It is possible that St. Paul, who had been only a few days at Jerusalem, might be ignorant that he, who had been dispossessed of the priesthood, had taken a trust to which he was not entitled, and naturally exclaim 'I wist not,' etc.; or if he knew, it was an indirect reproof and tacit refusal to recognise usurped authority. Thus this obscure passage is brought into a clear light; and St. Paul's imprisonment, the conspiracy against him with the consent of the Sanhedrim, and their petition to Festus to send for him to Cæsarea with intent to murder him on the road, are facts which correspond with the character of the times in Josephus, who mentions the principal persons, and attributes to them greater profligacy than St. Luke.

— '*Smite him on the mouth.*'—It is still usual enough in the East, particularly in Persia, for a person in authority to order an offender who appears before him to be smitten on the mouth if he makes an answer or remark which is not liked. This is on the old Oriental principle of punishing the offending part. The blow is usually inflicted with the heel of a shoe, and is very severe, often breaking the teeth, and causing the blood to spirt out. To be thus smitten on the mouth is considered a grievous indignity, and is inflicted for that reason.

3. '*God shall smite thee.*'—About five years after this, in the government of Florus, Eleazer, a son of this Ananias, set himself at the head of a party of turbulent persons, who took possession of the temple, and would allow no sacrifices to be offered for the emperor; and these being joined by a party of assassins (*sicarii*), every person of note was obliged to seek for safety in sinks and vaults. Ananias sought protection in the royal palace; and when it was assaulted and forced by the assassins, he retreated, with his brother Hezekiah, to an old aqueduct, from which they were exultingly dragged forth, and slain upon the spot. Joseph., *De Bello Jud.* ii. 17.

— '*Thou whited wall.*'—This proverbial form of expression, analogous to our Saviour's comparison of the Pharisees to 'whited sepulchres,' derives much force from our understanding that walls in the East were, and still are, frequently constructed with mud and other base materials, however fair—from being white-washed or otherwise beautified—they may seem. The character of Ananias implied in this epithet, is well sustained by the facts of his history, as reported by Josephus. At the time that he bore himself in the most plausible manner towards the citizens, so as to be in the highest favour and popularity with them, he was guilty of the utmost injustice, for, by means of his servants and dependants, he plundered the priests of their dues to that degree that many of them perished from want, under the deprivation of their only means of subsistence.

12. '*Bound themselves under a curse....that they would neither eat nor drink,*' etc.—Selden (*De Jure Nat.* p. 472, et *Synod.* p. 829) regards this as a particular form of excommunication. For it was usual among the Jews for private persons to excommunicate both themselves and others. And it is not improbable that these conspirators laid themselves under all the curses that were wont to be denounced or understood in an excommunication, after the same manner as those of the sect of the Essenes bound themselves by horrid oaths, and under the penalty of excommunication, to observe the rites peculiar to that sect.

It may seem strange perhaps that these persons should be represented as going to the Jewish magistrates, laying before them the conspiracy they had made, and desiring their assistance in the carrying it on, and this without any discountenance or reprehension from them. But it must be considered, that as St. Paul had no greater enemies than the Sadducees, and that far the greater part of the Jewish magistrates were at this time of that sect, so the method proposed for taking away his life was not inconsistent with the maxims of government held even by the Pharisees. From their perverted oral tradition, and

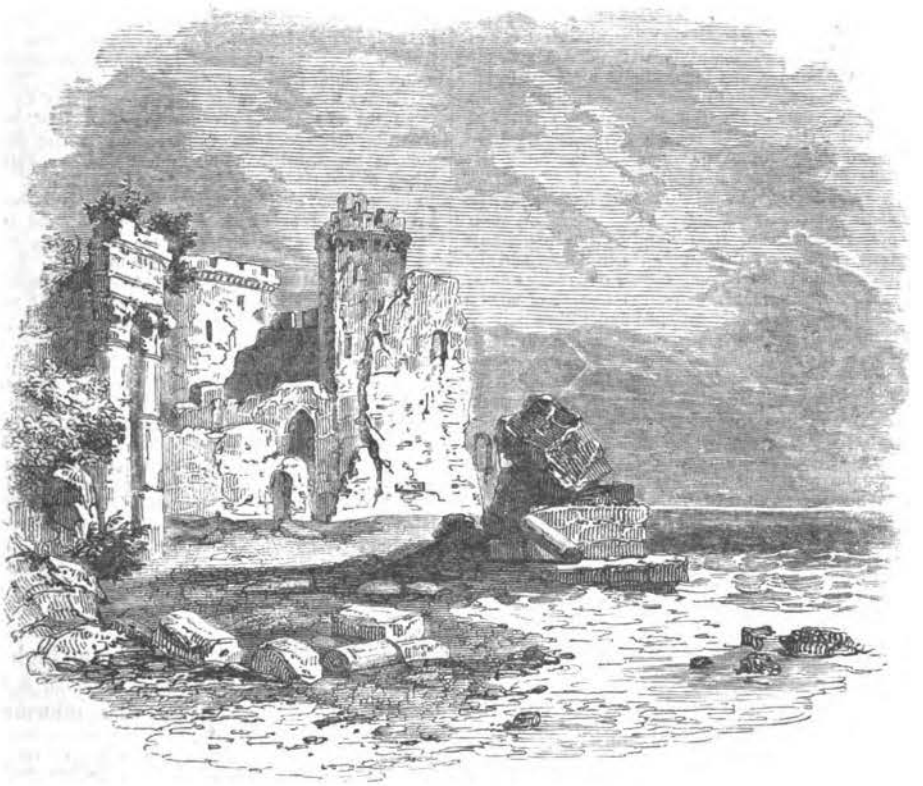
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the example of Phinehas, it was made a rule among them, that a private person might kill one who had forsaken the law of Moses. It is not in the least to be admired, therefore, that the chief priests and elders, who had an inveterate hatred against St. Paul, were far from discountenancing this method of taking away his life, or that they should themselves afterwards determine to execute it.

— '*That they would neither eat nor drink till they had killed Paul.*'—It appears, from many passages in the Talmud, that it was very usual for the Jews to vow that they would not eat for a particular time, or till some design which they entertained were accomplished. Sometimes they only bound themselves to abstinence from particular things, and then others were lawful to them. But the present vow was absolute; and it appears to have been no unusual thing for certain zealots thus to bind themselves to slay those whom they believed to be worthy of death, but whose destruction could not be effected by any legal process. Josephus mentions an instance in which ten Jews bound themselves by an oath to destroy the first Herod, because he had violated the ancient customs of the nation. They were discovered before they could effect their intention; and, being brought before the king, were so far from betraying any fear or compunction, that they gloried in the act they had meditated, and holding up their daggers, avowed that they believed the conspiracy to which they had sworn was a holy and pious deed; and that what they had purposed to do, was not for any gain or honour to themselves, nor for any indulgence of their passions, but in behalf of the customs of their country, which every Jew was bound to observe and to die for. They received their deaths with great constancy, amidst the sympathy of the people, who manifested their approbation of the design by tearing limb from limb the spy who had revealed the plot, and throwing his remains to the dogs.

It will occur to the reader to ask what became of the present conspirators, since they could not accomplish their vow. Did they starve? By no means. It was exceedingly easy to procure absolution on several grounds. A man whose life was in danger from keeping his vow might be released from it. So the Talmud:—'If a man vows that he will not eat any thing, woe be unto him if he eats; and woe be unto him if he does not eat! If he eats, he breaks his vow; if he does not eat, he sins against his own life. What then must he do? Let him go to the wise men, and they will unloose him from his vow.' (*T. Hieros. tit. Avoda Zara*, fol. 40. 1.) Besides, it was necessary that a Jew should eat and drink on the Sabbath and certain feast-days; and if therefore such occurred within the time in which a person had vowed not to eat or drink, he was released from his vow on declaring that he had not, when he made it, adverted to this obligation. Maimonides in *Mish. Nedarim*, c. ix. 6.

23. '*Cæsarea.*'—This city was on the coast, thirty-five miles to the north of Joppa, and fifty-five N.N.E. from Jerusalem. It was quite a modern town, and was probably, as a whole, the finest at this time in Palestine. A very particular account of its origin is given by Josephus (*Antiq.* xv. 9). The spot was formerly called 'Strato's Tower;' and being considered by Herod a favourable spot for the foundation of a new city, he procured a plan for a very magnificent one to be built there, and for twelve years carried on the work at a very lavish expense. All the buildings were of white stone; and the city abounded in sumptuous public edifices—such as palaces and places for assemblies, a temple dedicated to Cæsar (whose name he gave to the city), a theatre, and amphitheatre.



RUINS OF CÆSAREA.

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The heathenish character of the latter structures, and still more of the idol-temple and unlawful images, were among the things which made Herod unpopular with the Jews, and which even he would not have dared to erect immediately in Judæa. Even the subterraneous constructions—the vaults and cellars—were formed with as much excellence as if they had been intended for public view. Herod, sensible of the defects of the havens of Joppa and Dora, spent enormous sums in forming by art a better harbour at his new city: and which he effected by one of the noblest undertakings of ancient times. He threw out a semicircular mole, which protected the port from the south and west winds, leaving only a sufficient passage for vessels to enter on the north. Within the space thus enclosed a fleet might, in all weathers, ride in perfect safety. This mole was two hundred feet wide, and was constructed with vast blocks of stone, all of which it was necessary to procure from a distance, and which were let down into the sea at the depth of twenty fathoms. This was a truly royal undertaking; and, although Herod was a bad man and an arbitrary tyrant, there is no disputing that he did more than perhaps any king since Solomon in the way of public improvement. Josephus, on this occasion, adverting generally to the subject, says, that Herod, in all his works, was anxious to excel whatever of the kind had been done before, and reports that Cæsar and Agrippa often said that 'the dominions of Herod were too small for the largeness of his soul; and that he deserved to have all the kingdom of Syria and that of Egypt also.' If this be true, Herod certainly succeeded in one great object of his life, which was to please and conciliate the Romans, on whom his prosperity depended.

The completion of the works at Cæsarea was deemed so important an event, that it was celebrated with extraordinary magnificence; particularly by heathen games and combats. Herod dedicated this festival to Cæsar, and ordered that it should be repeated every fifth year: and, as mentioned on a former occasion, it was at one of these celebrations thus ordered, that Herod Agrippa, the grandson of the founder, met his death, as recorded in ch. xii. After Cæsarea was finished, Herod made it his royal residence; and as the Roman governors followed his example, the city may be considered as having been thenceforward the political metropolis of the land. It was also the great seaport of Palestine, and as such we frequently read of the embarkation and landing of the apostles at this place.

The contest between the Jewish and Syrian inhabitants of Cæsarea—concerning the superior privileges, and the commotion which resulted from Nero's determination in favour of the latter, together with the massacre of 20,000 Jews in that city—has been mentioned under Matt. xxiv. 6 as bringing on the fatal war which ended in the subversion of the Hebrew nation.

After the destruction of Jerusalem, Cæsarea became noted for its schools and learned men. Hence the Rabbins of Cæsarea are everywhere celebrated in the Talmudical writings. Little further is known of its history, save that it still remained the civil capital of the province until, about the middle of the seventh century, its surrender to the Saracens formed the crowning conquest of the victorious Khaled in Syria; for after Cæsarea had fallen, all the cities of the province which remained unconquered submitted to the Arabian yoke. It still subsisted as a city of note in the time of the Crusaders, and is frequently mentioned in the history of their wars. From the time of their expulsion it rapidly declined, and has long been an utter desolation. Of this desolation a full description has been given by Mr. Buckingham, who states that the broken materials and fragments of ruin fully confirm the account which Josephus gives of the original splendour of Cæsarea. But he adds:—'The great city extended itself from the sea-shore to some distance inland; but its ruin is so complete, that the most diligent survey would scarcely be rewarded by the fixing with accuracy the site of any of the public buildings, or even the delineation of the precise form of the foundation of its walls.... At the present moment, the whole of the surrounding country is also a sandy desert towards the land: the waves were the ruin of the moles, the towers, and the port, toward the sea; and not a creature resides within many miles of this silent desolation.' Being out of the ordinary track of travel the spot has not been often visited; but corroborative particulars may be found in D'Arvieux, Joliffe, Dr. Robinson, and others.

31. '*Antipatris.*'—This place is often named by Josephus. In *Antiq.* xiii. 15. 1, he says that Antiochus Dionysius made an expedition against Judæa, when Alexander Jannæus, in fear of his coming, 'dug a deep ditch, beginning at Chapharsaba, *which is now called Antipatris*, to the sea of Joppa.' Relating the same circumstance in another place (*De Bell. Jud.*, i. 4. 7), he adds that Antipatris was near the mountains. The occasion of its change of name he relates in another place, stating that Herod greatly loved his father Antipater; and, among other proofs of this, built, as a monument for him, a city in the finest plain in his kingdom, which had rivers and trees in abundance, and named it Antipatris. When elsewhere mentioned by Josephus, it occurs, as here, as a stage on the route between Jerusalem and Cæsarea; and from a comparison of his account of marches between the two places with the *Itin. Hieros.* (*apud* Reland, *Palest. Illust.* ii. 4. 7), it appears that the route from Jerusalem to Cæsarea lay thus:—Jerusalem, Emmaus, Lydda, Antipatris, Bethar, Cæsarea. Thus Antipatris lay to the north of the known point Lydda, and from the distances as given in the 'Itinerary,' it appears that its distance from Cæsarea was about twenty-six Roman miles, being not much less than one half of the whole distance between Jerusalem and Cæsarea. Jerome, in his account of the journey of Paula, describes her as proceeding from Cæsarea to Antipatris, and thence to Lydda, which gives him occasion to mention Antipatris as then a small town, half fallen to ruins. It is clear from these particulars that Antipatris was situated in the plain. It cannot therefore have been at Arsuf, where the Crusaders supposed they had found it. Prokesch came to a place called Kaffr Saba; and the position which Berghaus assigns to this place in his map, is almost in exact agreement with that which the *Itin. Hieros.* assigns to Antipatris. This was perceived by Raumer, who happily conjectured that this Kaffr Saba was no other than the re-produced ancient name of Caphar-Saba, which, as in many other cases, had again supplanted the foreign arbitrary and later name of Antipatris. Dr. Robinson has confirmed this conjecture, who gives Kefr Saba as the more exact orthography of the name of the village in question.

CHAPTER XXIV.

1 *Paul being accused by Tertullus the orator,* 10 *answereth for his life and doctrine.* 24 *He preacheth Christ to the governor and his wife.* 26 *The governor hopeth for a bribe, but in vain.* 27 *At last, going out of his office, he leaveth Paul in prison.*

AND after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him,* saying, Seeing that by

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thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 ¶ Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 [1]Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, [2]Touching the resurrection of the dead I am called in question by you this day.

22 ¶ And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 ¶ And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 ¶ He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

[1] Chap. 21. 27.

[2] Chap. 23. 6.

Verse 1. '*A certain orator named Tertullus.*'—This man, as his name imports, was a Roman. The Jews had themselves no professed orators or advocates to plead a cause before a judge. But being themselves little acquainted with the laws and forms of judicature among the Romans, it was necessary that in pleading a cause before a Roman magistrate they should have the assistance of a Roman lawyer and advocate, versed in the Greek and Latin languages.

2. '*Very worthy deeds are done unto this nation by thy providence.*'—All this is barefaced flattery, too gross, one would think, for even Felix to swallow, and at which the Jews who heard it must have winced not a little. It certainly did not express their real sentiments; for by them Felix was more hated than any Roman governor before him.

Claudius Felix was originally, as well as his brother Pallas, a slave of the emperor Claudius, and received his freedom from him. Under this weak emperor his favourite freedmen held in fact the chief authority of the state, and disposed of employments and honours at their pleasure. Pallas, the brother of Felix, was the chief favourite

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of the emperor; and Felix himself was, for some particular reason, very dear to him. This easily accounts for the distinction which he attained. He first received employment and high promotion in the army, and while serving in that capacity in Judæa contrived to render himself so acceptable to the Jews, that, on the recal of Cumanus, they solicited the appointment of Felix to the vacant government. To this perhaps they were influenced the more by the knowledge of the favour in which his brother stood at the imperial court. They had soon, however, sufficient cause to repent of this step; for as governor he displayed a very different character from that in which he had previously appeared; and the people soon had cause to groan under his violence, injustice, and avarice. Luke the Christian, Josephus the Jew, and Tacitus the Roman, agree with remarkable unanimity in their character of Felix. The last, whose testimony can be least suspected, says that Felix exercised the authority of a king with the mind of a slave, whom neither fear nor shame could restrain. He also represents him as having rendered himself contemptible, and provoked an insurrection among the people of his province by his misconduct, so as to have reduced it to a scene of rapine, treachery, and rebellion, and to have exposed it to the danger of a civil war, which would have ensued but for the management of Quadratus, the governor of Syria. With this the accounts of Josephus fully correspond, as do the intimations in this chapter, where we see him tremble while 'Paul reasoned of righteousness, temperance, and judgment to come;' and where his venal character is intimated by the fact that 'he hoped also that money should have been given him of Paul, that he might loose him.' One of his acts that excited the most disgust was his employing the *sicarii* to murder the high-priest Jonathan, who had been foremost in recommending him procurator of Judæa, but who subsequently excited his displeasure by exhorting him to correct his administration. Some other particulars concerning Felix will best appear in the following notes.

6. '*According to our law.*'—The Jews had no power of inflicting capital punishments, except by permission of the Romans, who allowed them to put to death those who profaned the temple. If any Gentile, even a Roman, was found within the wall of partition, they were permitted to put him to death.

10. '*Many years a judge.*'—Here are no compliments; and the severe simplicity of Paul's answer contrasts admirably with the glozing and artful oration of Tertullus. He commences with the statement of a known fact, that Felix had been many years a judge of the nation. He had been governor seven years.

24. '*His wife Drusilla, which was a Jewess.*'—Drusilla was the daughter of Herod Agrippa, and sister of the king Agrippa who appears in the ensuing chapter. When her father died she was promised in marriage to Epiphanes, the son of Antiochus, king of Commagene; but after Herod's death he refused to embrace the Jewish religion as he had previously promised; in consequence of which her brother gave her in marriage to Azizus, king of Emesa, who submitted to receive circumcision, out of love to her, for she was one of the finest women of her age. But as her virtue was far below her beauty, Felix, who saw her and became enamoured of her, easily persuaded her to leave her husband and be married to him, although he was a heathen and had already a bad character. Indeed, she herself, according to Josephus, renounced the Jewish religion to please Felix, even as her previous husband had renounced paganism to win her. St. Luke does not contradict this when he calls her a Jewess, as this need mean no more than that she was of Jewish birth. After this, in connection with what has been already stated concerning Felix, we can have some notion of the fearless honesty of the righteous apostle, who, notwithstanding his bonds, reasoned before such a pair, 'of righteousness, temperance, and judgment to come.'—Felix trembled; and Drusilla might have trembled also. She bore to Felix one son, with whom she afterwards perished at an eruption of Mount Vesuvius in the reign of Titus.

26. '*He hoped also that money,*' etc.—This stroke finishes the character of Felix, in exact keeping with other parts of his character. Probably his expectations were founded partly on the knowledge that Paul had been intrusted with 'alms and offerings' for the brethren at Jerusalem; and partly on the impression that the Christians, who had formerly sold their possessions to maintain their poor brethren, would not hesitate to contribute largely to deliver one of their chief teachers from his confinement.

27. '*Willing to shew the Jews a pleasure.*'—The Jews had procured the recal of Felix by their representations and petitions to the imperial court; in which they had probably succeeded the more easily, as his brother Pallas had before this been dismissed by Nero from the management of the finances, in which he had acted more like the sovereign director of the empire than as a minister. The Jews were doubtless pleased that Felix left Paul in bonds; but this satisfaction was not sufficient to mollify their resentment against himself; for they sent a deputation after him to Rome, to accuse him of mal-administration before Nero; and it seems that it would have gone hardly with him had not his brother Pallas, though he no longer held any public employment, still retained sufficient influence to screen him from punishment. What afterwards became of Felix, history does not state.

CHAPTER XXV.

2 *The Jews accuse Paul before Festus.* 8 *He answereth for himself,* 11 *and appealeth unto Cesar.* 14 *Afterwards Festus openeth his matter to king Agrippa,* 23 *and he is brought forth.* 25 *Festus cleareth him to have done nothing worthy of death.*

Now when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither.*

5 Let them therefore, said he, which among you are able, go down with *me,* and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them [1]more than ten days, he went down unto Cesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

1 Or, as some copies read, *no more than eight or ten days.*

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8 ¶ While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 ¶ And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because [1]I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the [2]hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 ¶ And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

[1] Or, *I was doubtful how to enquire hereof.* [2] Or, *judgment.*

Verse 1. '*Festus.*'—Of the private history of Porcius Festus, almost nothing is known beyond what Herodian (iv. 8, 11) tells us, that he also was a freedman. The principal feature in his administration is offered by the vigorous and severe measures which he took to restore internal peace to the country, which he found full of tumults and disorders, which had been encouraged, if not created, by the neglect, cupidity, and tyranny of his predecessor. Three distinct currents of bloodshed and plunder were in active operation:—The superior and inferior priests were in arms against each other on the subject of tithes, as the numerous persons who had been high-priests all asserted their continued claim to the dues which belonged to that office; which was resisted by the inferior priests, who saw that if all these claims were satisfied, they would not themselves possess the means of subsistence. Then numbers of seditious persons had taken arms against the Romans, and against those who submitted contentedly to their rule. And, lastly, the open country was infested by numerous and powerful bands of robbers, whose merciless murders, robberies, and massacres filled the land with lamentation and alarm. Festus applied nearly all the time and energies of his government to the suppression of these different parties; and made severe examples of such of the various leaders and impostors as fell into his hands. His endeavours to restore quietness to the country were however, speedily interrupted by his death, which took place in about two years from his appointment.

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11. '*I appeal unto Cæsar.*'—The right of appealing to Cæsar was another privilege which Paul enjoyed as a Roman citizen. In the times of the republic the appeal lay to the people, who therefore formed the supreme tribunal of the state: but this and other privileges of the people had now been transferred to the emperors. The appeal being once made, the inferior magistrate or distant governor had no further power in the case; and it became highly penal for him to take any further measures in the matter, save that of sending to Rome, with all convenient speed, the person who had appealed to the tribunal of the emperor. This privilege of a Roman citizen was highly valued, particularly in the distant provinces, where it afforded to the person who enjoyed it a very enviable protection from the tyrannous and arbitrary conduct, into which provincial governors, remote from the immediate cognizance and control of the supreme power, were but too apt to fall.

Many readers will recollect that the younger Pliny, in his famous letter to the emperor Trajan concerning the Christians, after mentioning that he had ordered those persons to be led forth to execution, who persisted, before his tribunal, in avowing that they were Christians, adds that there were others infected with the like insanity, whom, because they were citizens of Rome, he had directed to be sent thither. Lib. x. Ep. 97.

12. '*Conferred with the council.*'—The Roman governors of provinces had a certain number of persons with them, whom they were bound to consult and advise with in every important matter, and particularly in matters of judicature. This has been proved by numerous citations from Cicero, Josephus, Dio, and Philo Judæus.

13. '*King Agrippa.*'—This prince was the son of Herod Agrippa, whose history has been briefly stated under ch. xiii. When his father died he was at Rome with the emperor Claudius, who was much attached to him, and was disposed to put him in possession of all his father's dominions. He was, however, dissuaded from this intention by those who were about him; and, deferring any arrangement until the young prince, who was then only seventeen years of age, should be fit to reign, he sent Cuspius Fadus, as procurator, into Judæa. Agrippa still remained at Rome, where, by his interest with Claudius, he was enabled to render the Jews some services which were calculated to make him popular among them. Four years after the death of his father, he lost his uncle, Herod, king of Chalcis, whose kingdom was then conferred upon himself by Claudius. But, four years after this (A.D. 53), the emperor reclaimed this kingdom, and gave Agrippa in exchange a much preferable dominion, formed by the provinces of Gaulonitis, Trachonitis, Batanea, Paneas, and Abilene of Lysanias. This, however, formed but a part of the dominion which had belonged to his father; the remainder—Judæa, Samaria, Galilee, and Peræa—being still governed by a Roman procurator. His territories were indeed the same which had belonged to Philip the Tetrarch, with the addition of Abilene, and of that ecclesiastical superiority which had belonged to his uncle, Herod of Chalcis, in virtue of which the high-priests were elevated and deposed by him at pleasure. The emperor Nero, who had a great regard for Agrippa, added to his dominions, after the death of Claudius, Julias in Peræa, with its district, and that part of Galilee to which Tarichæa and Tiberias belonged. It was his interest to cultivate a good understanding with the Roman governors; hence his present journey to Cæsarea to meet and congratulate the new procurator.

When Agrippa, a few years after this, saw that storm gathering by which the Hebrew nation was ultimately destroyed, he exerted himself greatly to repress or allay it by counsels of submission and peace. These were, however, abortive; although they may seem to have had some effect in delaying a little the first violent outbreak. But when the war had decidedly begun, he was obliged, from his position, to join his troops to those of Rome, in order to reduce his countrymen and assist in taking Jerusalem. But even then he did not wholly discontinue his exertions, or refrain from exposing himself to considerable danger, in the hope of averting the ruinous consequences of a continued conflict with the Romans. After the destruction of Jerusalem, Agrippa retired to Rome with his sister Bernice; and is said eventually to have died in that city at the advanced age of seventy years.

— '*Bernice.*'—This celebrated woman was, as just mentioned, the sister of king Agrippa, and consequently of Drusilla, the wife of Felix. When her father died she was sixteen years of age, and the wife of her uncle Herod of Chalcis. After his death, a proposal was, with her concurrence, made to Polemon, king of Pontus and part of Cilicia, that she would marry him on condition of his being circumcised; and to this her extreme beauty, and still more her great wealth, induced him to consent. They did not, however, live long together; and when she left her husband, she went to her brother Agrippa; and Polemon testified his resentment by abandoning the religion he had adopted only for her sake. The manner in which Bernice and Agrippa after this lived together was exceedingly criminal, and became the common talk of society. It is even noticed by the Roman satirist (Juv. *Sat.* vi. 155). She, with her brother, followed Titus to Rome. That conqueror himself became passionately attached to her; and she lived for a while in criminal intercourse with him. He would fain have married her, but the idea of their emperor's marriage to an alien and a Jewess was so revolting to the people that he dared not accomplish his design: and, indeed, finding that the people murmured to see him so enslaved to a foreign beauty, one of the first acts of his reformed conduct, when he became sole emperor, was to dismiss her, and to oblige her to depart not only from Rome but even from Italy.

— '*To salute Festus.*'—That is, to compliment him on his accession to the government. That the native kings who were dependent upon Rome, made by the emperor and unmade again at his pleasure, should pay great respect to all the Roman governors that were near them, we may well suppose. Of this we have a remarkable instance in this king's father, who, being at Tiberias, five neighbouring kings paid him a visit. While they were with him, Marsus, the president of Syria, arrived. Josephus adds, that the king, preserving the respect due to the Romans, went out of the city seven furlongs to meet him, and that the other kings were in the chariot with him. But the concourse of so many kings gave umbrage to the Roman governor, and he sent some of his retinue to each, enjoining them to depart to their own homes immediately. Josephus, *Antiq.* xix. 8. 1.

16. '*It is not the manner of the Romans,*' etc.—It was a just and noble law of the Romans—by no means so common then as it has since become—that no accusations should be heard but in the presence of the accused person, and, consequently, that no one should be tried and condemned while absent. Hammond aptly cites Philo, in evidence of the strict attention which the Roman prefects generally paid to this rule:—'They yielded themselves to be the common judges, hearing equally the accusers and defendants, condemning no man unheard, prejudging no man, but judging, without favour or enmity, according to the nature of the case.'

19. '*Of their own superstition.*' — See the note on xvii. 22. This is another instance of the use of the word δεισιδαιμονία in a favourable sense; for Festus would hardly have spoken in a style of contempt of the religion of Agrippa. It is remarkable that this term is applied to the Jewish religion in several edicts made in its favour, as reported by Josephus (*Antiq.* 14. 17), and that Josephus himself uses the phrase to express their invincible attachment to their religion, τὸ τῆς Δεισιδαιμονίας ἄκοατον. *De Bell. Jud.* 2. 9.

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CHAPTER XXVI.

2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 [1]Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 [2]Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 ¶ And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that

[1] Chap. 8. 3.

[2] Chap. 9. 2.

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not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 ¶ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

Verse 1. '*Paul stretched forth the hand.*'—Elsner and others have shewn, by appropriate citations, that this action was, at this time, esteemed a very decent expression of earnestness in one about to make a speech. It was avoided indeed by the more illustrious of the earlier Greek orators, such as Pericles, Themistocles, and Aristides; and hence there is no trace of it in connection with the various speeches reported by Herodotus, Thucydides, Xenophon, and others. But it appears that this gesture was much used by Demosthenes, though whether he introduced it or not is uncertain.

3. '*I know thee to be expert in all customs and questions which are among the Jews.*'—The correctness of this character of Agrippa may be corroborated by several circumstances, particularly from the known zeal for the law of his father. Of this father Josephus reports that his constant residence was at Jerusalem, and that he took delight in living there, and punctually observed the laws of his country: that he kept himself free from pollution, conducting his life in all purity; nor did a day pass in which he offered not the sacrifices required by the law. A person who took so much pains to observe, and who had on various occasions incurred great risks to preserve the Jewish rites, must have been careful to bring up his children in the same principles; and that he did so appears from the fact that both Agrippa and Bernice, notwithstanding their own faults, evinced on many occasions a great zeal for the law.

11. '*Compelled them to blaspheme.*'—This is illustrated by what was afterwards done by the heathen persecutors, who, when persons accused of being Christians were brought before them, required them not only to renounce their profession, but to curse the name of Christ as a proof of their repentance if they allowed that they were or had been Christians; or as an evidence of their sincerity if they altogether denied the charge. Thus Pliny, in his celebrated epistle to Trajan concerning the Christians, says, that he had received anonymous information that certain persons were Christians, and had them called before him. Some of them denied that they were or ever had been such; and to prove their sincerity, repeated after him an invocation to the gods, and a supplication to the statue of the emperor (which, together with the images of the gods, had been brought out for the occasion), offering frankincense and wine before it, *and moreover reviling Christ*; 'none of which things,' he adds, 'it was said, that those who were really Christians could be compelled to do.' Others confessed that they were Christians, but immediately after retracted, affirming that they had indeed been such but were so no longer; and in proof of the sincerity of their retraction, worshipped the statue of the emperor and the images of the gods, and likewise *uttered invectives against Christ.*

CHAPTER XXVII.

1 *Paul shipping toward Rome,* 10 *foretelleth of the danger of the voyage,* 11 *but is not believed.* 14 *They are tossed to and fro with a tempest,* 41 *and suffer shipwreck,* 22, 34, 44 *yet all come safe to land.*

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under [1]Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them,*

10 And said unto them, Sirs, I perceive that this voyage will be with [2]hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 ¶ And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west.

[1] Or, *Candie.*

[2] Or, *injury.*

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13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there [3]arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had [4]taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

[3] Or, *beat.*

[4] Or, *cut the anchors, they left them in the sea, &c.*

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Verse 1. '*Julius.*'—As it was common for freed slaves to take the names of their former masters, it has been conjectured that this Julius was a freedman of the Julian or Cæsarean family.

— '*Augustus' band,*' or 'legion:' so called, perhaps, from Augustus Cæsar in particular, although the name 'Augustus' was borne as a title by the present (ch. xxv. 21, 25) and other emperors. Lipsius has shewn, from an ancient inscription, that there was a legion so called.

2. '*Adramyttium.*'—This was a seaport of Myra, in Asia Minor, situated in a small gulf of the same name, opposite the isle of Lesbos. The town, at the bottom of the gulf, still subsists under the abridged name of Adramyt; but there are no ruins of the ancient town. It is situated in a large valley, which abounds in olives, which, with wool from the interior, and some gall of Valonia, form the usual exports from the place. Adramyt is still a port of considerable traffic; and it is observable that the building of large trading-vessels and boats is still carried on to a considerable extent. The town contains about one thousand houses, mostly mean, and miserably built. The ship, then lying at Cæsarea, in which Paul embarked, appears to have been bound to its own port, coastwise, and as it must pass Myra on the coast of Lycia, Julius probably engaged it to take his prisoners so far, hoping to find, as he actually did find, another vessel there in which to embark them for Italy.

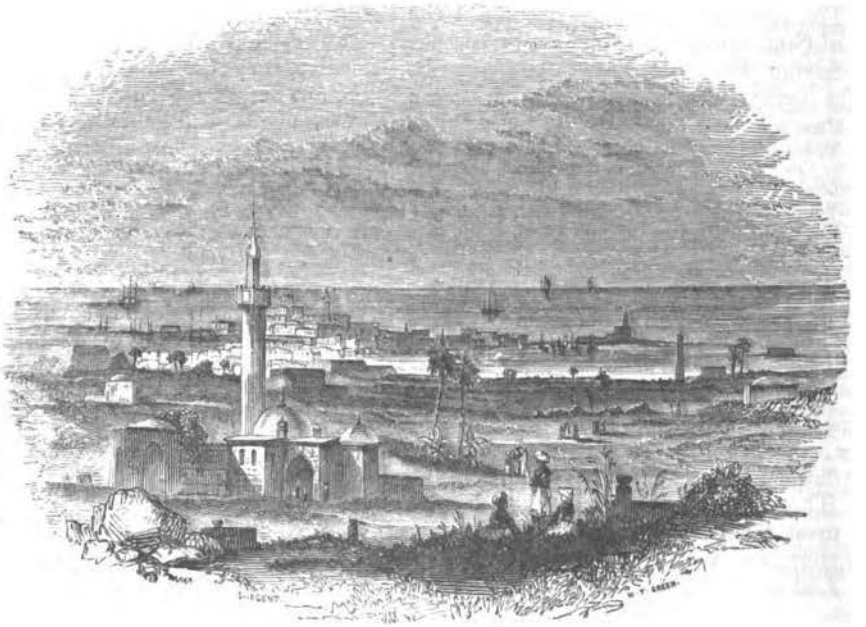
— '*Meaning to sail by the coasts of Asia.*'—An intention, this, calculated to astonish a modern navigator, since it obliged them to traverse two sides of a triangle (formed by the west coast of Syria and the south of Asia Minor), instead of crossing its base. This last, however, they were at length obliged to do on account of the contrary winds, which made their voyage not a little shorter than it would have been if they had been allowed to follow their original intention. All this is, however, easily accounted for by the reflection that the mariner's compass was wanting, whence all voyages were, as far as possible, performed by creeping along the coasts; and that it was considered a matter of great peril and enterprise, whenever accident compelled or circumstances rendered it requisite to put forth to sea, and still more when land was entirely lost sight of. The difficulties of the present remarkable voyage must be estimated by a reference to these considerations, rather than by comparisons drawn from the comparative ease and safety of modern navigation.

4. '*Sailed under Cyprus, because the winds were contrary.*'—That is, the contrary winds obliged them to leave the coast, and take a shorter track, by passing directly over from Sidon to the coasts of Lycia. This necessarily carried them 'under,' or *to the south*, of Cyprus; whereas their original plan would have carried them to the *north* of that island. The north point was accounted the uppermost in ancient as well as in modern geography.

5. '*The sea of Cilicia and Pamphylia.*'—They crossed the western part of the sea which washes the southern coasts of Cilicia and Pamphylia, and the opposite or northern shores of Cyprus.

— '*Myra, a city of Lycia.*'—This city was at this time the metropolis of the province of Lycia; and from the fourth century down to the invasion of this part of Asia by the Saracens, was noted as the see of a Christian bishop. The town itself stood upon a high hill, about twenty furlongs from the shore. Lycia, of which it was the capital, had the whole of its southern and about one half of its eastern and western shores washed by the sea. It was partly bounded on the east by Pamphylia, and on the west by Caria, while on the north it had the small country of Milyas. It was a very fertile province, and in its prosperous times possessed twenty-three considerable cities, the chief of which were Myra, Patara (the only ones mentioned in Scripture), Olympus, Telmissus, and Phaselis. The inhabitants, who are said to have been originally from Crete, are celebrated by the ancients for their sobriety and wise administration of justice.

6. '*A ship of Alexandria sailing into Italy.*'—'As Myra lies nearly under the same meridian with Alexandria, it was, from the facility of reaching it, a usual place for the Egyptian corn-ships to touch at in their way to Italy, as, in the state of navigation at that time, it can scarcely be supposed that they would accomplish the voyage from Egypt to Puteoli without some supplies by the way, both of necessaries, and also of information respecting their course and situation.' Dr. Falconer's *Dissertation on St. Paul's Voyage*, 1817:—a valuable little treatise, by which (although obliged to dissent from its leading



ALEXANDRIA.

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position) we shall be occasionally assisted in our progress through the present chapter.

7. '*Over against Cnidus.*'—Dr. Falconer inclines to think that they probably coasted the southern part of the island of Rhodes until they came over against or into the meridian of Cnidus. But we prefer to suppose that they crossed the gulf of Caria, and passed between Rhodes and Cnidus; because we have no example in this book, in which a position is indicated by a reference to a point on the continent when an island intervenes.

Cnidus was situated on a peninsula of the same name, opposite Rhodes. The peninsula consists of high mountains, sloping steeply upwards from the port; but to the west (towards the open sea) presenting a perpendicular face of rock of from 100 to 300 feet high, utterly inaccessible to friend or enemy. (Turner's *Journal*, iii. 37.) The town of Cnidus stood at the extremity of this peninsula, and was spread over the ascent of a high mountain rising gradually from the sea. It had three fine ports, sheltered by a peninsula and divided by an isthmus. It is much noticed by old writers as possessing a famous statue of Venus by Praxiteles. In the sixth century, mention is made of a bishop of Cnidus as assisting at the synods of Rome and Constantinople.

— '*Under Crete.*'—On the south side of Crete. The meaning of this and the following verse is, that whereas their direct course from opposite Cnidus would have led them to the north of the island, they were forced out of their track by contrary winds and obliged to *round* the island of Crete, or pass to the south of it. In doing this, they first made the promontory of Salmone at the eastern extremity of the island; this they passed with difficulty, and took shelter in a place called Fair Havens.

Crete, now called Candia, is a very large island fronting the Ægean Sea. It is 160 miles long, but not in the widest parts more than 35 miles, and in the narrowest not more than six miles broad, whence it was also called the Long Island. From the fruitfulness of its soil, and the purity of its air, it also got the name of Macaris, or the Fortunate Island. It was indeed greatly celebrated for its fertility. It abounded in all kinds of grain; its plains being covered with a deep rich soil, and plentifully irrigated by small rivers. Its fruits were deemed much to surpass those of the same kinds produced in other places; and its wines were held in high esteem, as they still are in the Levant. It was populous, and anciently had a hundred cities, whence its name of Hecatompolis; but Ptolemy only enumerates forty of the number. Crete still deserves the ancient praises for the fertility of its soil and the salubrity of its air; but under the Moslem yoke the greater part of its rich soil has been left uncultivated. Before the revolution, Mr. Conner estimated the Greek inhabitants at about 150,000; the Turkish population was not by any means so numerous.

8. '*Hardly passing it.*'—In a great degree, doubtless, from the adverse state of the wind; but the doubling of a cape or promontory was always regarded by the ancient mariners as a matter of serious difficulty.

— '*The fair havens,*' Καλοὶ λιμένες, Pococke informs us that the inhabitants still give the name of *Kalos limenas* to a small bay about two leagues to the east of Cape Matala.

— '*Lasea.*'—No town or village of this name in Crete is mentioned by Pliny or any other geographer or historian. The name Lasos, in Pliny, is nearest to it; but he makes this an inland town. Dr. Bloomfield nevertheless thinks it may be the same, since by inland towns Pliny only means such as were not ports, and that Lasea was not a port is clear, the Fair Havens being its port. The town is therefore supposed to have been on the brow of the hills which rise about four miles from the shore. It is, however, very possible that Lasea may have been one of the towns of the hundred-citied Crete, which being of secondary importance no existing ancient writer found occasion to mention.

9. '*The fast was now already past.*'—This must mean the great fast of Expiation, which took place on the tenth of the month Tisri, or about the twenty-fifth of September, on which the autumnal equinox was then computed to fall. The reference to it therefore here expresses the season in which it occurred, in such a way of loose reference as when we speak of Christmas, Lady-day, Michaelmas, etc.: and it is likely that the time of this voyage was considerably later than the fast: October being probably fast waning, and November at hand, if even some advance had not been made in the latter month.

It is clear that they expected to have finished their voyage before this advanced season of the year, when, in those seas, stormy weather usually prevailed, which the timid navigation of the time dared not encounter: nor are indeed the 'Michaelmas flows,' as they are called, regarded without some apprehension even by modern mariners. Dr. Falconer has here a valuable paragraph, which we copy:—'It appears from Josephus that navigation was accounted dangerous among the Jews from the time of the Feast of Tabernacles, October the first, to that of the Dedication of the Temple, December the ninth; and in this interval both the voyage and the shipwreck probably took place. Vegetius assigns the third of the ides (November the eleventh) for the day on which navigation was interrupted; and we are informed by the calendar of Geminus, and by Theophrastus, that stormy weather at sea might be expected about this season. The day above specified had, I think, elapsed some time before they left the Fair Havens, which would nearly correspond with the cosmical setting of Orion (November the ninth), a time of the year remarkable for stormy weather in those seas which the vessel which carried St. Paul was then traversing. Some days more might pass between the delivery of the caution given by St. Paul and their setting sail. Fourteen or fifteen days more were, we know, spent upon the voyage, which brings the time, without any strain on the narrative, to the end of November or the beginning of the succeeding month.'

11. '*The master and the owner.*'—The latter of these persons, the ναύκληρος, was the owner or supercargo: but the office of the former requires a little more explanation. His title of κυβερνήτης, or 'governor,' denotes his office, as he had the chief command in all that concerned the navigation of the vessel; in which his opinion was final. Hence the centurion, as was usual, took his opinion in preference to that of Paul, although he might have known that the apostle was a person of experience in nautical matters;—for such doubtless he was, from his frequent voyages and the dangers he had undergone, which were more and greater than St. Luke has had occasion to relate: for we are informed by the apostle himself that he had been thrice shipwrecked, and had even been a day and a night in the deep (2 Cor. xi. 25). The functions which the 'governor' discharged, and the qualifications which were required in him, are fully stated by ancient writers. His usual post was on an elevated place at the stern of the vessel, whence he issued his orders to the steersman and to those who managed the sails—often himself taking the helm. Besides the practical knowledge which this implied, it was requisite that he should be acquainted with the constellations, that the course of his ship might be directed by them; and with the winds—their names, the quarters from which they blew, and the seasons in which they were prevalent. He was also expected to have a knowledge of ports, and places fit to put in to, when occasion required, as well as of rocks and shoals; nor was he to be ignorant of the signs of approaching storms. Ælian says that the Carthaginian vessels had always two of these 'governors' in a ship; which was, we suppose, a measure of precaution, that the ship might not be unprovided with a commander in case one should die during the long voyages which those vessels made. Under other circumstances, only large vessels, such as the present, carried both a 'governor' and supercargo; both offices being discharged by the same person in the smaller trading vessels.

12. '*Phenice.*'—Paul had advised that they should stay in the Fair Havens for the winter: but as it did not appear commodious for that purpose, the master, with whom the majority concurred, although he assented to the necessity

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of wintering in Crete, thought he might venture to carry the ship to the more convenient haven of Phenice. This place is mentioned both by Ptolemy and Strabo as a port on the southern coast of the island of Crete. It was opposite the small island of Clauda or Gaudos, and about fifty-two nautical miles to the north-west of the Fair Havens. The name of the place was, properly, Phœnix, and it was in after-times the seat of a bishop. The description which follows of the aspect of this port, seems to indicate that it was crooked with two jutting horns, so that it looked into the sea not only to the south-west, but to the north-west. It was thus protected from the south wind, which was the most dreaded, and to which the Fair Havens was probably exposed. It is possible that the south side of Crete may have been sought, in the first instance, voluntarily—even at the expense of doubling Cape Salmone—from the knowledge that there are no good harbours on the northern coast of the island.

14. '*A tempestuous wind, called Euroclydon.*'—The name here given to the wind has supplied occasion to not a little discussion—the word being not found in any other writer. Various emendations have been suggested, chiefly with the view of reducing it to the nearest resembling term expressing a point wind. We cannot here follow these investigations; and it is the less necessary to do so, as it appears best to take the term as it stands, since it may be found to offer a sense really better than any of the emendations would supply. It is not necessary to make it refer to a point wind, however unfavourable; but far better to understand it of one of those whirlwinds or hurricanes so common in those seas at this time of the year, and which is so well known to our seamen by the name of a *Levanter*, and which the ancients called *Typhon*, and the modern Italians *Tuffone*. This wind is, of course, not a point wind, but shifting about in all quarters from N.E. to S.E.,—but *East prevailing;* a description which well corresponds not only to the directions in which the vessel was driven, but to the more obvious meaning of 'Euroclydon,' which may be rendered 'the wave-stirring East wind,' its quality being added to distinguish it from the steady East wind. There is a fine description of such a storm and its effects in Virgil, i. 103-113.

16. '*Clauda,*' called also Gaudos, a small island, about twenty-five miles to the south of the port of Phenice, which our navigators had hoped to reach.

— '*We had much work to come by the boat.*'—Every ship, as at present, had a boat; but, as now in the East, it was not at the commencement of the voyage taken up and secured on deck, but left on the water, attached to the stern by a rope. The reason of this difference is clear. The modern navigator bids adieu to land, and has no further present need for his boat; but the ancient seaman, in creeping along the coast, maintained much intercourse with the land, for which the boat was kept always ready. When, however, a storm arose, and there was danger that the boat would be dashed to pieces against the sides of the ship, it was drawn close up under the stern. In the present case we understand that this was done, and that the passage prefixed to this note declares that there was much difficulty in thus securing the boat.

17. '*They used helps, undergirding the ship.*'—They were evidently afraid the vessel would go to pieces, particularly if it struck the sand-banks, as they apprehended. With respect to the 'helps' (βοηθείαις) Dr. Bloomfield observes, 'I am inclined to think that these here *chiefly* mean long beams or planks, extending horizontally, and forming a belting. Now the ancients, from their want of skill in navigation, were very timid, and therefore very careful: and I have no doubt but that, in the larger vessels, shipwrights were taken on board (as carpenters on board our men-of-war), to attend to the repairs of the vessel.' The 'undergirding the ship' appears to mean the drawing of thick cables around it, to keep its timbers together. This was sometimes done when such dangers were apprehended, and is alluded to by Horace:

'The wounded mast
And sail-yards groan beneath the southern blast,
Nor without ropes thy keel can longer brave
The rushing fury of th' imperious wave.'
Carm. l. i. 14.

Modern instances of the same practice might be adduced. See Anson's *Voyage*, p. 24, 4to.

— '*Lest they should fall into the quicksands.*'—The original (τὴν Σύρτιν) implies that they feared being cast on the Syrtis—meaning doubtless the Syrtis Major on the coast of Africa, occupying the great part of what is now called the Gulf of Sidra. There were two Syrtes; but the Syrtis Minor was too far to the *west* to be a subject of apprehension, whereas the Syrtis Major lay to the south-west, in the direction in which the vessel seems to have been driving when it passed under Clauda, which, by the way, is the nearest European island to the coast of Africa on which the quicksands are found. It is true that even the Syrtis Major was still at a greater distance than would seem to justify any immediate apprehension; but we are to recollect the timidity of the ancient mariners, the uncertainty and confusion which the storm occasioned, and, above all, the horror which the very name of the Syrtes inspired. The Syrtis Major is a wide shallow gulf, penetrating very far within the northern coast of Africa, and not only certain parts of its shores are formed of moveable sands, but the gulf itself is thickly sown with shallows of the same kind, which, yielding to the force of the waves, are subject to variation in their forms and position: from which, and other causes, the depths in the gulf were so uncertain, that experience seems to have proved of no avail to mariners. The mouth of the Syrtis Major was, in particular, thickly set with shallows. See an account of the Syrtes in Rennell's *Geog. of Herodotus*, sect. xxiii. Dr. Bloomfield conjectures that possibly by the Syrtes is here meant, not only the Syrtes properly so called, but that sandy belt by which the whole of the part of the African shore opposite to them was encircled.

— '*Strake sail.*'—The word rendered 'sail' (σκεῦος) is of doubtful signification, and hence interpreters have been much divided in opinion concerning it. They mostly concur with our translators; but some will have it to mean the *anchor*, and others the *mast*. Kypke observes that they had probably already let down their sails; to which Dr. Bloomfield adds the observation that sails are on such occasions (being furled) rather raised than lowered. This may be true *now* (though not with respect to all sails); but in the ancient vessels, as still in all Oriental vessels, there were *no fixed yards*. The sail might be, and was, if opportunity allowed or occasion required, reefed to the yard without being lowered—but, *being reefed*, it was *lowered with the yard*, unless the occasion for reefing were merely temporary. This point is clearly proved by *all* our cuts, ancient and modern, which exhibit sails, all fixed to movable yards; some of them are set, others in the act of being reefed; some remaining reefed on the still elevated yard; others lowered, with the yard, without being reefed. The objection therefore is not, *on this ground*, good, to our understanding the sail in the present instance. If there be others more valid, there certainly is no objection to our understanding the mast, since it is certain, as Dr. Bloomfield (who thinks this the better alternative) states, the mast was so formed as to go in a socket, and be raised or lowered at pleasure. The result leaves the question to be—whether they now took down their yards and sails, 'scudding under bare poles,' to use the nautical phrase; or else took down their mast, for the same reasons that sometimes induce our mariners to *cut away* the masts of their vessels in dangerous extremities.

18. '*They lightened the ship,*' by throwing overboard part, at least, of the lading.

19. '*The tackling of the ship.*'—Probably all such of the ship's stores as were not indispensable to their safety; but it seems idle to speculate, as some do, concerning the particular articles that were thrown overboard. Probably the baggage of the passengers was included.

27. '*We were driven up and down in Adria.*'—That is, in the Adriatic Sea. Now if by 'Adria' we are to under-

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stand, in the modern sense, the Gulf of Venice only, there remains no alternative but to acquiesce in Dr. Falconer's conclusion that the island of Melita, in which the ship was ultimately wrecked, was not, as is commonly supposed, Malta, but an obscure island in the Gulf of Venice, anciently also called Melita, and now Meleda. This opinion is not by any means a new one; but the learned writer (following Bryant chiefly) has stated the arguments for it very clearly, and has adduced some fresh ones to strengthen his position. He is of course careful to insist that the 'Adria' can only mean the Gulf of Venice, the admission of which position would certainly exclude Malta. To this we cannot subscribe, as it appears to have been solidly shewn by Beza, Bochart, Grotius, Wetstein, and others, from Ptolemy, Strabo, and other ancient writers, that, at the time in question, the Adriatic Sea was considered to comprehend the whole of the sea between Greece, Italy, and Africa; so that it comprised the Ionian, Cretan, and Sicilian seas. In 1730, P. Ignazio Giorgi published at Venice his *Ispezioni Anticritiche*, in which he laid great stress on the restriction of the name 'Adria' to the Gulf of Venice, as establishing the preferable claims of Meleda. Dr. Falconer appears to have seen this work; and we therefore regret that he did not also refer to the large body of counter evidence brought together in the *Malta Illustrata*, published at Malta in 1772. Fra. Abela, in the original work published in 1647, had considered the relative claims of Malta and Meleda somewhat largely: and in putting forth a new edition, the Count Giovannantonio Ciantar applied himself to enlarge the evidence in favour of Malta, by opposing the main argument of Father Giorgi; which he did by adducing a multitude of citations (in lib. ii. not. vii.) from ancient historians, geographers, and poets, to shew the large extent which they assigned to the Adriatic Sea. All the other objections to Malta are met, and the arguments in its favour stated, in the *Malta Illustrata* at considerable length: and, for ourselves, although we do think that there is quite enough to be said in favour of Meleda, and against Malta, to justify the stand which has been made for the former island, the weight of evidence of all kinds preponderates greatly in behalf of Malta. The subject is one in which we feel considerable interest, and to which we should be glad to give a full consideration. We regret that our limits preclude us from this indulgence, and confine us to the expression of the conviction which we have stated.

28. '*Twenty fathoms.*'—The Greek measure (ὀργυία) here expressed, denoted the utmost extent of both hands, stretched out till they formed a straight line, including the breadth of the body.

29. '*Four anchors.*'—The anchors in use at the time of this voyage had much resemblance to our own, except that they wanted the transverse beam of wood. It seems that large stones originally served in the place of anchors; and then blocks of wood filled with lead, and which of course acted by their weight only. Bags of sand and baskets of stones also served the same purpose. When iron anchors were first invented, they had but one point, or *tooth*, as it was called. Anchors with two flukes, or teeth, are said by Pliny to have been invented by Eupalamus; but Strabo ascribes the invention to Anacharsis. A large ship carried several anchors; and it seems that the iron ones did not at once supersede those of wood, for Hiero's great ship is said to have been provided with four wooden anchors and eight of iron. The anchors were such as we should consider small in proportion to the size of the ship; doubtless because they could not provide their vessels with a mechanical power adequate to the raising of such ponderous anchors as are now in use: hence also the necessity of using several anchors at once. Even in what we call the 'middle ages,' ships usually carried eight or ten anchors of a certain weight. The ancient ships had one anchor much larger than any of the others; and this was called 'the sacred anchor,' because it was only used when all the others were lost, or in the last extremity of danger—probably on account of the difficulty with which it was raised.

— '*Out of the stern.*'—This has been objected to, seeing that anchors are at present cast from the prow and not from the stern of ships. The difference between the prow and stern was, however, much less considerable in ancient than in modern ships. Among the Romans, undoubtedly, it was the general practice to cast the anchor from the prow, yet this was not an invariable practice, for instances have been adduced in which anchors were dropped from the stern, as mentioned by Julius Cæsar (*Bell. Civ.* i. 29) and Val. Flaccus (v. 27). Fosbrooke mentions an instance of even a Norman ship with an anchor at the stern, over the side. But it is to be recollected that the Roman practice proves nothing in the present case, the ship being of Alexandria in Egypt; and we do not know but that it was the practice for such vessels to carry their anchors at the stern. 'I find,' says Dr. Bloomfield, 'on the authority of James Epist., preserved in the Bodleian Library at Oxford (and cited by Wetstein), that there were, in his time, ships yet at Alexandria, plying between that port and Constantinople, that carried anchors in the poops. And this the same learned writer confirms by a passage of Heliodorus.' Sir John Chardin, who, as it appears from Harmer's citation of his manuscripts, supposes the ship in which this voyage was made was like a large modern Egyptian caique of 320 tons, and capable of carrying from twenty-four to thirty guns, observes, that they always carried their anchors at their stern and never at their prow. When they cast anchor, the anchors are carried to some distance from the ship, by means of the skiff, and are dropped in such a manner that the ship has always one anchor on one side, and the other on the other side, so that the vessel may lie between them, lest the cables should be entangled with each other. We may presume that, in like manner, the four anchors cast out at the stern, in the present instance, were dropped two on each side of the vessel.

30. '*As though they would have cast anchors out of the foreship.*'—This is very remarkable, taken in connection with the statement in the last verse; and, while it corroborates the view we have just taken, supplies what appears to us a very clear illustration of the whole transaction. The seamen, whose own custom it was to cast their anchors out at the stern, being aware that it was the Roman practice to drop them at the prow, and having very probably during the voyage discussed the comparative advantages of the two methods with the Romans on board, and heard them insist on the superiority of their own practice, employed an alleged intention of trying this method for giving additional security to the vessel, as a pretext for getting possession of the boat in which they purposed to escape from the ship. Here a query occurs:—Were these anchors also at the stern, and did they want the boat to carry them forward and drop them at the foreship? or, the anchors being already at the prow, did they profess to need the boat in order to carry them out and drop them at some distance from the ship, according to the method described in the preceding note? The latter seems to us the most probable supposition; and, in that case, we find that, although it was their usual practice to drop their anchors at the stern, they were prepared for the alternative of dropping them at the prow, according to the Roman method, if need were. Observe also that, although they had already dropped four anchors, they had more remaining; which circumstance is explained by the observation already made respecting the number of anchors carried in ancient vessels.

37. '*Two hundred threescore and sixteen souls.*'—A very large number, according to our notions, for a trading-vessel to carry. It helps us, with other circumstances, to collect that the ship was a large one. This might be illustrated by a reference to what Chardin says, as quoted above, concerning the Egyptian caiques. But, indeed, it appears, from Lucian and others, that the vessels which carried corn from Egypt to Rome were generally of very large dimensions.

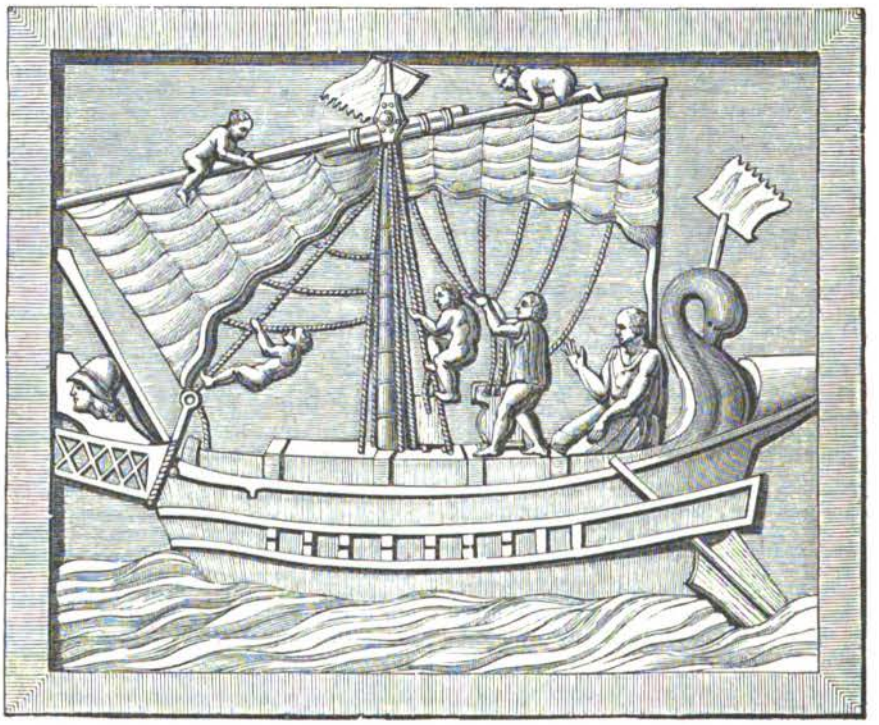
38. '*Cast out the wheat.*'—The remainder of the cargo probably; for every circumstance leads to the conclusion

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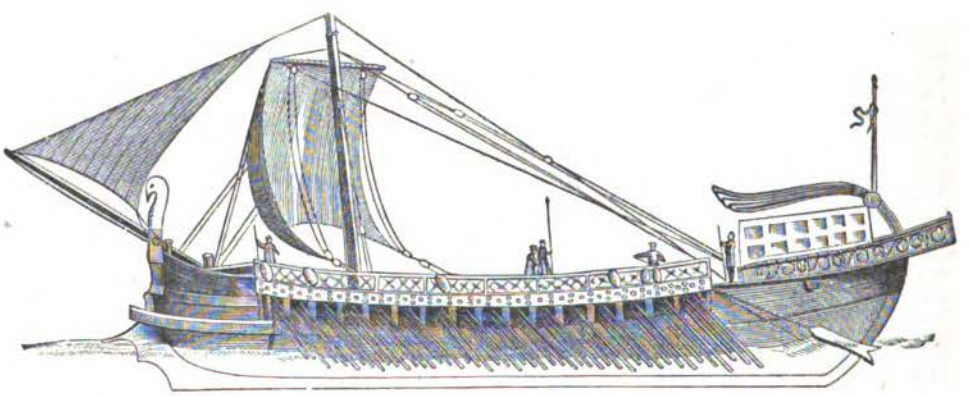
that this vessel from Alexandria was laden with corn for Rome. The imperial city derived its principal supply from Egypt. Perhaps the wheat now thrown out was the portion which had been reserved for provision.

39. '*A certain creek with a shore.*'—The people of Malta have from time immemorial considered this 'creek' to have been what is now called the Port of St. Paul. This is a deep bay on the north coast, being the last indentation of the coast, but one, from the western extremity of the island. This bay is about two miles deep by one mile broad. The harbour is very unsafe to some distance from the shore, although there is good anchorage in the middle for light vessels. The greatest danger is at the western headland, at the entrance of the bay, particularly as close to it is a small island (Salamone) and a still smaller islet (Salamonetto), the currents and shoals around and between which are particularly dangerous in stormy weather. It is usually supposed that the vessel struck at this point. In the neighbourhood of this port there are some ancient habitations, hollowed in the rock, but which are now almost destroyed by the north winds and the sea acid which abounds in this part. From this place the old city is distinctly seen, at the distance of about five miles; and on viewing the bay from the church upon the top of the hill on which the city stands, it occurred to ourselves that the people of the town might easily from thence perceive, in the morning, that a wreck had during the night taken place in the bay.

Most of the difficulties of this most remarkable and interesting account of an ancient voyage, lie in the allusions to the parts of the ship, which were materially different from those of European shipping, from which the



1. SHIP ON THE TOMB OF 'NÆVOLEIA TYCHE ET DE MUNATIUS,' AT POMPEII.

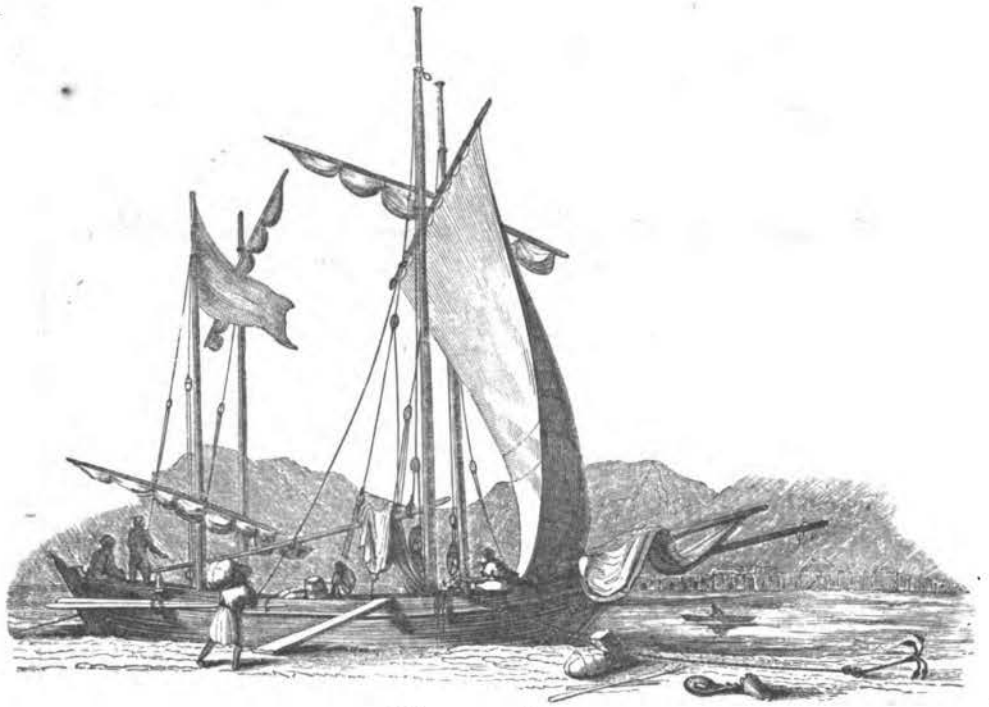


2. SHIP FROM A PAINTING AT POMPEII.

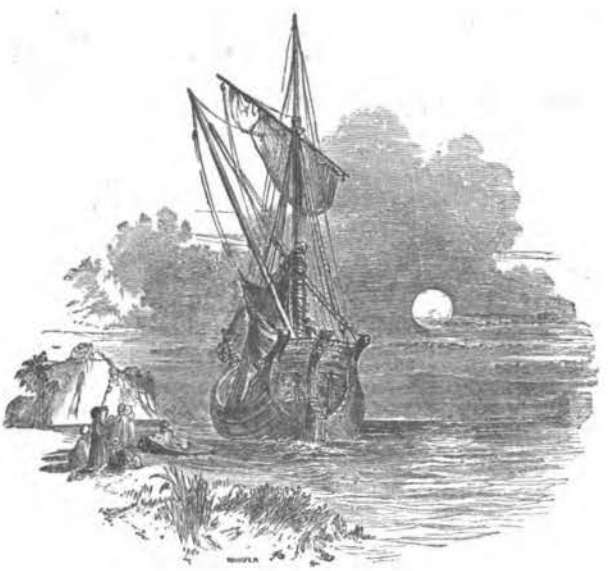
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ideas of most readers are derived. We have therefore introduced some representations of ancient Roman and of modern shipping, selected with reference to the illustration they seem calculated to afford, and which may be regarded as supplementary to those which have already been given under Ezek. xxvii. We intend them simply as general illustrations of the text, as explained in the notes which have already in this chapter been given; referring the reader to the ample statements given under Ezek. xxvii., for further information on the subject.

The first is from a bas-relief in the remarkable tomb of Nævoleia Tyche at Pompeii; and is interesting from the distinctness with which it exhibits the parts of the hull and rigging, and the general illustration which it affords

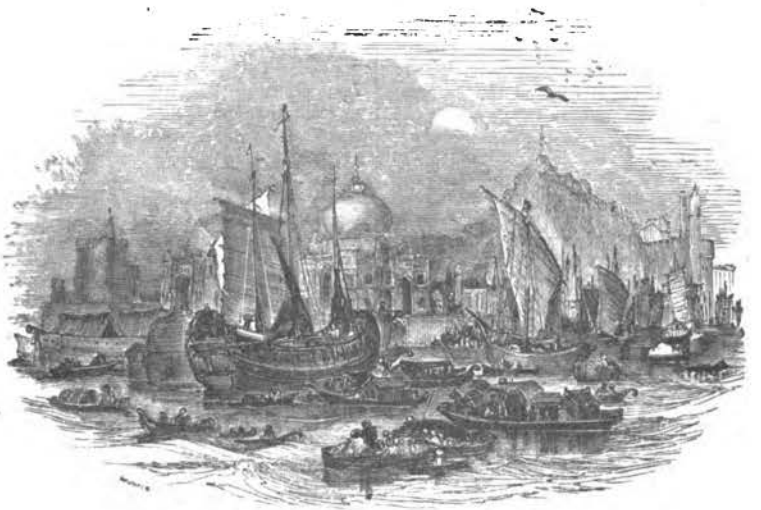


3. SHIPS OF THE NILE.

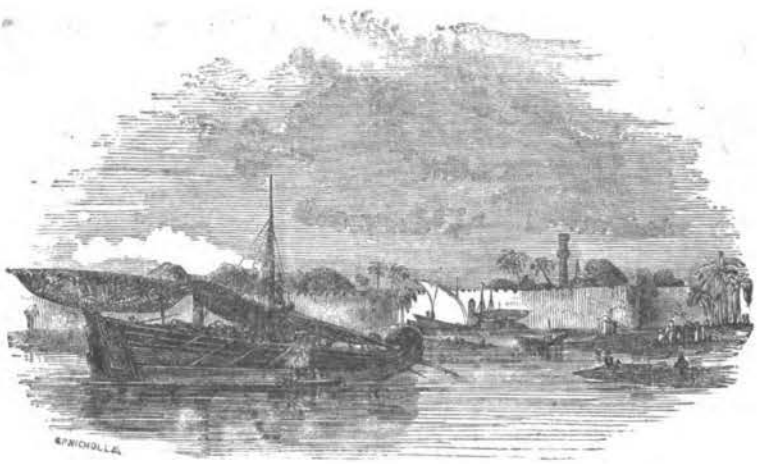


4. EASTERN SEA-GOING SHIP.

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5. EASTERN SHIPS IN PORT.



6. VESSEL OF THE EUPHRATES AND PERSIAN GULF.

of the style of naval architecture among the Romans. The prow, the rudder, the mast, the sail, and the arrangement of the ropes, deserve particular attention.

The second is of much larger size, probably larger than that in which St. Paul sailed. We have introduced it for the sake of its distinct exhibition of those more essential parts mentioned in this chapter; but being a vessel of war, and built to be propelled chiefly by rowing, it necessarily differed considerably from the trading and sailing vessel to which the text refers. The poop, the prow, the sails, and the bulwark, will claim particular attention; nor will the rudder be overlooked. It is right to add, however, that this is not directly from an antique, but from a model framed from the study of various marbles, paintings, and other antiques preserved in the royal museum of Portici.

The third and *fourth* cuts exhibit the kind of Oriental vessels which are now seen in the ports of Western Asia and Egypt; and the *fifth* and *sixth* exhibit such as are seen in the harbours of the Indian Ocean and its gulfs. The propriety of introducing them will appear from the illustration derived from them in the notes. The yards and sails may be particularly pointed out to the reader's notice.

The seventh is a Chinese war-junk at anchor, which may serve as a further illustration of the analogy indicated in the note to Ezek. xxvii. 9, betweeen the vessels of the ancients and those of the Chinese. The greatest difference was probably about the hull, particularly at the stern and prow, and also in the rudder. But the masts, yards, and sails, seem to us very illustrative. We cannot follow the particular details; but may direct attention to the manner in which the sails are lowered with the yard, without being previously furled, and to the *two* anchors at the prow — for that there are two appears by the ropes by which they are attached to the vessel.

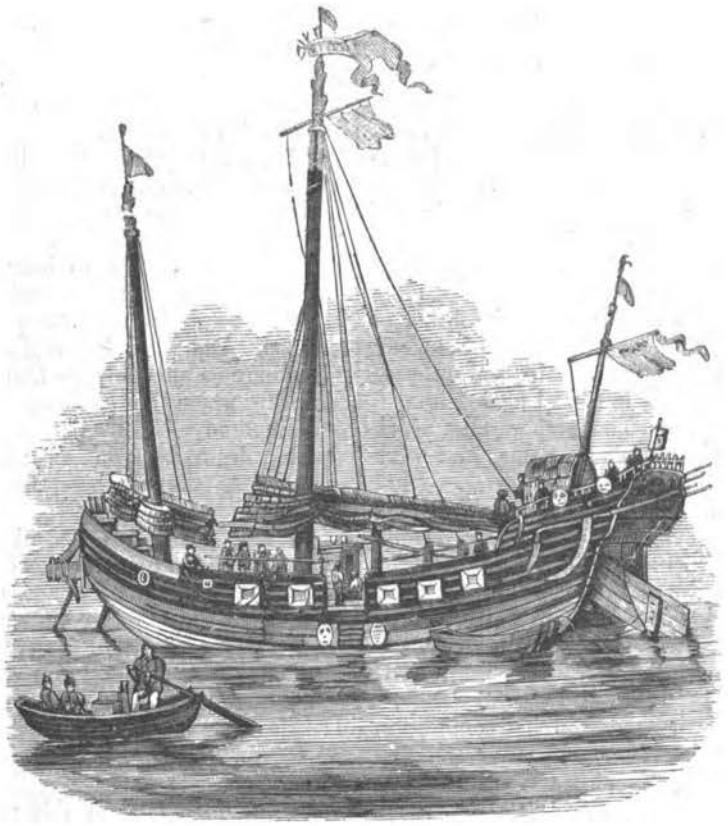
40. '*Loosed the rudder bands.*'—'Loosed the bands of the rudders' would be more correct, the term being τῶν πηδαλίων, 'the rudders,' in the plural. This has per-

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plexed some commentators, to whom more than one rudder seemed incomprehensible. It is easily shewn, however, that ancient ships had often more than one rudder. In the vessels portrayed in the paintings of ancient Egypt, we sometimes see vessels with *two* rudders. This was usual elsewhere, as appears from Ælian. *Var. Hist.* ix. 40; Heliodor. in *Ethiop.* v. 15; and Petron. lxii., lxxiv. In one of the engraved gems published by Stosch, there is a representation of a vessel, without oars, under sail, with two rudders at the stern. (See also fig. 12, under Ezek. xxvii.) Sometimes, indeed, there were *four* rudders, as in the famous ship of Philopator (*Athen.* lib. v.); and Suidas (*in voce* Ακροστα) informs us that then two were at the stern and two at the prow. The ancients had great difficulty in *turning* their ships; and it was probably for this reason that rudders were fitted to the prow also, that, if need were, the vessel might—instead of being turned, or until a favourable opportunity for turning it occurred—proceed, so to speak, stern foremost. This was also probably the reason why there was, in general, so little real difference between the prow and the stern, namely, that they might be propelled either way when necessary. In this, as in other points, the serious difficulties which nautical readers, and even land critics, have found in this instructive chapter, arise from their neglecting to advert to the very great difference between the ships of ancient and modern times.

The loosing of the rudder bands will occasion no difficulty to the nautical reader, it being still usual to *tie up* the helm when the ship is at anchor. Allowing for the different construction of ancient rudders, it is, however, as Grotius and others suggest, probable enough that the rudders had been fastened by bands, externally, to the vessel, and that now, being unloosed, they sunk deeper into the sea.

— '*Hoised up the mainsail.*'—It is difficult to see what else but a sail they should hoist up to the breeze; yet, as the word ἀρτέμονα is unusual, there have been various opinions concerning it. Luther makes it the *mast*; Erasmus the *sail-yard*; and this we have no doubt it was, but with the sail upon it; and that the sail is consequently denoted. Dr. Bloomfield sees that the sail must be meant; and having (as we think, most unnecessarily: see the note on verse 17) cut down the mast before, is obliged to set up a jury-mast now, to support this sail. Another question has arisen concerning the particular sail which is intended: but it seems hopeless to ascertain this, while it has been considered even open to dispute whether a sail is at all to be understood.



7. CHINESE SHIP-OF-WAR.

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CHAPTER XXVIII.

1 Paul after his shipwreck is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded, and some believed not. 30 Yet he preacheth there two years.

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 ¶ And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 ¶ In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11 ¶ And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 ¶ And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 ¶ And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, [1]Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears,

[1] Isa. 6. 9. Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Rom. 11. 8.

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and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

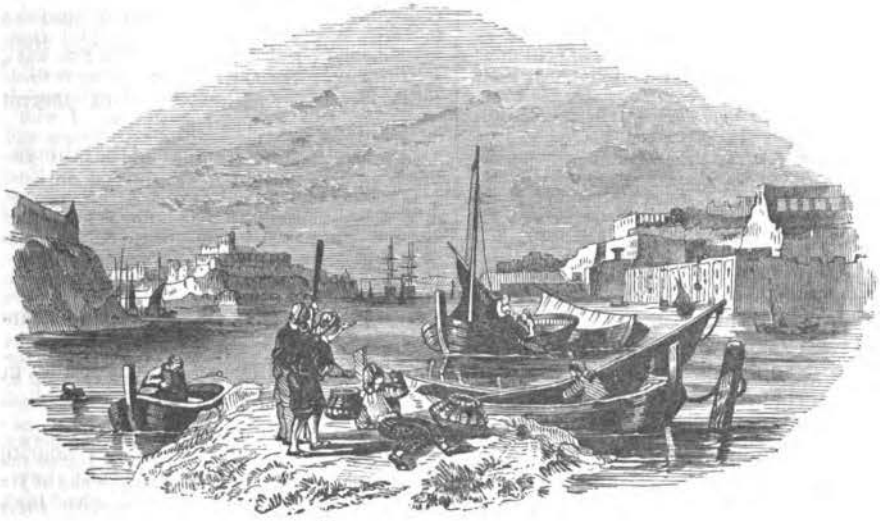
31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Verse 1. '*The island was called Melita.*'—It is well known that this was the ancient name of Malta: and after what we have stated under verse 27 of the preceding chapter, we shall not discuss but assume its identity with the Melita of the text.

This island, being situated midway as it were between the continents of Europe and Africa, has been reckoned sometimes as belonging to the one and sometimes to the other. It is however rather nearer to Europe than to Africa, being 190 miles from Cape Spartivento in Calabria, the nearest point on the continent of Europe; and 200 miles from Calipia, the nearest part of Africa; it is however only sixty miles from Cape Passaro in Sicily. The island is sixty miles in circumference, twenty long, and twelve broad. Near it, on the west, is another and smaller island, called Goza, about thirty miles in circumference. Malta has no mountains, nor any very high hills; and it therefore makes no very conspicuous figure from the sea. There are no ports or bays on the African side of the island: but several very deep ones on the coast facing Sicily. The most important of these are the Calle della Melleha, the Porto di S. Paolo, and the two which are separated by the tongue of land on which stands the modern capital, Citta Valetta. The more ancient capital, in which, as appears from his intercourse with the governor, St. Paul remained during his stay, is situated about the centre of the island, upon a hill of moderate elevation, between which and the Bay of St. Paul the ground is more low and level than in most other parts of the island. The cathedral church of St. Paul, upon the top of the hill, is supposed by the inhabitants, from old traditions, to occupy the site on which the palace of Publius, the governor, stood at the time of St. Paul's visit. There are in this city numerous alleged memorials of the apostle's sojourn; the process of identifying the spots where St. Paul lodged, and where he did this and this, being pushed to an extreme, is calculated to annoy even those who are disposed to acquiesce in the conclusion that the town was really visited by the apostle of the Gentiles.

Malta is naturally a barren rock: but where some soil has been found, or has been artificially laid, the productive power is very great, and the produce of a very superior description. The island does not, however, produce nearly sufficient corn for the sustenance of its inhabitants, who are obliged to import from abroad the greater part of that which they consume. But this is partly owing to the extreme populousness of the island, which, in proportion to its extent, contains more inhabitants than any other country of Europe.

The island was originally colonized by the Phœnicians, from whom it was taken, about 736 years B.C., by the Greek colonists in Sicily, to whom the island owed the name of *Melita*, perhaps on account of the excellent honey for which it has been at all times noted. An island of so much importance as a maritime and commercial station, was not overlooked by the Carthaginians, who, about 528 B.C. began to dispute its possession with the Greeks, and after, for a time, dividing it with them, made themselves entire masters of it. The inhabitants of Greek descent however remained, and the Punic, or Phœnician, and the Greek languages were equally spoken. Malta flourished greatly under the dominion of Carthage; but ultimately partook of the disasters which befel that power. In the first Punic war it was ravaged and seized by the Romans, who however lost it again, and only became masters of it under the treaty which placed in their hands (B.C. 242) all the islands between Italy and Africa. The Romans treated the inhabitants well. They made Melita a *municipium*, allowing the people to be governed by their own



MALTA.

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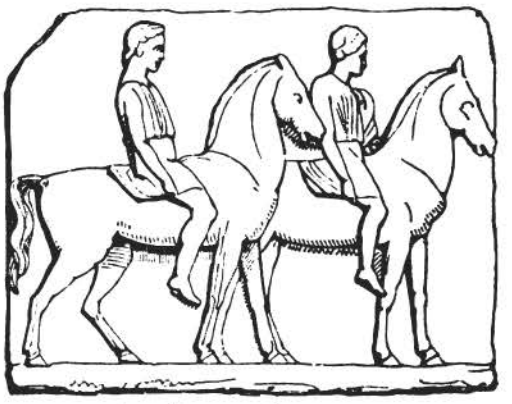
laws. The government was administered by a pro-prætor, who depended on the prætor of Sicily, and this office appears to have been held by Publius at the time of the shipwreck. When the Roman empire was divided, Malta fell to the lot of Constantine. About the middle of the fifth century it was seized by the Vandals, and ten years after by the Goths, who had obtained possession of Sicily. But about a century later (553 A.D.) the island was united to the lower empire by Belisarius, when sent to wrest Africa from the Vandals. The inhabitants were not allowed to enjoy the same privileges they had possessed under the Roman emperors, nor was the Greek government popular; hence the inhabitants willingly received the Arabs, who, about the end of the ninth century, took the island from the Greeks, and established in it a government dependent on the emir of Sicily. The Arabs must have become largely mixed with the population to impress upon it, to the extent they did, their own language and customs. The present inhabitants have an Arabian aspect, and their language is an Arabian dialect, easily understood by the natives of Arabia and by the Moors of Africa. Malta was taken from the Arabs by the Normans, in the year 1090. Its subsequent changes of masters need not here be stated till 1530, when the emperor Charles V., who had annexed it to his empire, transferred it to the Knights of St. John of Jerusalem, whom the Turks had recently dispossessed of Rhodes. The glory which Malta acquired in 1563, by the defeat of 30,000 invading Turks —the continued distinction which it enjoyed, as a sovereign state, under the knights—the attention which it engaged, at the commencement of this century, from its surrender to Bonaparte on his way to Egypt—from its recovery by the English—and from its being the alleged ground of the memorable war which terminated only at Waterloo;—all these are circumstances in the history of this celebrated island too notorious to require more than this brief indication.

2. '*The barbarous people.*'—We are surprised that so acute a writer as Bryant, and after him Falconer, should lay much stress on this for their 'great argument,' alleging that the inhabitants of Malta were *not* a barbarous people, and that consequently Malta is not the Melita of the text. But the Greeks first, and after them the Romans, accounted all other nations barbarian; and no nation, however rich or cultivated, was exempt from the implication of 'barbarism' unless it spoke the languages of Greece or Rome. But the inhabitants of Malta were, in this age, chiefly of Phœnician and Carthaginian descent, and appear to have spoken the Punic language, perhaps with a weak infusion of Greek; and they were therefore most certainly a people who would have been accounted barbarians. (See Rom. i. 14.) In like manner, the Jews contemned all other nations, under the name of 'Gentiles' —not, however, on account of their language, but their religion.

4. '*No doubt this man is a murderer.*'—That murder was his crime, they the more probably concluded, because the viper hung upon his *hand*, as the ancients (including the Jews) believed that overtaking vengeance not only inflicted on the criminal the punishment he deserved, but inflicted it upon the offending member. There was also an opinion that criminals were often, by Divine justice, preserved from one kind of death that they might perish by another more severely commensurate to their demerits; and hence, believing that Paul would certainly die, and considering that he had been saved from drowning to die by the viper, the Maltese could hardly, on such principles, consider him less than a murderer. That he was a prisoner, if they then knew that, would also have assisted their conclusion. The ancients held that no murderer, however he might evade human justice, ever finally escaped the avenging justice of heaven. That serpents were often the agents of this justice was believed both by Jews and heathen. The Talmud mentions the story of a man who slew his friend, but was immediately after bitten by a serpent, and died. So we are also told, that when the power of punishment was taken from the nation, still the guilty did not escape: if a man deserved to be burnt, he fell into the fire or a serpent bit him; or if he deserved to be strangled, he fell into a river or was taken off by the quinsy.

7. '*The chief man of the island.*'—This was undoubtedly the Roman governor of the island. The term ὁ πρῶτος might indeed of itself denote the chief person in the island for wealth and influence. But *Protos* also frequently occurs as the title of a governor or prefect; and that this title was actually applied to the Roman governors of Malta, is very appositely shewn by Grotius from a monumental inscription found in this very island.

11. '*Whose sign was Castor and Pollux.*'—Or the *Dioscuri*, in mythology, the twin sons of Jupiter by Leda, placed among the twelve signs of the zodiac under the



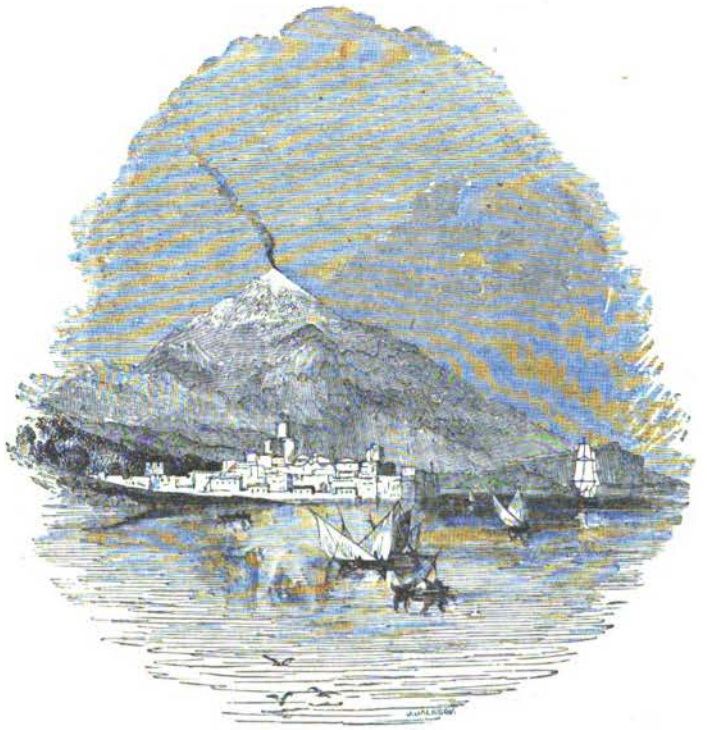
CASTOR AND POLLUX.

name of Gemini, or the *Twins*. As it was the especial province of the Dioscuri to succour persons in danger of shipwreck, it was very common for vessels to be placed under their special protection, and hence to bear 'the sign of Castor and Pollux.'

12. '*Syracuse.*'—This was a very famous city, on the eastern coast of Sicily. It was founded by the Corinthians about 700 years before Christ; and the enterprising colonists, being greatly enriched by commerce, soon raised this, their principal seat, to great importance and magnificence. In its best state it was accounted the largest and richest city belonging to the Greeks. It was twenty-two miles in circuit, and was considered to rival Carthage in wealth. It was often styled *Quadruplex*, being divided into four parts, each of which was equal to a large city. The ancient writers are untired in expatiating on the fine prospects of Syracuse—its port, banked up with marble, and surrounded with elegant buildings—its magnificent public structures and monuments—and its splendid and commodious residences. Syracuse long maintained its power as an independent state; and the Carthaginians and Athenians assaulted it in vain. But about 200 years before Christ, it was taken by the Romans, although not until the siege had been protracted for three years by the mechanical contrivances of Archimedes. Syracuse remained a flourishing commercial town under the Romans; and although now no longer the chief city of the island, it still survives as a considerable town, belonging, with the rest of the island, to the kingdom of Naples. As there has always been much intercourse between Malta and Sicily, the ship had probably taken in some lading or passengers to discharge at Syracuse.

13. '*Rhegium.*'—This was the name of a town and promontory situated about midway on the Italian side of the strait which separates the southern extremity of Italy from the northern extremity of Sicily. The island has here the appearance of having been broken off, by some convulsion of nature, from the peninsula; and hence the name Rhe-

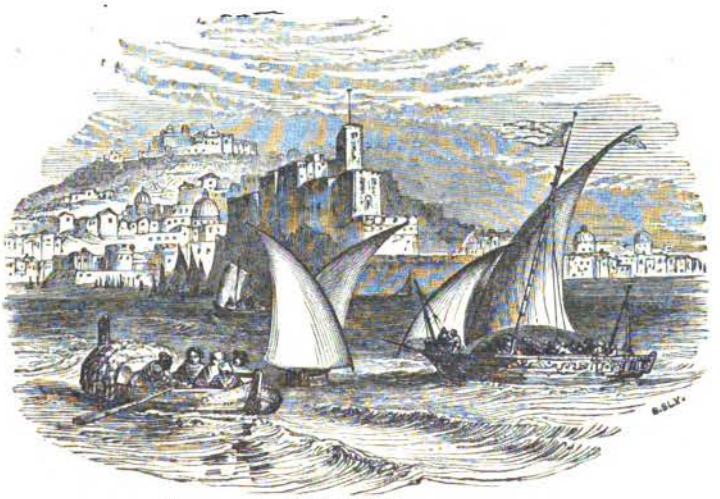
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SYRACUSE.

gium, from the verb *βηγνύω*, or *βηγνύμι*, *to break*. The town is said to have been originally built by a colony from Chalcis, and was rebuilt by Julius Cæsar, after his defeat of Pompey; whence it is called by Ptolemy *Regium Julium*. It still subsists under the name of *Reggio*.

— '*Puteoli*.'—This port was within the Gulf of Cumæ (now Bay of Naples), near its northern promontory, and stood upon a high hill within a creek which furnished a good harbour. It was near and just opposite to Baiæ; and was the place where the ships from Egypt and the East usually touched and landed their cargoes; as well, perhaps, to avoid the necessity of doubling the formidable promontory of Circeium, as because no other commodious port existed nearer to Rome. Puteoli was noted for its hot springs, celebrated for the cure of various diseases; within its limits there were thirty-five natural baths, of different sorts of tepid waters; and from these baths or pits of water, called in Latin '*putei*,' the town is said to have taken its name of Puteoli. Baiæ, on the other side of the creek, is frequently mentioned by the Latin writers as the resort of the emperors and wealthy Romans, for relaxation or health. Baiæ was the Bath of Italy; and



BAY OF NAPLES.

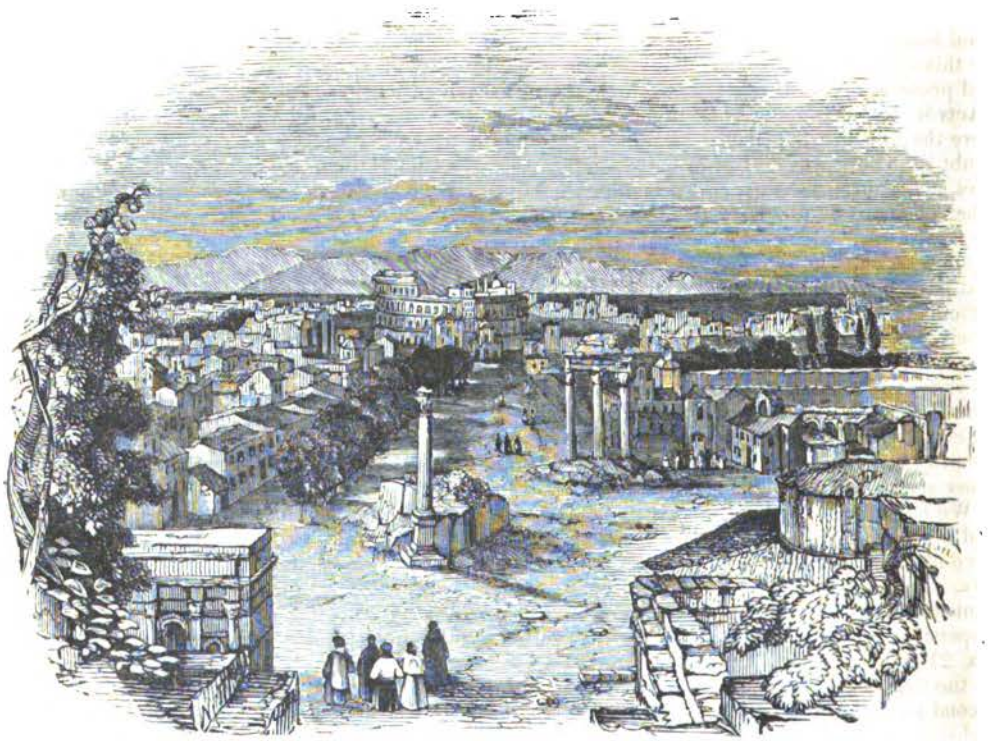
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Puteoli partook of its prosperity, being, in fact, connected with it on one side by a continuation of country seats, as Misenum was on the other: and the canton which comprehended the three places, thus connected, was popularly regarded as a little Rome. Puteoli was well known to the Jews, from their being accustomed to land and embark there in their journeys to and from Rome.

15. '*Appii forum, and The three taverns.*'—Both places were on the Appian way to Rome. The sense is, probably, that some of the brethren had come as far as Appii-forum, and the others not farther than the Three Taverns. Appii-forum was fifty-one miles from Rome, and the Three Taverns thirty-three. Appii-forum was the name of a town, which was originally a city of the Volsci, and doubtless derived its present name, on some account or other, from Appius Claudius, the consul, who paved the famous way from Capua to Rome, called from him the Appian way, on which this town stood. Some think that the town bore his name on account of his statue, which is supposed to have been set up in or near it. The place is now called Cassarilla di St. Maria.

The '*Three Taverns*' had perhaps better have been given as a Latin proper name, and not translated. Luke himself does not translate *Tres Tabernæ* into Greek, but sets it down as a proper name, in a Greek form (Τρεῖς Ταβέρναι). There has been some speculation on the sense in which the word *tabernæ* is to be understood. Most commentators think there were three inns or places of entertainment at this spot; and others suppose they were merely shops for the sale of refreshments. It appears, however, that it was the name of a town; for it was the seat of a bishopric in the time of Constantine, as we learn from the fact, that among the nineteen bishops who were delegated by that emperor to decide the controversy between Donatus and Cæcilianus, one was Felix, bishop of Tres Tabernæ. As a town, it is possible to accommodate interpretations by supposing that it was distinguished for, and obtained its name from, three superior establishments for the accommodation of the numerous travellers on this road. Scaliger, however, is of opinion that the Tabernæ (for there were other places with the name) were *frontier towns*, built to repress the inroads and insults of foreigners.

16. '*With a soldier that kept him.*'—That is, as a Roman citizen, enabled perhaps to assert his privilege through the kindness of Julius, he was allowed to remain in military custody—that is, with his arm chained to the arm of a soldier. Irksome as this restraint was, it was much better than a prison; as the soldier had no right to domineer over his prisoner, or to control any other of his actions than such as tended to crime or escape. The length of the chain rendered the connection the less offensive: and we are not aware that there was anything to prevent the prisoner from walking out with the soldier, if he pleased.



ROME: RUINS OF THE FORUM.

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THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

In the last chapter of the preceding Book, we have seen with what kind attention the Christians at Rome travelled from thirty to fifty miles from that city, to meet the captive apostle, as soon as they heard of his approach. It illustrates this to recollect that they had received this epistle from him before then—before they ever saw him; and we cannot but suppose, that they anticipated with joy the advantages of personal communication with the eminent saint by whose epistle they had been so strengthened and instructed. That the epistle was written before St. Paul had ever visited Rome, appears from verse 8. Concerning the first foundation of the important church in the imperial city, the Scripture affords us no information. The apostle writes this epistle, in which he says that the faith of the church at Rome was most conspicuous—was 'spoken of throughout the whole world;' and on his subsequent visit to Rome, as recorded in the last chapter of the Acts, the church to which he had written received, for at least 'two whole years,' the benefit of his instructions. These are the only direct facts concerning the church at Rome which are recorded. It is introduced to our notice as already existing, without any intimation respecting its origin. The old opinion, that St. Peter was its founder, will not bear examination, and is not now generally entertained; and that Paul himself did not visit Rome till its church had attained a flourishing condition is rendered certain by this epistle. It is therefore most reasonable to conclude, that those 'strangers of Rome, Jews, and proselytes,' who heard Peter preach, and were converted at Jerusalem on the day of Pentecost (Acts ii. 10), made known to others, on their return home, that which they had been taught, and were the first instruments in establishing the faith of Christ in the metropolis of the world. No doubt this faith was first propagated among the Jews, and then, by their means, among the Gentiles, according to the general rule which obtained in the establishment of the Christian churches in other places. At Rome, where the Jews were numerous, their synagogues were much frequented by the Romans, particularly by women; in a great degree from curiosity concerning forms of worship so singular to them as were those of the Jewish religion. Now it was in the synagogues, doubtless, that the new doctrines were discussed between the converted and unconverted Jews: and it is not difficult to conceive that many of the heathen profited by what they heard, and were made willing to receive a doctrine which they could not but feel more suited to their wants, and less repulsive from ceremonial requirements than simple Judaism; although even that, notwithstanding the heaviness of its yoke, had obtained many converts from among the heathen. Doubtless there were also many others who received the truth of Christ from the more direct instruction of the Jewish converts. At all events, it is most certain from this epistle that the church at Rome consisted of both Jews and Gentiles before it had been visited by the great apostle of the Gentiles, or, so far as we know, by any other apostle. (Acts xviii. 2.)

We have seen (Acts xviii. 2) that the Jews were banished from Rome by the Emperor Claudius; and in this extrusion the Jewish members of the Christian church were doubtless comprehended. Two of them, Aquila and Priscilla, went to Corinth about the time of St. Paul's first visit to that city. With them the apostle resided; and assuredly obtained full information from them and other banished converts, concerning the history and condition of the Christian church at Rome before its dispersion. This doubtless gave him that desire to visit Rome which he repeatedly expresses (Acts xix. 21; Rom. i. 8-13; xv. 23-30; xvi. 1). At one time he formed a definite plan for the purpose. In the first of the texts just referred to, we read, that when Paul was at Ephesus, preparatory to his second journey into Greece, he 'purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.' We learn from the history that he went accordingly through Macedonia, and tarried three months in Greece (Acts xx. 1, 2) before he commenced his return to Jerusalem with contributions for the poor brethren there. It must have been in this three months that this epistle was written; for in exact accordance with the above facts, he says (ch. xv. 24, etc.): 'Whensoever I take my journey into Spain, I will

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come to you, for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. But now I go to Jerusalem to minister unto the saints. For it has pleased them of Macedonia and Achaia to make a contribution for the poor saints which are at Jerusalem..... When therefore I have performed this.... I will come by you into Spain.' The period in which this epistle was written is thus *historically* fixed by one of those undesigned coincidences, between the Acts and the Epistles, of which Paley has made such satisfactory use in his *Horæ Paulinæ*. The chronological date is, however, somewhat disputed: the different opinions range between the years 55 and 59; but the weight of authority and evidence seems to fix most strongly upon the year 58. Although the fifth, or perhaps the sixth, of St. Paul's epistles in the order of time, it is placed first in the collection, either because of the pre-eminence of Rome, as the mistress of the world, or because it is the longest and most comprehensive of the epistles—or perhaps both reasons co-operated in giving it the place it holds at the head of this important division of the Sacred Writings.

The genuineness of the epistle to the Romans has been so generally acknowledged at all times and in all ages since it was written, that it is not necessary to enter into the early testimonies by which this acknowledged fact is evinced. It is true indeed that it was rejected by some of the early sects, as the Ebionites, the Eucratites, and the Cerinthians; but this seems to have been purely on doctrinal grounds—that is, because they could not make the sentiments expressed in this epistle to harmonize with their own views. No weight therefore can be attached to their opinion, as the question whether Paul wrote the epistle is of an historical and not of a doctrinal nature. The reader who wishes the early testimonies respecting this epistle will find them sufficiently exhibited in Lardner's *Credibility*, and in Schmidii *Hist. et Vind. Canonis Sac.*, etc., and the circumstantial evidence which evinces its genuineness is admirably exhibited by Paley in his *Horæ Paulinæ*.

The genuineness of chapters xv., xvi.—at least as a part of the proper Epistle to the Romans, has, however, been called in question, and is still doubted by some German writers. Dr. Baur of Tübingen rejects them because they are incompatible with his hypothesis that the church at Rome consisted entirely of rigid Judaizers. Semler supposes that chap. xv. was not addressed to the Romans, but to those who were charged with the delivery of Paul's epistle to them, which consisted of the chaps. i.—xv., with the doxology in xvi. 25—27. Another writer (Heumann) thinks that the original epistle of Paul ends with chap. xi., and excludes from it all the hortatory part, *i. e.* chaps. xii.—xv. Of chap. xvi. he supposes that it was originally attached to the end of chap. xi.; and that the sequel of the epistle is a kind of postscript or second letter, added by Paul after some delay in transmitting the first letter. These two last hypotheses do not in reality question the authenticity of any part of the epistle, but merely question whether certain parts may not have been supplementary to the letter as first written, and whether one part of it may not have been addressed to other persons. It is not questioned that these parts were written by St. Paul, and therefore possess the same canonical authority as the rest: there would consequently be no harm in admitting these notions if they were intrinsically probable; but they are too purely gratuitous to exact our assent or to demand serious contradiction. It is admitted that chap. xvi. is more than xv. exposed to attack, because it consists of matter which is easily dissociated from the rest of the epistle; and it is urged that if the whole of it were omitted, the epistle would still remain in all important respects the same, as its contents consist chiefly in the expression of personal civilities. But Professor Stuart, in the Introduction to his excellent *Commentary on the Romans*, justly refuses to acknowledge that this chapter is wholly unconnected with the preceding part of the epistle, and may be disjoined from it without injury to it. 'Thus much,' he says, 'is true, indeed, viz., that salutations and expressions of Christian courtesy are not doctrinal discussions nor practical precepts; in a word, the sixteenth chapter, which is principally made up of salutations, must of course be diverse from the preceding part of the epistle. But is it not equally true, that chaps. xii.—xv. differ as much from the preceding ones, as chap. xvi. does from all the others? Is it proper, moreover, that Christian salutations should be exchanged, in epistles like that of Paul? This will not be denied. The force of such examples of kindness, and courtesy, and benevolent feeling is scarcely less than that of direct precept; and in some respects it has evidently the advantage of precept, inasmuch as *practice* speaks louder than theory. Why then should the salutatory part of the epistle be thrown away? And would not rejecting it be an injury to the congruity and to the general good effect of the whole?

'Nor is it correct to say, that there is not an evident relation and connection of some part of chap. xvi. with what precedes, besides that which has just been mentioned. Let any one diligently consider the contents of verses 17—20, and he will see plainly that they refer to the divisions and erroneous sentiments which are the subject of particular discussion in chaps. xii.—xv. Let him compare xvi. 19 with i. 8, and he will see the same person expressing himself in the same circumstances. In a word, it would be truly wonderful, if the straggling fragments of an epistle, sent to some unknown church in Asia Minor, should fit the place of a conclusion to the Epistle to the Romans so well as its present conclusion fits it. What can we say, moreover, to the τολμηρότερον δὲ ἔγραψε ὑμῖν of

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xv. 15, if Paul does not refer to the *whole* of the preceding epistle? It would be even ridiculous, on any other ground. And what a singular epistle chaps. xv., xvi. would make out, consisting almost wholly of salutations!'

It may at the first view seem somewhat anomalous that an epistle to a church in the metropolis of the Roman empire should have been written not in Latin but in Greek. The reasons for this have, it seems to us, been satisfactorily stated by the Rev. Albert Barnes, in the Introduction prefixed to his very useful *Notes on the Epistle* to the Romans. 1. The epistle was doubtless designed to be read by other churches as well as the Roman. Comp. Col. iv. 16. Yet the Greek language, being generally known and spoken, was more adapted to this design than the Latin. 2. The Greek language was then understood at Rome, and extensively spoken. It was a part of polite education to learn it. The Roman youth were taught it; and it was the fashion of the times to study it, even so much as to make it matter of complaint that the Latin was neglected for it by the Roman youth. Thus Cicero (Pro Arch.) says, *The Greek language is spoken in almost all nations; the Latin is confined to our comparatively narrow borders.* Tacitus (Orator. 29) says, *An infant born is now committed to a Greek nurse.* Juvenal (vi. 185) speaks of its being considered as an indispensable part of polite education to be acquainted with the Greek. 3. It is not impossible that the Jews at Rome, who constituted a separate colony, were better acquainted with the Greek than the Latin. They had a Greek but no Latin translation of the Scriptures, and it is very possible that they used the language in which they were accustomed to read their Scripture, and which was extensively spoken by their brethren throughout the world. 4. The apostle was himself probably more familiar with the Greek than the Latin. He was a native of Cilicia, where the Greek was doubtless spoken, and he not unfrequently quotes the Greek poets in his addresses and epistles. (Acts xxi. 37; xvii. 28; Titus i. 12; 1 Cor. xv. 33.)

The Epistle to the Romans has been deemed more difficult of interpretation than any part of the New Testament, excepting perhaps the Apocalypse; and no small part of the controversies in the Christian church have grown out of discussions about its meaning. The plan of this work does not require us to enter into the consideration of the different views which have been taken of the matters of high doctrine which this epistle contains: but we are not precluded from citing with entire approbation and most cordial concurrence the reasons which Barnes has assigned for the controversies which have grown out of this most important portion of the sacred Scriptures.

'1. The very structure of the argument and the peculiarity of the apostle's manner of writing. He is rapid, mighty, profound; often involved; readily following a new thought; leaving the regular subject, and returning again after a considerable interval. Hence his writings abound with parentheses, and with complicated paragraphs. 2. Objections are often introduced, so that it requires close attention to determine their precise bearing. Though he employs no small part of the epistle in answering objections, yet an objector is never once formally introduced or mentioned. 3. His *expressions* and *phrases* are many of them liable to be misunderstood, and capable of perversion. Of this class are such expressions as the righteousness of faith, the righteousness of God, etc. 4. The doctrines themselves are high and mysterious. They are those subjects on which the profoundest minds have been in all ages exercised in vain. On them there has been, and always will be, a difference of opinion. Even with the most honest intentions that men ever have, they find it difficult or impossible to approach the investigation of them without the bias of early education, or the prejudice of previous opinion. In this world it is not given to men fully to understand these great doctrines. And it is not wonderful that the discussion of them has given rise to endless controversies; and that they who have

> Reasoned high
> Of Providence, foreknowledge, will, and fate;
> Fixed fate, free will, foreknowledge absolute,
> Have found no end, in wandering mazes lost.

5. It cannot be denied that *one* reason why the epistles of Paul have been regarded as so difficult has been an unwillingness to admit the truth of the plain doctrines which he teaches. The heart is by nature opposed to them; and comes to believe them with great reluctance. This feeling will account for no small part of the difficulties felt in regard to this epistle. There is one great maxim in interpreting the Scriptures that can never be departed from. It is, that men can never understand them aright, until they are *willing* to suffer them to speak out their fair and proper meaning. When men are determined *not* to find certain doctrines in the Bible, nothing is more natural than that they should find difficulties in it, and complain much of its great obscurity and mystery. I add, 6. That one principal reason why so much difficulty has been felt here, has been an unwillingness to stop where the apostle does. Men have desired to advance farther, and penetrate the mysteries which the spirit of inspiration has not disclosed. Where Paul states a simple *fact*, men often advance a *theory*. The *fact* may be clear and plain, their *theory* is obscure, involved, mysterious, or absurd. By degrees they learn to unite the fact and the theory;—they regard *their* explanation as the only possible one;

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and as the *fact* in question has the authority of divine revelation, so they insensibly come to regard their theory in the same light; and he that calls in question their speculations about the *cause*, or the *mode*, is set down as heretical, and as denying the doctrine of the apostle.'

The following is a list of separate works on the Epistles collectively, or on large portions of them: —Gagnæi *Brevissima et facillima in omnes divi Pauli et canonicas Epistolas Scholia*, Parisiis, 1543; Bullingeri *Comm. in omnes Epistolas Apostolorum*, Tiguri, 1537, and many other editions; Pellicani *Comm. in omnes Apostolicas Epistolas*, Tiguri, 1539; Calvini *Comm. in omnes Epist. Paulli Apostoli*, etc., Genevæ, 1551; Politi *Comm. in omnes Epistolas Paulli et canonicas Epistolas*, Romæ, 1546; Buonriccii *Christiane et divote Parafrasi sopra tutte Epistole di S. Paolo et le canonice*, Venet., 1565; Hemmingii *Comm. in omnes Epistolas Apostolorum*, Lipsiæ, 1572, and subsequent editions; Montani *Elucidationes in omnia Apostolorum scripta et in Apocalypsin*, Antuerpiæ, 1588; Estii *In omnes Paulli et aliorum Apostolorum Epistolas Commentarius*, Duaci, 1614—1616, and many subsequent editions. This is regarded as the best of the Roman Catholic commentaries on all the epistles; Aretii *Comm. in Epistolas Apostolorum*, Genevæ, 1603; Vorstii *Comm. in omnes Epistolas Apostolicas* (except 2 Tim., Titus, Philemon, and Hebrews), Amstelod., 1631; Dicksoni *Expositio Analytica Omnium Epistolarum*, Glasg., 1645; the same in English, *An Exposition of all the Epistles*, Lond., 1659; Trapp, *A Commentary upon all the Epistles and the Revelation*, Lond., 1647; Godeau, *Paraphrases des Epitres de St. Paul et des Epitres Canoniques*, Paris, 1651; Fromondi *Comm. in omnes Epistolas Paulli Apostoli, et in septem Canonicas aliorum Apostolorum Epistolas*, Louanii, 1663; Przipcovii *Cogitationes Sacræ ad omnes Epistolas Apostolicas*, Eleutherop., 1692; Whitby, *Paraphrase and Commentary upon the Epistles of the New Testament*, Lond., 1700; Natalis Alexandri *Comm. Litteralis et moralis in omnes Epistolas S. Pauli et in septem Epistolas Catholicas*, Rothomagi, 1710; Pyle, *Paraphrase, with some Notes, upon the Acts of the Apostles, and upon all the Epistles of the New Testament*, 1725; Benson, *Paraphrases upon the Apostolical Epistles*, Lond., 1734—1756; Leutwein, *Die Apostol. Briefe erklärt aus den Religionsmeinungen des Ersten Jahrh.*, Leipz., 1782; Bahrdt, *Analyt. Erklär. aller Briefe der Apostel. Jesu*, Berlin, 1787—89; Jaspis, *Versio Latina Epistolar. Novi Testamenti Annotatt. illustr.*, Lips., 1793; Küster, *Die Briefe des Apostel Jesu. Aus den Griech. übersetz und mit Anmerkungen begleitet*, Chemnitz, 1794; Macknight, *A new Literal Translation from the original Greek of the Apostolical Epistles, with a Commentary and Notes philological, critical, explanatory, and practical*, Edinb., 1795; Nisbitt, *An Illustration of various important passages in the Epistles of the New Testament*, Lond., 1787; Roberts, *A Harmony of the Epistles of the Holy Apostles, to which is added a Summary of the Entire*, Lond., 1800; Sumner (Abp.), *Apostolical Preaching considered in an examination of St. Paul's Epistles*, Lond., 1815, and many subsequent editions; Slade, *Annotations on the Epistles*, etc., Lond., 1816; Belsham, *The Epistles of Paul the Apostle translated, with an Exposition and Notes*, Lond., 1822; Shuttleworth (Bp.), *A Paraphrastic Translation of the Apostolical Epistles with Notes*, Oxford and Lond., 1829, and subsequent editions; Picquigny, *Explication des Epitres de St. Paul, par une analyse, qui découvre l'ordre et la liaison du texte* etc., Besançon, 1837; Myrias et Gerard, *Epitres de St. Paul, Trad. du texte Grec, précédées d'une préface sur le talent législat. et orat. de cet Apôtre*, Paris, 1838; Barlee, *A Free and Explanatory Version of the Epistles*, Lond., 1837; *A Literal Translation of the Apostolical Epistles and Revelation, with a concurrent Commentary*, Lond., 1839.

As might be expected from the nature of the questions to which the Epistle to the Romans relates, the separate Commentaries upon it have been unusually numerous. The following are the greater part of them. The most common title is *Commentarius in Epistolam ad Romanos*, and when that is the title, only the author's name, the place, and the date are given. Melanchthonis *Adnotationes in Epistolas Pauli ad Romanos et Corinthios*, 1522; Bugenhagii *Interpretatio Epistolæ Pauli ad Romanos*, Haganoæ, 1523; Œcolampadii *Adnott. in Epist. ad Romanos*, Basileæ, 1526; Sadoletus, Venetiis, 1536; Hareschus, Paris, 1536; Grandis, Paris, 1546; Sarcerii *Scholia in Epistolam ad Romanos*, Francof., 1541; Alesii *Disputationes in Epist. ad Romanos*, Vitemb., 1553; Musculus, Basileæ, 1555; P. Martyr, Basileæ, 1558; Soto, Antuerpiæ, 1550; Naclanti *Enarrationes in Epistolam ad Romanos*, Venetiis, 1557; Vigverius, Parisiis, 1558; Feri *Exegesis in Epistolam Pauli ad Romanos*, Paris, 1559; Matthisias, Coloniæ, 1562; Bucerii *Metaphrasis et Enarratio in Epistolam ad Romanos*, Basileæ, 1562; Brentius, Tubingæ, 1571; Heushius, Jenæ, 1572; Wigandi *Adnott. in Epistolas ad Romanos*, Francof., 1580; Cornerius, Heidelb., 1583; Hunnii *Expositio Epistolæ Paulli ad Romanos*, Marpurgi, 1587; Chytræi *Epistola Pauli ad Romanos*, etc., 1599; Olevaiani *Notæ in Epistolam ad Romanos*, Genevæ, 1589; Mussus, Venet., 1588; Rollock, Genevæ, 1595; Pantusa, Venet., 1596; Pasqualus, Barcinone, 1597; Feuardentius, Parisiis, 1599; Toletus, Romæ, 1602; Rungii *Volumen Disputationum ex Epistolis Pauli at Romanos et ad Corinthios*, etc., Vitemb., 1603; Fayus, Genevæ, 1608; Pareus, Francof., 1608, and subsequent editions; Willet, *Hexapla upon the Epistle to the Romans*, Lond., 1611; Wilson, *Commentary upon the Epistle of St. Paul to the Romans*, Lond., 1614; Winkelmanni *Notationes in Epistolas ad Romanos, per analysin et disputa-*

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tiones, Francof., 1614; Contzenius, Coloniæ, 1629; Crellius, Racouiæ, 1636; Rugeri *Exegesis Epistolæ ad Romanos et ad Corinthios*, etc., Francof., 1645; Parr, *Exposition upon the Epistle of St. Paul to the Romans*, 1651; Caudusii *Epistola Pauli ad Romanos*, XVI. *Exercitationibus inclusa*, Jenæ, 1646; Rudbeckii *Disputationes Theologicæ in Epistolam P. ad Romanos*, Arosiæ, 1648; Welleri *Adnott. in Epist. Pauli ad Romanos, in quibus versiones conferuntur; si quæ est, emphasis exponitur textusque perspicue declaratur et præprimis monstratur vel usus contra adversarios; vel eorum abusus profligatur*, collectæ opera et studio Jo. Schlinderi, Brunsuigæ, 1651; Wandalini *Paraphrasis in Epist. ad Romanos*, Slesuici, 1656; Fuerbornius, Giessæ, 1661; Hipstedii *Collationes Philologicæ in Epist. ad Romanos*, Bremæ, 1665; Gerhardi *Adnott. posthumæ in Epist. ad Romanos*, Jenæ, 1666; De Brais *Epistolæ Pauli ad Romanos analysis paraphrastica cum Notis*, Salmurii, 1670, and other editions; Schmidii *Commentarius in sex priora Pauli ad Romanos epistolæ capita*, etc., Hamb., 1694; Posselt, *Richtige Erklärung der Epistel Pauli an die Römer*, Zittauiæ, 1716; Varenii *Paulus Evangelista Romanorum, succinta divinissimæ illius et inter omnes alias facile principis Epist. ad Romanos analysi et exegesi repræsentatus*, Hamb., 1696; Zieroldi *Analogia Fidei, per exegesin Epist. ad Romanos demonstrata*, Stargardiæ, 1701; Dannhaveri *Collegium disputationum in Epist. ad Romanos*, Gothæ, 1720; Wirth, *Erklärung der Epistel an die Römer*, Noribergæ, 1724; Rambachii *Introductio historico-theologica in Epistolam Pauli ad Romanos*, Halæ, 1727—generally regarded as one of the best expositions of this epistle; Vitringa, *Verklaringe over de agt eerste capittelen van de Brief Pauli aan de Romeinen*, Franeck., 1729; Wandalini *Prælectiones in Epist. Pauli ad Romanos*, Hafniæ, 1744; Taylor, *A Paraphrase and Notes on the Epistle to the Romans*, Lond., 1745; Antonius, *Erbauliche Anmerkungen über die Epistel Pauli an die Römer*, Francof., 1746; Baumgarten, *Auslegung des Briefes Pauli an die Römer*, Halæ, 1749; Orlog, Hafniæ, 1732; Edwards, *A Paraphrase with Critical Annotations on the Epistles of St. Paul to the Romans and Galatians*, Lond., 1752; Carpzovii *Structuræ Theol. et criticæ in Epist. Pauli ad Romanos*, Helmstadt, 1758; Semleri, *Paraphr. Epist. Pauli ad Romanos, cum Notis et translatione*, Halæ, 1767; Adam, *A Paraphrase on the Eleven First Chapters of the Romans*, Lond., 1771; Schmidii, *Annotatt. in Epist. Pauli ad Romanos*, Leipz., 1777; Zachariä *Paraphr. Erklärung des Briefes Pauli an die Römer*, Göttingen, 1786; Mori *Prælectiones in Epist. Pauli ad Romanos, cum ejusdem versione Latinâ locorumque quorundam Novi Test. difficiliorum interpretatione*, Lips., 1794; Bœhme, *Epistola Pauli ad Romanos, Græce, ex rescens. noviss. Griesbachii cum Commentario perpetuo*, Lipsiæ, 1806; Böckel, *Epistola Pauli ad Romanos*, Gryphiæ, 1821; Cox, *Horæ Romanæ, or an Attempt to elucidate St. Paul's Epistle to the Romans*, Lond., 1824; Turner, *Notes on the Epistle to the Romans*, New York, 1824; Tholuck, *Auslegung des Brief Pauli an die Römer, nebst fortlaufenden Auszügen aus den exeget. Schriften der Kirchenväter und Reformatoren*, Berlin, 1824, and subsequent editions; translated by the Rev. R. Menzies, in the Edinburgh Cabinet Library, under the title of *Exposition of St. Paul's Epistle to the Romans, with Extracts from the Exegetical Works of the Fathers and Reformers*, 1833; Terrot (Bp.), *The Epistle of Paul to the Romans, with an Introduction, Paraphrase, and Notes*, Lond., 1828; Klee, *Commentar über den Apostel Pauli Sendschreiben an die Römer*, Mainz, 1830; Benecke, *Der Brief Pauli an die Römer*, Hiedelb., 1831; Stuart, *A Commentary on the Epistle to the Romans, with a Translation and various Excursus*, Andover, U.S., 1832; Reiche, *Versuch einer ausführliche Erklärung des Briefes Pauli an die Römer, mit histor. Einleitung und exeget.-dogmat. Excursen*, Gott., 1833; Köllner, *Commentar zu dem Briefe des Pauli an die Römer*, Darmst., 1834; Laicus, *A Paraphrastic Translation of the Epistle to the Romans*, Lond., 1834; De Wette, *Kurze Erklärung des Briefes an die Römer*, 1835; Winzer, *Adnott. ad loca quædam Epist. Pauli ad Romanos*, Leipz., 1835; Rückert, *Commentar über den Brief an die Römer*, Leipz., 1839; Fritzsche, *Pauli ad Romanos Epistola*, Halæ, 1836–43; Calvin, *Commentary on the Epistle to the Romans*, translated by Francis Gibson, 1834; Haldane, *Exposition of the Epistle to the Romans, with remarks on the Commentaries of Dr. Macknight, Professor Tholuck, and Professor Moses Stuart*, Lond. and Edinb., 1835–37; Hodge, *A Commentary on the Epistle to the Romans*, Philadelphia, U.S., 1835; Barnes, *Notes Explanatory and Practical on the Epistle to the Romans*, New York, 1834; Mann, *Notes on the Epistle of St. Paul to the Romans*, Camb. and Lond., 1840; Bosanquet, *A Paraphrase of St. Paul's Epistle to the Romans*, illustrated from the Scriptures, *and the Fathers*, Lond., 1840; Oltramare, *Commentaire sur l'Epître aux Romains*, tome i., Geneve et Paris, 1844; Philippi, *Commentar über den Brief Pauli an die Römer*, Erlangen, 1848. This list, copious as it is, is by no means a perfect one, unless, as to works in the English language. A considerable number of works in the Dutch language have, in particular, been omitted. [Conybeare and Howson, *The Life and Epistles of the Apostle Paul*, London, 1854.]

We here give a table (copied from Credner's *Einleitung in das Neue Testament*, p. 339), which will shew at one view the tendency of critical opinion with respect to the order of time in which the Epistles of Paul were composed. It will be seen that all but unanimous consent gives the priority to the two epistles to the Thessalonians,—that Köhler is the only one who gives the earliest date to Romans; and that, besides him, Heidegger is the only one who makes that epistle earlier than the

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fifth in the order of time. Petavius, Mill, Lange, and Schrader assign it the fifth place; but as many, of equal or higher name (Pearson, Hottinger, Eichhorn, and Neander), give it the sixth. Two make it the seventh, and two the eighth, but none assign it a later date among the thirteen epistles.

	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.
Theodoret . .	1 Thess.	2 Thess.	1 Cor.	2 Cor.	1 Tim.	Titus.	Rom.	Gal.	Philip.	Philem.	Ephes.	Col.	2 Tim.
Flacius . . .	,,	,,	1 Tim.	1 Cor.	Titus.	2 Cor.	,,	,,	Ephes.	Philip.	Col.	Philem.	,,
Baronius . . .	,,	,,	1 Cor.	1 Tim.	Titus.	,,	,,	,,	2 Tim.	Ephes.	Philip.	Col	Philem.
Petavius . . .	,,	,,	,,	2 Cor.	Rom.	1 Tim.	2 Tim.	Tit.	Ephes.	Philip.	Col.	Philem.	} (*)
Usher	,,	,,	,,	,,	,,	Philip.	Philem.	Ephes.	Col.	1 Tim.	Tit.	2 Tim.	
Capellus . . .	,,	,,	Titus.	Gal.	1 Cor.	2 Cor.	1 Tim.	Rom.	Philip.	Col.	Philem.	Ephes.	2 Tim.
Heidegger . .	,,	,,	Gal.	Rom.	,,	,,	Philem.	Philem.	Ephes.	,,	1 Tim.	Tit.	(*)
Lightfoot . . .	,,	,,	1 Cor.	1 Tim.	Titus.	,,	Rom.	Gal.	2 Tim.	Ephes.	Philip.	Col.	Philem.
Pearson . . .	,,	,,	,,	Gal.	2 Cor.	Rom.	Philip.	Ephes.	Col.	Philem.	1 Tim.	Tit.	2 Tim.
Mill	,,	,,	,,	2 Cor.	Rom.	Galat.	,,	,,	,,	,,	Tit.	1 Tim.	,,
Hammond . .	,,	,,	,,	,,	,,	,,	Tit.	Ephes.	1 Tim.	2 Tim.	Philip.	Col.	Philem.
Hottinger . .	,,	,,	Gal.	1 Cor.	2 Cor.	Rom.	Ephes.	Philip.	Col.	Philem.	1 Tim.	Tit.	2 Tim.
Lange	,,	,,	1 Cor.	2 Cor.	Rom.	Philem.	Col.	,,	1 Tim.	Tit.	Ephes.	2 Tim.	,,
Michaelis. .	Gal.	1 Thess.	2 Thess.	Tit.	1 Cor.	2 Cor.	1 Tim.	Rom.	Ephes.	Col.	Philem.	1 Tim.	2 Tim.
C. F. Schmid	1 Thess.	2 Thess.	Gal.	1 Cor.	1 Tim.	,,	Rom.	Tit.	Philip.	Philem.	Ephes.	Col.	,,
Hug	,,	,,	Titus.	Gal.	1 Cor.	,,	1 Tim.	Rom.	Ephes.	Col.	Philem.	2 Tim.	Philip.
Eichhorn. . .	,,	,,	Gal.	,,	2 Cor.	Rom.	Ephes.	Col.	Philem.	Philip. }	(†)		
De Wette . .	,,	,,	,,	,,	,,	,,	Philem.	,,	(Ephe.)?	,, }			
Feilmoser. . .	,,	,,	,,	,,	,,	,,	Ephes.	Philem.	Col.	,,	Tit.	1 Tim.	2 Tim.
Schott	,,	,,	,,	,,	,,	,,	,,	Col.	Philem.	,,	,,	,,	,,
Köhler. . . .	Rom.	1 Tim.	Tit.	1 Cor.	2 Cor.	1 Thess.	2 Tim.	Philem.	Philip.	2 Thess.	Ephes.	Col.	Gal.
Schrader . . .	1 Tim.	Titus.	1 Cor.	2 Cor.	Rom.	,,	2 Thess.	2 Tim.	Philem.	Ephes.	Col.	Philip.	Gal.
Neander . . .	1 Thess.	2 Thess.	Gal.	1 Cor.	2 Cor.	Rom.	Col.	Ephes.	Philem.	Philip.	1 Tim.	Tit.	2 Tim.

(*) Consider the time of Galatians uncertain.
(†) These do not recognise the authority of 1 Tim., 2 Tim., and Titus.

CHAPTER I.

1 *Paul commendeth his calling to the Romans,* 9 *and his desire to come to them.* 16 *What his gospel is, and the righteousness which it sheweth.* 18 *God is angry with all manner of sin.* 21 *What are the sins of the Gentiles.*

PAUL, a servant of Jesus Christ, called *to be* an apostle, [1]separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy Scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And [2]declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, [3]for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve [4]with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together [5]with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit [6]among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

[1] Acts 13. 2. [2] Or, *determined.* [3] Or, *to the obedience of faith.* [4] Or, *in my spirit.* [5] Or, *in you.* [6] Or, *in you.*

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15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, [7]The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest [8]in them; for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; [9]so that they are without excuse:

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was [10]darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible [11]God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like [12]to retain God in *their* knowledge, God gave them over to [13]a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, [14]without natural affection, implacable, unmerciful:

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but [15]have pleasure in them that do them.

7 Hab. 2. 4. Gal. 3. 11. Heb. 10. 38. 8 Or, *to them.* 9 Or, *that they may be.* 10 Ephes. 4. 18. 11 Psal. 106. 20.
12 Or, *to acknowledge.* 13 Or, *a mind void of judgment.* 14 Or, *unsociable.* 15 Or, *consent with them.*

Verse 1. '*A servant.*'—The word δοῦλος means properly a *bond-servant* or *slave*—that is, one bound for life to the service of his master.

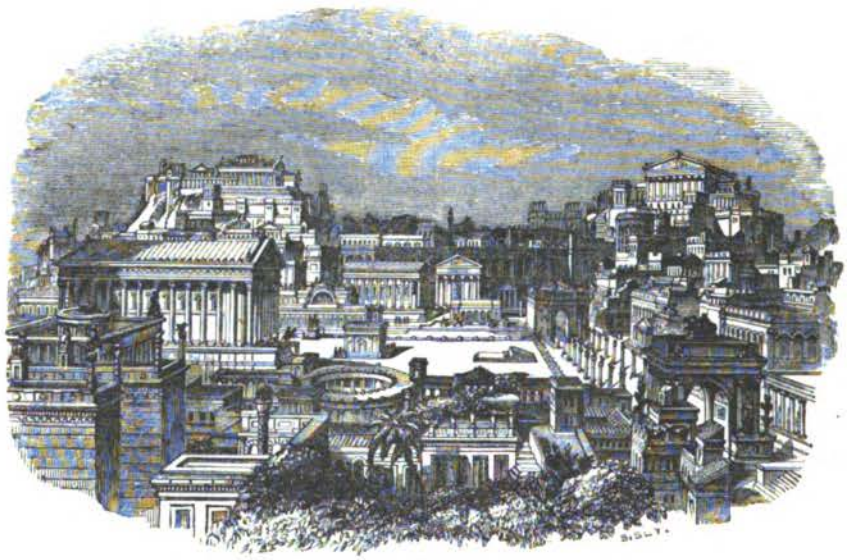
8. '*The whole world.*'—The phrase is probably used here in the popular sense, the Roman empire. Yet it is very likely that the Christian religion—although perhaps not the fame of the church at Rome—had ere this extended, in some directions, beyond the limits of the Roman empire. The Ethiopian eunuch will not be forgotten.

13. '*Oftentimes I purposed to come unto you.*'—How often he had formed this purpose is not known. One instance of his purposing to go to Rome, is however recorded in Acts xix. 21. 'After these things were ended (at Ephesus), Paul purposed in the spirit, when he had gone through Macedonia and Achaia, to go to Jerusalem; saying, after I have been there, I must also see Rome.' The purpose so expressed in the Acts, and thus in the Epistle, has been shewn by Paley, in his *Horæ Paulinæ*, to be one of those undesigned coincidences which strongly shew that both books are genuine. Comp. Rom. xv. 23, with Acts xix. 21. A forger of these books would not have thought of such a contrivance as to feign such a purpose of going to Rome at that time, and to have mentioned it in that manner. Such coincidences are among the best proofs that could be demanded, that the writers did not intend to impose upon the world.

21. '*When they knew God.*'—That is, that they had an acquaintance with the existence, and with many of the attributes of the one God. It is beyond all question that many of the philosophers of Greece and Rome had a knowledge of the one God. This was most certainly the case with Pythagoras, who had travelled extensively in Egypt, and even in Palestine; and also with Plato and his disciples. This matter is very clearly set forth by Cudworth in his *Intellectual System*, and by Warburton in his *Divine Legation of Moses*. Yet the knowledge of this great truth was not imparted to the people. It was confined to the philosophers; and it is highly probable that one of the designs, if not the chief design, of the mysteries celebrated throughout Greece, was to keep up the knowledge of the one true God. See the note on Job xxxi. 26.

23. '*An image made like to corruptible man.*'—Most of the idols of the classical ancients were in the likeness of men and women; and many of them were in fact intended to represent heroes, benefactors, and inventors who had been deified, and to whom temples, altars, and statues were erected. The worship of men thus deified, constituted no small part of the ancient idolatry; and it evinces a still

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ANCIENT ROME: THE FORUM, RESTORED.

greater religious and intellectual degradation than even the representation of heavenly powers by human symbols —which also the apostle seems to have in view—that they thus rendered adoration to *men* of like passions with themselves. Even the twelve great gods of the Greeks were, in one aspect, of this character, as is evinced, among other things, by the desire of Alexander to be created the thirteenth. There were in fact stated ceremonies appropriated to the deification of eminent men, sculptured representations of which are still in existence.



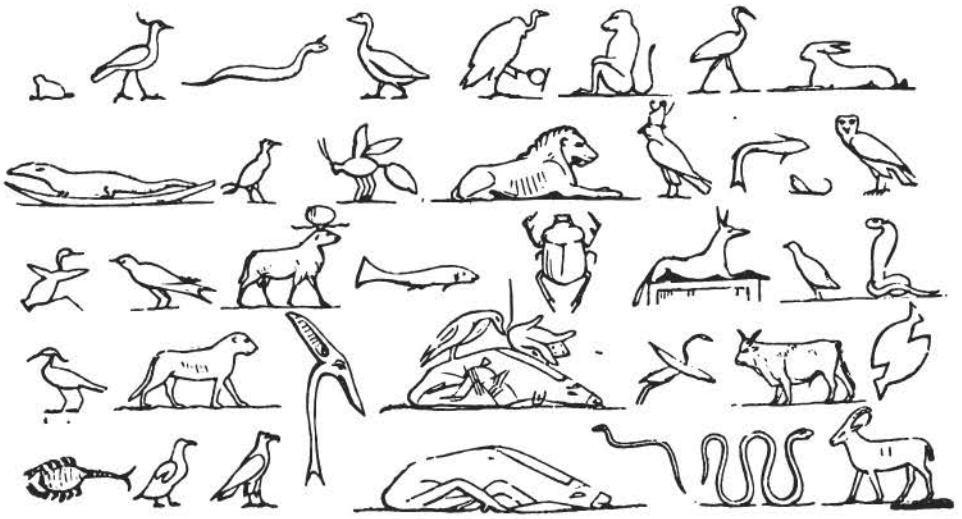
CEREMONIES OF APOTHEOSIS OR DEIFICATION.

— '*And to birds.*'—The preceding clause is sufficiently characteristic of the prevalent forms of idolatry among the classical ancients. A superstitious reverence or even worship of birds, etc., was not absent from their system, as of the eagle by the Romans; but the forms of idolatry to which he now refers were so much more prominently than among them produced in the system of the Egyptians, with which both the Jews on the one hand and the Romans on the other were at this time well acquainted, that we cannot but suspect a primary reference to these. As to birds, there was among them the hawk, sacred beyond all others as the representative emblem of the sun, and of several other gods whom the Egyptians worshipped; the vulture, under whose form the goddess Soven or Eilethyia was worshipped; the ibis, which was in every part of Egypt so much revered as the emblem of Thoth, the Egyptian Hermes, that to cause the death of one unintentionally was punished as a capital offence; the fabulous phœnix, which in Arabia, if not also in Egypt, was held sacred to the sun; and even the goose, which was honoured as an emblem of the god Seb, the father of Osiris. The list might be extended, but these examples of bird-worship may suffice.

— '*And four-footed beasts.*'—In Egypt, besides the bulls worshipped as deities under the names of Apis and Minevis at Memphis and Heliopolis, and the sacred cow at Momemphis, all cows and heifers were counted sacred to Athor, and at the present day the cow is one of the most sacred objects of worship in Hindustan. Besides this, the cat, the dog, the ape, the sheep, the goat, the lion, the wolf, were sacred as types or symbols of different deities in the whole or in parts of Egypt.

— '*And creeping things.*'—Crocodiles, beetles, frogs, and various kinds of serpents, were counted sacred and received religious homage in the whole or in different parts of Egypt. One form of this worship—that of serpents—was not limited to Egypt. We have had occasion to indicate its extent under Deut. iv. 16; and shall here only add, that so late as the second century of the Christian era there was a sect in Egypt called Ophites, claiming to be Christians, who still retained the worship of a serpent. These grosser forms of Egyptian worship were shocking

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SACRED ANIMALS OF EGYPT.



THE GREATER DEITIES OF GREECE AND ROME—*verse* 23.

and ridiculous to even the Greeks and Romans, who seemed by no means conscious that their own idolatries were resolvable into the same principles, however much they might differ in degree. Hence the latent force of the apostle's



SERPENT WORSHIP.

classification of their forms of idolatry with those of the Egyptians, which they affected to despise. The Greeks, as we know, frequently delighted in making the religious practices of the Egyptians the objects of their wit. Thus, Antiphanes, in his *Lycon*, as cited by Athenæus, says sportively, of the Egyptians: 'Besides, clever as they are reputed in other things, they shew themselves doubly so in thinking the eel equal to the gods; for surely it is more worthy of honour than any deity, since we have only to give prayers to the gods, but we must spend upon the eel twelve drachmas or more, merely to smell it, so perfectly holy is this animal!' Athenæus also cites from Anaxandrides' play of the *Cities*, the words addressed to the same people: 'I cannot agree with you; our customs and laws differ so widely. You adore the ox; I sacrifice it to the gods. You think the eel a great deity; we look upon it as the most delicious dainty. You abstain

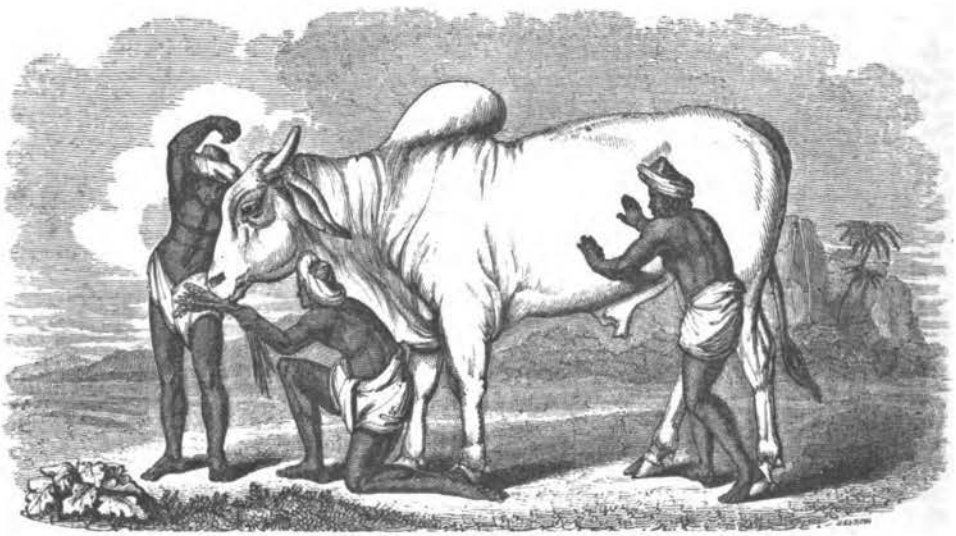
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from the flesh of swine; I delight in it beyond all things. You adore the dog; I give him a good beating whenever I catch him stealing my meat... If you see a cat indisposed, you weep; I am delighted to kill it and take its skin. The mygale with you has great influence; with us none whatever.' Athenæus also cites Timocles, who in his *Egyptians* says:—'How could the ibis or the dog have preserved me? for when persons irreverent towards those who are really confessed to be gods, escape immediate punishment, whose offences shall be visited by the altar of a cat?'

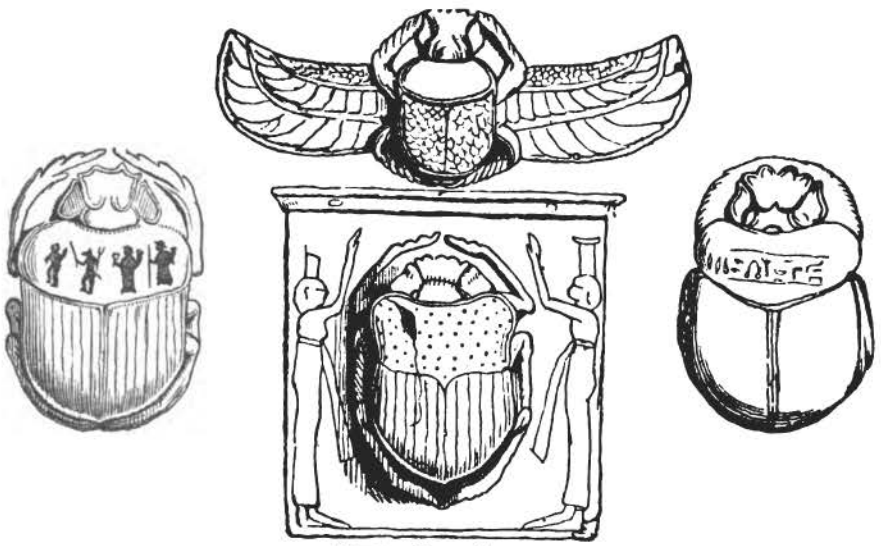
To these citations Wilkinson (*Ancient Egyptians*, iv. 162) appositely adds: 'The favourable opportunity of indulging in satire, presented by the superstitions of Egypt, could not escape the severe lash of Juvenal, who thus commences his Fifteenth Satire:—

"Who knows not, Bithynian Volusius, what monsters
Mad Egypt can worship? This place adores a crocodile;
That fears an ibis saturated with serpents.
A golden image of a sacred Cercopithecus shines
Where the magic chords resound from the half Memnon,
And ancient Thebes lies overthrown with its hundred gates.
There a sea-fish, there a river-fish, there
Whole towns worship a dog, nobody Diana.
It is a sin to violate a leek or an onion, or to break them with a bite.
O holy nation, for whom are born in gardens
These deities! Every table abstains from animals bearing
Wool; it is there unlawful to kill the offspring of a she goat,
But lawful to be fed with human flesh."'

'The animal worship of the Egyptians,' adds Wilkinson, naturally struck all people as a ludicrous and gross superstition; but when Xenophanes and others deride the religious ceremonies, by observing, 'If your gods are really gods, weep not for them; if men, do not offer them sacri-



HINDOO SACRED BULL.



EGYPTIAN SACRED SCARABÆUS.

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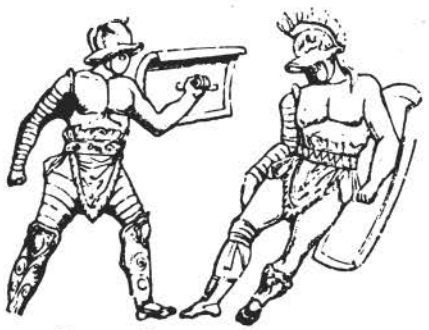
fices—the objection comes badly from a Greek; and as Clemens justly remarks, that people had little reason to criticise the religion of the Egyptians; for into the Pantheon of Greece a greater number of deified men were admitted than into that of any ancient people; and the legendary tales of the deities degraded their nature by attributing to them the most inconsistent and disgusting vices.'

25. '*Who is blessed for ever.*'—It was not uncommon to add a kind of doxology or ascription of praise to God where his name is mentioned. See Rom. ix. 5; 2 Cor. xi. 31; Gal. i. 5. The Jews also usually did it. In this way they preserved veneration for the name of God, and accustomed themselves to speak of him with reverence. The Mohammedans seem to have borrowed this custom from the Jews, and it is now their constant practice, and has a becoming and solemnizing effect. Tholuck mentions an Arabic manuscript in the library at Berlin, which contains an account of heresies in respect of Islamism, and as often as the writer has occasion to mention the name of a new heretical sect, he adds 'God be exalted above all that they say.'

30. '*Inventors of evil things.*'—Bloomfield interprets this to mean, 'persons who not only practise all *known* vices, but seek out and invent more.' After illustrating this sense by citations, he adds, 'Hence we may clearly see the force of the word, especially when we consider the manners of that most corrupt age, when Tiberius, like Sardanapalus of old, offered a reward to whoever would invent a new pleasure (i. e. *lust*), and we know that there were persons who professionally applied themselves to such discoveries.' *Recens. Synop.* in loc.

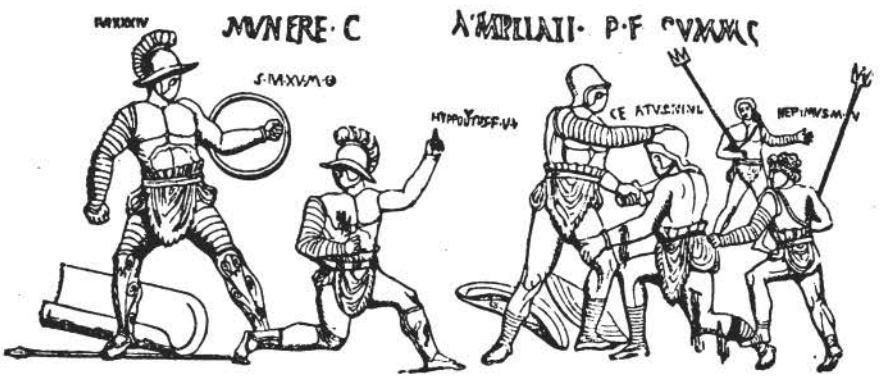
31. '*Without natural affection.*'—It is very possible that the apostle here alludes to the atrocious practice of exposing infant children, to perish from cold, famine, or beasts of prey, unless any passer-by chose to take them up. This practice prevailed during many ages at Rome, as indeed it did in Greece and other heathen countries; and was not only a custom, but a lawful one. Indeed, until the father, or, in his absence, a friend for him, lifted the new-born infant from the ground and placed it in his bosom, it remained undecided whether it was to be exposed or preserved. That this should at the very first become a question, and a matter of doubt, does most strikingly illustrate the charge of the apostle.

— '*Implacable, unmerciful.*'—No one needs an interpreter of this, who has turned with horror and sickening disgust from the accounts of the *amusements* in which the Roman people most delighted, and which consisted in seeing captives and others brought forth to slaughter each other in the theatre, or to engage in mortal combat with wild beasts. Indeed such fights between couples of men, ending in bloodshed and death, were sometimes provided by the wealthy to amuse the guests at their entertainments. The learned Rosinus in his *Antiquitatum Romanarum* (Amstel. 1685) has exhibited his ideas of this last part of the subject by an engraving, the details in which are corroborated by his citations. In this a party of Romans are reclining at table with garlands on their heads, while, for



FIGHT OF GLADIATORS. POMPEII.

their amusement, the remainder of the banqueting hall is occupied by four pairs of men, engaged, simultaneously, in mortal fight, with sword and shield. One of the men is represented as being just run through the throat by the sword of his adversary, and he is falling towards the table with his blood streaming from the wound. The paintings of the gladiatorial combats on the walls of Herculaneum and Pompeii are replete with details of the most sickening barbarity. In one case is seen the victorious combatant deliberately cutting the throat of the vanquished, whose appeal to the spectators had been rejected. It is well known that this became the duty of the victor, unless the spectators, in answer to the appeal of the defeated gladiator, gave the signal for him to desist.



FIGHT OF GLADIATORS. POMPEII.

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CHAPTER II.

1 They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgment of God, 9 whether they be Jews or Gentiles. 14 The Gentiles cannot escape, 17 nor yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: [1]for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart [2]treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 [3]Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the [4]Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the [5]Gentile:

11 For [6]there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For [7]not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, [8]their conscience also bearing witness, and *their* thoughts [9]the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

18 And knowest *his* will, and [10]approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is [11]written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

1 Matt. 7. 2. 2 James 5. 3. 3 Psal. 62. 12. Matt. 16. 27. Revel. 22. 12. 4 Gr. *Greek.* 5 Gr. *Greek.*
6 Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Acts 10. 34. Gal. 2. 6. Ephes. 6. 9. Coloss. 3. 25. 1 Pet. 1. 17.
7 Matt. 7. 21. James 1. 22. 8 Or, *the conscience witnessing with them.* 9 Or, *between themselves.*
10 Or, *triest the things that differ.* 11 Isa. 52. 5. Ezek. 36. 20, 23.

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Verse 19. '*A light*,' etc.—It is very possible that St. Paul here alludes to some of the high-sounding titles which the Jews were in the habit of conferring upon their eminent Rabbins—such as, 'The Lamp of Light;—the Holy Lamp;—the Lamp of Israel,' etc. It was very common to call the learned doctor who presided over a school or university, 'the light of the world;' and it has always been usual among the Jews, when lauding any of their doctors, to call him 'a great Light.'

21. '*Thou therefore*,' etc.—The idea here expressed was familiar to the Jews themselves, in such expressions as the following:—'Beautiful are the words which come from the mouths of those that do according to them' (*Beresh. Rabba*, f. 303). 'He that teaches men that which he himself does not, is like a blind man who has a lamp in his hand, and enlightens others, while he himself walks in darkness.' (*Sepher. Hamaaloth*, f. 87.) There seem to be many other allusions in this chapter to terms applied by the Jews to each other and to the Gentiles.

CHAPTER III.

1 The Jews' prerogative: 3 which they have not lost: 9 howbeit the law convinceth them also of sin: 20 therefore no flesh is justified by the law, 28 but all, without difference, by faith only: 31 and yet the law is not abolished.

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but [1]every man a liar; as it is written, [2]That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they*? No, in no wise: for we have before [3]proved both Jews and Gentiles, that they are all under sin;

10 As it is written, [4]There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 [5]Their throat *is* an open sepulchre; with their tongues they have used deceit; [6]the poison of asps *is* under their lips:

14 [7]Whose mouth *is* full of cursing and bitterness:

15 [8]Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 [9]There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become [10]guilty before God.

20 Therefore [11]by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath [12]set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the [13]remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay, but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

1 Psal. 116. 11. 2 Psah 51. 4. 3 Gr. *charged*. 4 Psal. 14. 1, 2, 3. 5 Psal. 5. 9. 6 Psal. 140. 3. 7 Psal. 10. 7. 8 Prov. 1. 16. Isa. 59. 7, 8. 9 Psal. 36. 1. 10 Or, *subject to the judgment of God*. 11 Gal. 2. 16. 12 Or, *foreordained*. 13 Or, *passing over*.

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29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Verse 5. '*I speak as a man.*'—This, or rather, 'I speak according to the language of the children of men,' is a phrase which was much used by the Jewish doctors. It seems to be equivalent to the phrase of limitation, 'humanly speaking,' so frequently interjected in our own theological discourses.

8. '*As some affirm that we say.*'—Barnes has an excellent note here, which we copy, Italics and all:—'Why they should affirm this is not known. It was doubtless, however, some perversion of the doctrines which the apostles preached. The doctrines which were thus misinterpreted and abused were probably these:—The apostles taught that the *sins* of men were the occasion of promoting God's glory in the plan of salvation. That where sin abounded, grace did much more abound (v. 20). That God, in the salvation of man, should be glorified just in proportion to the depth and pollution of the guilt which was forgiven. This was true; but how easy was it to misrepresent this, as teaching that men ought to sin in order to promote God's glory? and instead of stating it as an *inference* which THEY drew from the doctrine, to state that it was what the apostles *actually taught*. This is the common mode in which charges are brought against others. Men draw an inference themselves, or suppose that the doctrine leads to such an inference, and then *charge* it upon others as that which they actually *hold* and *teach*. There is one maxim which should never be departed from—*That a man is not to be held responsible for the inferences which* WE *may draw from his doctrine; and that he is never to be represented as holding and teaching that which* WE *suppose follows from his doctrine.* He is answerable only for what he avows.'

9. '*Are we better than they? No.*'—We have had more than one occasion to shew that the Jews themselves had a very different opinion on this point—not merely as it respected their privileged condition as a nation specially instructed by God, but as respected their natural claims as men among other men. Add this, as cited by Gill:—'In mankind are many degrees, one higher than another; and the Israelites are above all mankind.' *Tzeror Hammor*, 103, 2.

20. '*By the deeds of the law,*' etc.—The Jews held exactly the opposite opinion, that there was no justification whatever but by the law.

— '*By the law is the knowledge of sin.*'—So the Jews allowed: but they thought the operation a more gentle one than does the apostle. 'He who rises in the night and studies the law, the law makes known to him his sin;—not as in judgment, but even as a mother, in tender language, makes things known to her son.' *Zohar* in Lev., f. 10. 2.

CHAPTER IV.

1 *Abraham's faith is imputed to him for righteousness,* 10 *before he was circumcised.* 13 *By faith only he and his seed received the promise.* 16 *Abraham is the father of all that believe.* 24 *Our faith also shall be imputed to us for righteousness.*

WHAT shall we then say that Abraham, our father as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? [1]Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, *his* faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying,* [2]Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only,* or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be*

[1] Gen. 15. 6. Gal. 3. 6. James 2. 23.

[2] Psal. 32. 1.

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by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, [3]I have made thee a father of many nations,) [4]before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, [5]So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

[3] Gen. 17. 5. [4] Or, *like unto him.* [5] Gen. 15. 5.

Verse 7. '*Whose sins are covered.*'—The verse occurs in Ps. xxxii. 1; and is quoted with some slight variation in Jer. l. 20; with reference to which the Jews, in their figurative way, observe, that God takes the sins of his people and hides them under his purple garment, so that when Satan comes he finds no iniquity. Whereupon he says, in the language of the prophet, 'Lord of the world, "Thou hast taken away the iniquity of thy people, and hast covered their sin."' *Capthor*, 59. 1, 2.

11. '*The father of all them that believe.*'—It would be a most interesting commentary upon this book to shew the extent to which the apostle takes up the Jewish notions, and applies, refutes, contradicts, or reasons upon them. A few instances have been pointed out; and another occurs here. Paul is evidently reasoning with the Jews here upon their own notions. Thus, upon the text, 'A father of many nations have I made thee,' we have this amplification from Maimonides: 'They said in times past, thou wast the father of the Syrians, but now thou art the father of the whole world: wherefore every stranger may say this, "As thou hast sworn to our fathers:" for Abraham was the father of the whole world, *seeing that he taught the true faith.*' The same writer takes another occasion to explain, in reference to the same text, that Abraham was the 'father of many nations,' inasmuch as he is the father of the whole world who enter under the wings of the Shechinah. The meaning of all which is, that Abraham was the father of all who believed, even though they were not of Hebrew origin. This is still more distinctly declared by Kimchi, who says, 'Abraham is the father of all who follow him in his faith.'

13. '*The heir of the world.*'—This also was alleged by the Jews, although certainly not in the sense which the apostle explains. They even went so far as to say that 'Abraham was the foundation of the world; for the world was created for his sake.'

CHAPTER V.

1 *Being justified by faith, we have peace with God,* 2 *and joy in our hope,* 8 *that since we were reconciled by his blood, when we were enemies,* 10 *we shall much more be saved being reconciled.* 12 *As sin and death came by Adam,* 17 *so much more righteousness and life by Jesus Christ.* 20 *Where sin abounded, grace did superabound.*

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:

2 [1]By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so,* but we glory in tribulations also: [2]knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, [3]in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only *so,* but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

[1] Ephes. 2. 18. [2] James 1. 3. [3] Or, *according to the time.*

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12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, [4]for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if [5]by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as [6]by the offence of one *judgment came* upon all men to condemnation; even so [7]by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

[4] Or, *in whom.* [5] Or, *by one offence.* [6] Or, *by one offence.* [7] Or, *by one righteousness.*

Verse 7. '*Righteous man...good man.*'—By the righteous man, we understand a just and upright man, who strictly discharges his legal duties, and does nothing that men can blame. Such a one, in common society, we would call a good man; but '*the* good man' (for the article is definite) is here possessed of a higher degree of goodness than this. This character includes the goodness of the other, and adds higher goodness. The goodness of the first is passive, but that of the second is active; the qualities of the first are in negation of evil, those of the second are in affirmation of good: 'the righteous man,' like Job, 'escheweth evil:' but 'the good man' is more like Job, for he not only 'escheweth evil,' but '*doeth good continually.*'

Such distinctions were common among the Jews, as may be shewn by the following extracts:—"There is a righteous man who is good, and there is a righteous man who is not good. He who is good towards God and towards men, is a righteous good man; but he that is good towards God and evil towards men, is righteous, but not good' (Maimonides in *Mishn. Pirke Aboth* v. 10, 13). Schoettgen adduces an illustrative passage from *Pirke Aboth*, which is thus translated by Bloomfield:—'There are four kinds of men: there is one who says, "What is mine, is mine; and what is thine, is thine"—he is a middling sort of man. Another says, "What is mine, is thine; and what is thine, is mine"—he is a worldly-minded man. Now he who says, "What is mine, is thine; and what is thine, is thine;" *he* is a good and pious man. But he who says, "What is thine, is mine; and what is mine, is my own," is a wicked man.' This threefold distinction used by the apostle—the good, the righteous, and the wicked—was by far the most common, as illustrated, though in connection with a frivolity, in the following Talmudical notice of nail-parings:—'*A righteous man* buries them; *a good man* burns them; *a wicked man* throws them away.' *T. Bab.* tit. *Moed Katon*, 18. 1.

— '*For a good man some would even dare to die.*'—Jerome has the fine remark (cited here by Bulkley and Bloomfield), that such is the fear of death, that scarcely any one can be found who will shed his blood for a *righteous and good man*, though some may dare to die for a *righteous and just cause.*

11. '*Atonement.*'—So in all the versions except Wiclif and the Rhemish. The former has, 'Bi whom we have resceyued now recounceilynge;' and the latter, 'By whom now we have received reconciliation.' The words 'reconciliation' and 'atonement' express exactly the same thing here; and it is important to note this, because the word 'atonement' has now acquired the sense of 'ransom,' or 'sacrifice.' The Greek word which denotes the expiatory offering by which a reconciliation is effected, is different from that here used (καταλλαγή), which is never employed to denote the offering, but the reconciliation itself. It, therefore, here means the *reconciliation itself* between God and man, and not the means by which the reconciliation is effected. This was the ancient meaning of the word 'atonement'—*at-one-ment*, being *at one*, or reconciled. So Shakspere—

'He seeks to make atonement
Between the Duke of Gloster and your brothers.'

CHAPTER VI.

1 *We may not live in sin,* 2 *for we are dead unto it,* 3 *as appeareth by our baptism.* 12 *Let not sin reign any more,* 18 *because we have yielded ourselves to the service of righteousness,* 23 *and for that death is the wages of sin.*

WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that [1]so many of us as [2]were baptized into Jesus Christ were baptized into his death?

4 Therefore we are [3]buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the

[1] Gal. 3. 27. [2] Or, *are.* [3] Colos. 2. 12.

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Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is [4]freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* [5]instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that [6]to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine [7]which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free [8]from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

[4] Gr. *justified.* [5] Gr. *arms*, or, *weapons.* [6] John 8. 34. 2 Pet. 2. 19. [7] Gr. *whereto ye were delivered.* [8] Gr. *to righteousness.*

Verse 2. '*Dead to sin.*'—It was also usual among the classical writers to describe one as dead to that person or thing, all connection with which he had broken off, and with which he had nothing further to do. Thus they speak of wise and good men as dead to sensualities and animal pleasures.

13. '*Instruments.*'—'The word ὅπλα properly signifies *weapons*, and in this sense it has a beautiful propriety.'—*Doddridge.* It also appears that the weapons of soldiers were anciently regarded in some sort as their members. Hence many interpreters suppose there is here a military allusion; and this might be very appropriate, as the Roman converts (whom the apostle is now addressing) may be supposed to have been well acquainted with military affairs, if some of them were not even themselves soldiers.

23. '*The wages of sin is death.*'—It is evident from the context that 'the wages of sin,' as opposed to 'the gift of God,' is not the wages paid for sinning, but the wages which sin pays. Again, the word (ὀψώνια) rendered 'wages' denotes primarily the pay of soldiers. Thus, then, we collect the sense: Sin, personified, is represented as a king who pays his soldiers the wages of their service; and that wages is declared to be DEATH.

CHAPTER VII.

1 *No law hath power over a man longer than he liveth.* 4 *But we are dead to the law.* 7 *Yet is not the law sin,* 12 *but holy, just, and good,* 16 *as I acknowledge, who am grieved because I cannot keep it.*

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For [1]the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no

[1] 1 Cor. 7. 39.

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adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the [1]motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, [2]that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known [3]lust, except the law had said, [4]Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which *was ordained* to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I [5]allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from [7]the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

[1] Gr. *passions.* [2] Or, *being dead to that.* [3] Or, *concupiscence.* [4] Exod. 20. 17. Deut. 5. 21. [5] Gr. *know.* [7] Or, *this body of death.*

Verse 8. '*For without the law sin was dead.*' — The effect of legal prohibition here indicated by the apostle has been noticed in all ages. Tholuck quotes the following illustrations:—Thus Cato says (Livy, xxxiv. 4), 'Do not think, Romans, that it will be hereafter as it was before the law was enacted. It is more safe that a bad man should not be accused, than that he should be absolved; and luxury not excited, would be more tolerable than it will be now, by the very chains irritated and excited like a wild beast.' So Seneca says (*de Clementia*, i. 23), 'Parricides began with the law.' Thus Horace (*Odes*, i. 3), 'The human race, bold to endure all things, rushes through forbidden crime.' Thus Ovid (*Amor.* iii. 4), 'We always endeavour to obtain that which is forbidden, and desire that which is denied.'

14. '*Sold under sin.*'—The allusion is derived from the Old Testament, as where applied to Ahab, who is said to have 'sold himself to work wickedness.' (1 Kings xxi. 20.) The phrase is evidently derived from one who is sold as a slave to his master: and, in a present instance, the full intensity of the original would denote one who has sold himself to the slavery of sin. The consequence of this bondage is next described.

15. '*That which I do I allow not,*' etc.—Hammond and others have collected a number of striking passages from the heathen writers, to shew that even they were not insensible to the bondage of the better will to the tyranny of sin. We can only give room to the well-known and very apposite lines of Horace:

'My reason this, my passion that persuades;
I see the right, and I approve it too,
Condemn the wrong, and yet the wrong pursue.'

17. '*No more I...but sin that dwelleth in me.*'—See also below, where the apostle speaks of the inner man delighting in the law of God, while another law is found in the members, warring against the law of the mind. The whole passage finds a strong parallel in what Xenophon reports Araspes, the Mede, to have said in his discourse with Cyrus. (*Cyrop.* p. 328.) 'A single soul cannot be a good and a bad one at the same time; it cannot, at the same time, prefer noble and vile actions; nor can it, at the same time, be inclined towards and averse to the same things. It is therefore clear that we have two souls: and that, when the good one prevails, it does noble things; but when the bad one is the stronger, it attempts things that are evil.' This idea about the two conflicting souls or minds—or rather of body and soul, the body con-

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flicting with the soul—was familiar to the Platonic philosophy, and had before been known in the Pythagorean. Whitby says here, 'The apostle seems to speak according to the philosophy of the heathens, with which the Jews began to be acquainted, that man was not to be denominated from his body, or his sensual carnal part, but from his mind, which in Philo's phrase is "the man within us." —"The true man."' He cites more from Philo, who was a Jew, to the same purpose. But we are disposed to agree with Dr. Bloomfield, that it may very well be doubted whether Philo and other Jews took their notion on this subject from the heathen philosophy. 'He rather seems to have derived it from the ancient theology of his own countrymen, vestiges of which are to be found in Josephus and the Rabbinical writers, and also in the epistles of St. Peter, as well as in those of our apostle.'

24. '*The body of this death.*'—Doddridge thus paraphrases the latter half of this verse: 'Who shall rescue me, miserable captive as I am, from the body of this death? from this continual burden which I carry about with me, and which is cumbersome and odious as a dead carcase tied to a living body, to be dragged along with it wherever it goes.' He explains in a note, 'It is well known that some ancient writers mention this as a cruelty practised by some tyrants upon miserable captives who fell into their hands; and a more forcible and expressive image of the sad case represented cannot surely enter into the mind of man.' Of this atrocious practice one of the most remarkable instances is that mentioned by Virgil, when describing the tyrannous conduct of Mezentius—

'The living and the dead, at his command,
Were coupled, face to face, and hand to hand;
Till, choked with stench, in loath'd embraces tied,
The lingering wretches pined away and died.'—DRYDEN.

Doddridge is not by any means singular in his opinion that the apostle derives an allusion from this horrid punishment: although perhaps the text is sufficiently intelligible without the illustration it thus receives. Philo, in an analogous passage, more obviously alludes to it, describing the body as a burden to the soul, carried about like a dead carcase which may not till death be laid aside.

CHAPTER VIII.

1 *They that are in Christ, and live according to the Spirit, are free from condemnation.* 5, 13 *What harm cometh of the flesh,* 6, 14 *and what good of the Spirit:* 17 *and what of being God's children,* 19 *whose glorious deliverance all things long for.* 29 *It was beforehand decreed from God.* 38 *What can sever us from his love?*

THERE *is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and [1]for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For [2]to be carnally minded *is* death; but [3]to be spiritually minded *is* life and peace.

7 Because [4]the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies [5]by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the [6]Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

[1] Or, *by a sacrifice for sin.* [2] Gr. *the minding of the flesh.* [3] Gr. *the minding of the Spirit.* [4] Gr. *the minding of the flesh.* [5] Or, *because of his Spirit.* [6] Gal. 4. 6.

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22 For we know that [7]the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the [8]redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, [9]because he maketh intercession for the saints according to *the will of* God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, [10]For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[7] Or, *every creature.* [8] Luke 21. 28. [9] Or, *that.* [10] Psal. 44. 22.

Verse 11. '*Shall also quicken your mortal bodies.*'—Some commentators are of opinion that this refers to a moral and spiritual resurrection—a quickening to newness of life; but it is more generally agreed that it rather relates to that by which the bodies of the just shall be raised to eternal life. Some of the old Jewish writers have a manner of speaking on this point which may throw some light on the use of the word, if not upon the idea involved. 'The quickening of the dead' they sometimes distinguished from the 'resurrection,' holding that the former was the peculiar privilege of the righteous, whereas the latter was common to them and to the wicked.

15. '*Abba.*'—We have already explained that *Abba* means 'My Father.' It is here very observable that the Jewish writers repeatedly inform us that this style of address was not allowed to be, on any account, used by servants or slaves.

17. '*And if children, then heirs.*'—That is, being adopted as children (*v.* 15), we become, as such, heirs jointly with Christ, the natural heir. Many of the allusions in these verses are obviously derived from the laws of adoption and inheritance among the Romans, and indeed among the Jews; for they did not differ considerably in the points to which reference is made. The adopted son became an heir, and was not precluded from any privilege whatever to which a natural heir was entitled.

23. '*Waiting for the adoption.*'—Doddridge, following a suggestion of Howe, thinks that there is here an allusion to the two-fold adoption among the Romans, the one private and the other public. The first was only the act of the person who was desirous of receiving a stranger into his family, with respect to the object of his choice, and was a transaction between the parties; the latter was an acknowledgment of it in the forum, when the adopted person was solemnly avowed and declared to be the son of the adopter. The force of the allusion here supposed, may perhaps be strengthened by the recollection of a circumstance overlooked by Howe, which is, that unless the adopted person were already the slave of the adopter, the principal part of the private transaction consisted in the *purchase* of the person to be adopted from his parents, for so much money formally given and taken.

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CHAPTER IX.

1 Paul is sorry for the Jews. 7 All the seed of Abraham were not the children of the promise. 18 God hath mercy upon whom he will. 21 The potter may do with his clay what he list. 25 The calling of the Gentiles and rejecting of the Jews were foretold. 32 The cause why so few Jews embraced the righteousness of faith.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were [1]accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the [2]covenants, and the giving of the law, and the service *of God*, and the promises;

5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, In [3]Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of God: but [4]the children of the promise are counted for the seed.

9 For this *is* the word of promise, [5]At this time will I come, and Sarah shall have a son.

10 And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The [6] [7]elder shall serve the [8]younger.

13 As it is written, [9]Jacob have I loved, but Esau have I hated.

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom [10]I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, [11]Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that [12]repliest against God? [13]Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the [14]potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath [15]fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, [16]I will call them my people, which were not my people; and her beloved, which was not beloved.

26 [17]And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, [18]Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish [19]the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, [20]Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

1 Or, *separated.* 2 Or, *testaments.* 3 Gen. 21. 12. 4 Gal. 4. 28. 5 Gen. 18. 10. 6 Gen. 25. 23. 7 Or, *greater.* 8 Or, *lesser.* 9 Mal. 1. 2, 3. 10 Exod. 33. 19. 11 Exod. 9. 16. 12 Or, *answerest again*, or, *disputest with God.* 13 Isa. 45. 9. 14 Jer. 18. 6. Wisd. 15. 7. 15 Or, *made up.* 16 Hos. 22. 23. 1 Pet. 2. 10. 17 Hos. 1. 10. 18 Isa. 10. 22, 23. 19 Or, *the account.* 20 Isa. 1. 9.

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32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33 As it is written, [21]Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be [22]ashamed.

[21] Isa. 8. 14, and 28. 16. 1 Pet. 2. 6. [22] Or, *confounded*.

Verse 5. '*The fathers.*'—This, according to the Jewish use of the term, means Abraham, Isaac, and Jacob; for they called none but these 'the fathers;' nor any 'the mothers,' besides Sarah, Rebecca, Leah, and Rachel.

6. '*Hath taken none effect.*'—Or, more literally, 'hath missed of its effect;' in which some suppose there is a metaphor taken from archery.

20. '*Shall the thing formed,*' etc.—The Talmud has a neat anecdote, which may be taken to illustrate this. 'A certain man who was very much deformed saluted a Rabbi, saying, "Peace be unto thee!" The Rabbi did not return the salutation; but said, "Raca: how ugly this man is! Perhaps all thy townsmen are as deformed as thou art." The other replied unto him, "I do not know. But go and say to the *Workman* who made me, How ugly is this *vessel* which thou hast made!" Upon this the Rabbi knew that he had sinned; and he dismounted from his ass, and fell down before the man, and said unto him, "I beseech thee to forgive me." But he answered, "I cannot forgive thee till thou goest to the workman who made me, and sayest unto him, How ugly is this vessel which thou hast made!"' *T. Bab.* tit. *Tannith*, fol. 20. 2.

21. '*Hath not the potter power over the clay,*' etc.—The comparison of man to a vessel of clay, and of his Maker to the potter, occurs several times in the Scriptures, as shewn by the marginal references. These metaphorical allusions were also exceedingly common among the Jews in their talk, an instance of which occurs in the preceding note. Such comparisons have doubtless their origin in the Mosaic account of the creation of Adam. The author of the Apocryphal book of Wisdom, without any metaphor, gives an account of the potter's work, which supplies some remarkable analogies to the present passage. 'The potter, tempering soft earth, fashioneth every vessel with much labour for our service; yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve the contrary: but what is the use of either sort, the potter himself is judge' (ch. xv. 7). The classical writers also use similar metaphors, deriving them apparently from the mythos which describes Prometheus as forming the first man and woman of clay, which must have been borrowed from the Mosaic account of man's creation. Plutarch uses the very same similitude; and Aristophanes (*Av.* 587), among other contemptuous expressions applied to men, calls them πλασματα πηλου, 'vessels of clay.'

CHAPTER X.

5 The scripture sheweth the difference betwixt the righteousness of the law, and this of faith, 11 and that all, both Jew and Gentile, that believe, shall not be confounded, 18 and that the Gentiles shall receive the word and believe. 19 Israel was not ignorant of these things.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, [1]That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, [2]Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*:)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? [3]The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, [4]Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 [5]For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, [6]How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel.

[1] Levit. 18. 5. Ezek. 20. 11. Gal. 3. 12. [2] Deut. 30. 12. [3] Deut. 30. 14. [4] Isa. 28. 16. [5] Joel 2. 32. Acts 2. 21. [6] Isa. 52. 7. Nahum 1. 15.

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For Esaias saith, [7]Lord, who hath believed [8]our [9]report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, [10]their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, [11]I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, [12]I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, [13]All day long I have stretched forth my hands unto a disobedient and gainsaying people.

7 Isa. 53. 1. John 12. 38. 8 Gr. *the hearing of us.* 9 Or, *preaching.* 10 Psal. 19. 4.
11 Deut. 32. 21. 12 Isa. 65. 1. 13 Isa. 65. 2.

Verse 6. '*Who shall ascend into heaven,*' etc.—It would seem that the Jews thought it not reasonable to believe in Jesus as the Christ, unless he was brought from heaven in a visible manner to take possession of his kingdom. For they expected the Messiah to appear in that manner, and called it 'the sign from heaven' (Matt. xvi. 1).

7. '*Or who shall descend into the deep.*'—The Jews expected that the Messiah would abide with them for ever (John xii. 34). Wherefore, when the disciples saw Jesus expire upon the cross, they gave up all hope of his being the Christ (Luke xxiv. 22). It is true that the objection taken from Christ's death was fully removed by his resurrection. But the Jews, pretending not to have sufficient proof of that miracle, insisted that Jesus should appear in person among them, to convince them that he was really risen. This they expressed by one descending into the deep to bring Christ up from the dead. The deep, or abyss, here denotes the receptacle of departed souls, or Hades, of which see the note on Luke xvi. 23. This is the view of the text which is given by Macknight, and it seems to us correct. The doctrinal scope of the whole passage is well brought out by Barnes:—'Christ, the ground of our hope, is not by our efforts to be brought down from heaven to save us, for that is done; nor by our efforts to be raised from the dead, for that is done: and what remains for us, that is to believe, is easy, and is near us.'

15. '*How beautiful are the feet,*' etc.—This has been supposed by many to mean the feet of a herald, naked and foul from travel, which would naturally be objects of disgust; but that which would be naturally disagreeable is thus made pleasant by the joy of the message.

CHAPTER XI.

1 *God hath not cast off all Israel.* 7 *Some were elected, though the rest were hardened.* 16 *There is hope of their conversion.* 18 *The Gentiles may not insult upon them:* 26 *for there is a promise of their salvation.* 33 *God's judgments are unsearchable.*

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 [1]Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? [2]I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were [3]blinded.

8 (According as it is written, [4]God hath given them the spirit of [5]slumber, [6]eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, [7]Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 [8]Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the [9]diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to

1 1 Kings 19. 14. 2 1 Kings 19. 18. 3 Or, *hardened.* 4 Isa. 29. 10. 5 Or, *remorse.* 6 Isa. 6. 9.
7 Psal. 69. 22. 8 Psal. 69. 23. 9 Or, *decay*, or, *loss.*

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emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

16 For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in [10]among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that [11]blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, [12]There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not [13]believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not [14]believed, that through your mercy they also may obtain mercy.

32 For God hath [15]concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 [16]For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

[10] Or, *for them.* [11] Or, *hardness.* [12] Isa. 59. 20. [13] Or, *obeyed.* [14] Or, *obeyed.* [15] Or, *shut them all up together.* [16] Isa. 40. 13. Wisd. 9. 13. 1 Cor. 2. 16.

Verse 9. '*Let their table be made a snare,*' etc.—The 'table' of course implies that which is set upon it. Expressions like these may be interpreted in a very general or in a very restricted sense; and in this case it is perhaps unsafe to seek a definite fulfilment. The *most definite* which has been suggested, is, however, very striking in the way of coincidence, and claims to be at least mentioned. The 'table' may be supposed the Passover; and how that could become a trap and a snare to the Jews appeared a few years after this Epistle was written, when, while they were assembled in great numbers at Jerusalem, to eat the Passover there, they were surrounded and shut up by the Roman forces, and finally taken or destroyed, like birds in a snare, or wild animals in a trap.

16. '*If the firstfruit be holy, the lump is also holy.*'—The allusion here is, doubtless, to the offering of the first fruits—the two wave loaves—to the Lord (Lev. xxiii. 14, 17), whereby the whole lump was sanctified for after-use throughout the following year.

—'*If the root be holy, so are the branches.*'—This appears to be a similar allusion to trees set apart for sacred uses, and which were planted in fields appropriated to such trees. If they were sacred when their roots began to form in the ground, so were they when they grew up and extended their branches in the air.

17. '*If some of the branches be broken off.*'—Having been broken off, as useless, by the husbandman.

—'*A wild olive tree.*'—'The *cotinus*, κότινος, and the *oleaster*, ἀγριελαιός, are both called "wild olive trees." They are nevertheless of different kinds, though they are sometimes confounded even by the Greeks themselves. The fruit of the *cotinus* is used for no other purpose than colouring; but the oleaster, the *Agrippa Elæagnus* of Linnæus, is that species of wild olive, the branches of which (see Schulz, in Paulus's *Collection of Travels*, vi. 290) are grafted into barren olive-trees that are in a state of cultivation, in order that fruitfulness may be produced.' Jahn's *Archæologia Biblica*, sect. 71. The above fact appears to us an important contribution to the illustration of the present text; for the better-known operation being to graft the olea into the oleaster, commentators have only been able to account for the Apostle's description of the oleaster as grafted into the olea, by supposing that he reversed the actual practice, in order to obtain or to ac-

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OLIVE TREE.

commodate his metaphor. Yet it is rather singular that rest should so long have been taken in this conclusion, since ancient authors so much read as Theophrastus and Pliny distinctly mention the practice of grafting the oleaster into the olea. The former takes notice of both methods; and the latter mentions it as a thing frequently done in Africa. *Nat. Hist.* l. xvii. c. 18: see also Columella, *De Re Rust.* 5. 9.

— '*Thou, being a wild olive tree, wert graffed in among them.*'—See verses 20, 23, 24. 'In the Morea my attention was directed to the practice of grafting the olive trees, to which St. Paul alludes. I was shewn a few wild olives, but by far the greater number are such as have been grafted. A friend informed me, that it is the universal practice in Greece to graft from a good tree upon a wild olive. I also noticed the manner in which the vine is cut or *purged*. Only two or three of the principal sprouts are permitted to grow up from the root; the rest are cut off: and this practice is often called by the Greeks *cleaning*.'—Hartley.

CHAPTER XII.

1 *God's mercies must move us to please God.* 3 *No man must think too well of himself,* 6 *but attend every one on that calling wherein he is placed.* 9 *Love, and many other duties, are required of us.* 19 *Revenge is specially forbidden.*

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but [1]be ye transformed by the renewing of your mind, that ye may [2]prove what *is* that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think [3]soberly, according as God hath dealt [4]to every man the measure of faith.

4 For [5]as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 [6]Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that [7]giveth, *let him do it* [8]with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 [9]*Be* kindly affectioned one to another [10]with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

[1] Ephes. 4. 23. [2] Ephes. 5. 17. [3] Gr. *to sobriety.* [4] Ephes. 4. 7. [5] 1 Cor. 12. 12. [6] 1 Pet. 4. 10, 11.
[7] Or, *imparteth.* [8] Or, *liberally.* [9] Heb. 13. 1. [10] Or, *in the love of the brethren.*

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14 [11]Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but [12]condescend to men of low estate. [13]Be not wise in your own conceits.

17 [14]Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, [15]live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, [16]Vengeance *is* mine; I will repay, saith the Lord.

20 [17]Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

11 Matt. 5. 44. 12 Or, *be contented with mean things.* 13 Prov. 3. 7. Isa. 5. 21. 14 Prov. 20. 22. 1 Thess. 5. 15. 1 Pet. 3. 9. 15 Heb. 12. 14. 16 Deut. 32. 35. Heb. 10. 30. 17 Prov. 25. 21.

Verse 13. '*Given to hospitality.*'—'It was the more proper for the Apostles frequently to enforce this duty, as the want of public inns rendered it difficult for strangers to get accommodations; and as many Christians might be banished from their native country for religion, and perhaps laid under a kind of excommunication, both among Jews and heathens, which would make it a high crime for any of their brethren to receive them into their houses' (Blackwall's *Sacred Classics*, i. 232). Of hospitality, as anciently exercised and as still observable in the East, we have already had several occasions to speak. As exhibited towards strangers, it is always most strongly manifested under those circumstances, or in those regions, where they are most dependent upon it, or have no resource without it, from the lack of public establishments for their accommodation. As such establishments increase, or, in other words, as a country becomes more settled and civilized, the exercise of this kind of hospitality naturally declines; for it is the result of a feeling drawn forth by the exigencies of those who are benefited by it, and ceasing with the occasions that induced its exercise.

20. '*Thou shalt heap coals of fire on his head.*'—The sense of this passage has been very much contested. The most popular interpretation is, that the expression is here a metaphor derived from *founding*; that is, an allusion to the melting of lead and other fusible metals; and that it is to be understood to mean, 'Thou shalt thereby melt down his enmity, and warm him to kindness and affection.' It will be observed that the text is a quotation from Prov. xxv. 21, 22, to which the Jewish commentators give the same interpretation which is here suggested. Thus, R. Aben Ezra explains it to mean that, 'When he remembers the food and drink thou hast given him, thou shalt burn him, as if thou hadst put coals of fire on his head; and he will be mindful to do thee no ill again.' So also R. Levi Ben Gersom. Among the Christian fathers, Jerome and Hilary, and a large number of moderns, concur in this interpretation.

There is only a slight shade of difference between this and the interpretation adopted by Hammond and others, which supposes it to mean that, by the conduct recommended, the person's conscience will be touched, so that he will repent of the injuries he has committed.

The third opinion, which is supported by nearly all the ancient commentators, by a host of foreign ones, and by many English, with Whitby at their head, is, that the words are expressive of acute pain and severe punishment, even that of the Divine wrath and vengeance, which shall be aggravated in consequence of the kind treatment which the person has received, without being mollified, from the party aggrieved by his conduct. The advocates of this interpretation, to soften its apparent severity, observe, that this consequence is not offered as a *motive* to the conduct recommended, but is declared to be its result in case the injurious person is not softened by it.

It seems possible to reconcile these two interpretations. If a person receive such unexpected and undeserved kindness as the Apostle enjoins, from one whom he has wronged, or whom he has judged or treated harshly, and his heart is *softened* thereby; is not the result also *painful* and punitive to him, by casting down his self-esteem, and filling him with remorse and shame at his past conduct? Surely these are 'burning coals;' and the result is that which must happen, if all right feeling is not wholly extinct in the heart of the man who receives such treatment from one whom he has been accustomed to treat as an enemy.

CHAPTER XIII.

1 *Subjection, and many other duties, we owe to the magistrates.* 8 *Love is the fulfilling of the law.* 11 *Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.*

LET every soul [1]be subject unto the higher powers. [2]For there is no power but of God: the powers that be are [3]ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also:

1 Tit. 3. 1. 1 Pet. 2. 13. 2 Wisd. 6. 3. 3 Or, *ordered.*

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for they are God's ministers, attending continually upon this very thing.

7 [4]Render therefore to all their dues; tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, [5]Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, [6]Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk [7]honestly, as in the day; [8]not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and [9]make not provision for the flesh, to *fulfil* the lusts *thereof.*

[4] Matt. 22. 21. [5] Exod. 20. Deut. 5. [6] Lev. 19. 18. Matt. 22. 39. Gal. 5. 14. James 2. 8. [7] Or, *decently.*
[8] Luke 21. 34. [9] Gal. 5. 16. 1 Pet. 2. 11.

Verse 1. '*Be subject unto the higher powers.*'—'Whoever is conversant with Roman history, will be able to illustrate many single passages in this chapter. The city of Rome contained within itself the seeds of insurrection and civil war, and was frequently involved in troubles, when even the provinces were at peace. The senate was secretly jealous of the emperor, and the emperor in his turn suspected the senate. The life of the emperor was seldom free from danger: Caligula had died a violent death, Claudius had been poisoned, and Nero, who was on the throne when



NERO.

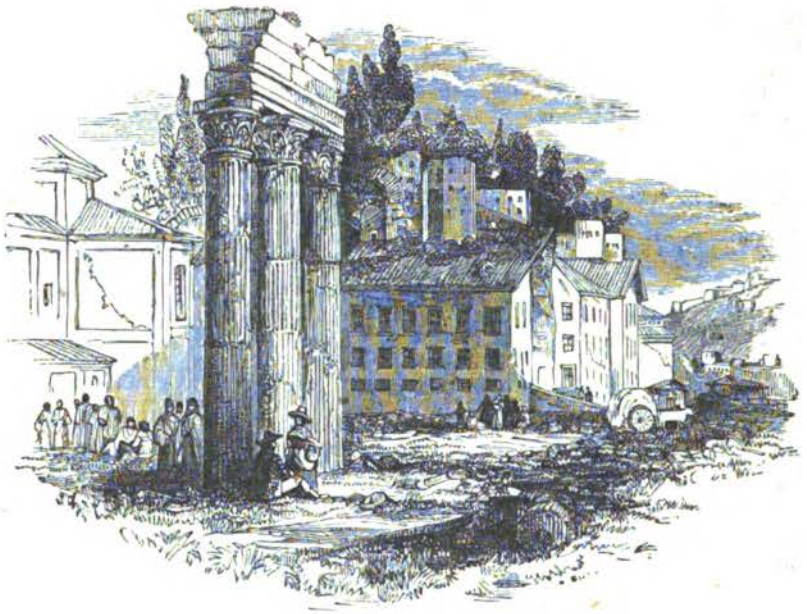
St. Paul wrote this Epistle, did not meet with a more fortunate end. The inferior magistrates aspired to the supremacy: and as the Romans then believed in astrology, which they had learned from the Chaldees, an astrologer had only to predict success to the aspiring party, or to foretel the day on which the emperor would die, and the consequence was a certain assassination. The imperial life-guard, which consisted of foreigners, especially of Germans, and therefore was not interested in the prosperity of the empire, was not only an object of disgust to the Roman citizens, but became so powerful, after the time of Claudius, that the emperors were obliged to purchase its favour by considerable presents. And, in fact, they had no other right to their sovereignty over the Romans than that which they derived either from force or intrigue' (Michaelis, *Introduction*, iv. 101). This account of the condition of the Roman government suggests the obvious propriety of these instructions to the Christians residing at its capital seat, against bringing a reproach upon the doctrine of Christ, and grievous calamities upon themselves, by refusing obedience to the civil power which they found established, or joining in any plots for its subversion. This may have been the more necessary, lest what Paul had himself said concerning Christian liberty, together with some vague ideas with respect to the temporal sovereignty of the Messiah —which long-cherished persuasion might not be easily eradicated from the minds of those who had been Jews— might lead the Christian converts to fancy that they were, as a body, subject to Christ in a peculiarly privileged condition, and exempt from the civil sovereignty of any earthly lord. When we see that such opinions have been received and acted upon in modern times, by persons who had this chapter before them, it will not seem wonderful if some such notions were afloat in the church at Rome, composed, as that church was, of persons who, as Jews, had from infancy been brought up in the expectation of a



INTERIOR OF ROMAN ANCIENT MANSION.

Messiah who should subvert all thrones and dominions, and reign as sole conqueror and king; and of Gentiles, who had always been quite well apprised of the expectations which the Jews entertained. These views had always rendered the Jews the most troublesome subjects the Ro-

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ANCIENT REMAINS OF THE SITE OF THE ROMAN FORUM.

mans ever had—at all times prone to raise disturbances and to revolt. Thus, and from the other considerations stated, there was ample cause why the apostle was led to inculcate on the Christians at Rome the duty of submission to 'the higher powers.' The time for instilling this doctrine was highly favourable; for Nero was an excellent sovereign during the early years of his reign: he was by no means unfriendly to the Jews; and the Christians were not yet, as such, subject to any authorised persecution. No doubt the same exhortations would have been delivered at any time, and under any circumstances; but in the present time and present circumstances they were the more likely to be received with calm and reverent attention. Implanted now, they could gain, and did gain, root against the time when the storm of oppression and persecution came.

4. '*Beareth not the sword in vain.*'—'Bearing the sword' appears to denote the power of life and death, which was, with the Roman magistrates, denoted by their being either girded with a sword, or by its being borne before them (Suet. in *Vitâ Galbæ*), a custom still in some degree retained in Europe as well as in the East. The sword probably became this symbol because decapitation was the primary capital punishment, and that was usually inflicted with the sword in ancient times, as it still is in the East.

14. '*Put ye on the Lord Jesus Christ.*'—Meaning, 'Assimilate yourselves to him; follow his example.' The remarkable phrase of putting on any one, occurs in the same sense in the Greek writers; the metaphor being probably taken from the theatre, where the actors assume the name and attire of the person they represent. Chrysostom notices that 'Such a one has put on such a one' (Ο δεινα τον δεινα ενεδυσατο) was, in his time, a phrase in common use. Thus also Dion. Hal., xi. 5, speaking of Appius and the other decemviri, says, 'They were no longer the servants of Tarquin, but they clothed themselves with him.' And, in like manner, Eusebius, speaking of the sons of Constantine, says that they put on their father. Perhaps a ray of illustration is also found in the fact mentioned by Plutarch (in *Vit. Artax.*), that the kings of Persia, on the day of their coronation, put on a robe which the first Cyrus had worn before he was king, to remind them of imitating his exemplary temper and conduct. See also our note (1 Kings xix. 19) on the mantle of Elijah.

CHAPTER XIV.

3 Men may not contemn nor condemn one the other for things indifferent; 13 but take heed that they give no offence in them: 15 for that the apostle proveth unlawful by many reasons.

HIM that is weak in the faith receive ye, *but* [1]not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 [2]Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be [3]fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that [4]regardeth

[1] Or, *not to judge his doubtful thoughts.* [2] James 4. 12. [3] Or, *fully assured.* [4] Or, *observeth.*

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not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for [5]we shall all stand before the judgment seat of Christ.

11 For it is written, [6]*As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing [7]unclean of itself: but to him that esteemeth any thing to be [8]unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not [9]charitably. [10]Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. [11]All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat [12]flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that [13]doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

5 2 Cor. 5. 10. 6 Isa. 45. 23. Phil. 2. 10. 7 Gr. *common.* 8 Gr. *common.* 9 Gr. *according to charity.* 10 1 Cor. 8. 11. 11 Tit. 1. 15. 12 1 Cor. 8. 13. 13 Or, *discerneth and putteth a difference between meats.*

Verse 2. '*Another, who is weak, eateth herbs.*'—There was a sect among the Jews (the Essenes) who abstained from all kinds of animal food, contenting themselves with a vegetable diet. Some think that converts from this sect, continuing this practice, are here alluded to: and they may be included, although we cannot think that they are specially intended. It is also certain that the Jews counted all meat sold in the heathen shambles as unclean, as well because they could not be sure it had not been offered to idols, as because it was probably not slaughtered in such a way as they considered lawful. Whitby mentions the former reason, and thence concludes that the Jews at Rome entirely abstained from animal food on this account, and for the same reason continued to do so after their conversion. This seems to us an astounding conjecture. Is it likely that the great body of Jews living at Rome went entirely without meat, merely because they could not use that which was sold in the heathen shambles? Doubtless they had their own butchers at Rome as they have now in London, although their only objection to the meat of our butchers is that they consider it improperly slaughtered. For these reasons the explanation given by Theophylact seems to us far preferable. He says, 'Many of the Jewish converts, even after having embraced the Christian faith, still adhered to the observance with respect to meats, abstaining from the flesh of swine, since they as yet dared not entirely abandon the law. Then, that it might not be said that they abstained *only* from swine's flesh, they abstained from every kind of flesh, and lived entirely upon herbs. Others again there were, further advanced, who holding themselves bound by none of these observances, taunted those who practised them. The Apostle therefore was apprehensive lest the more advanced, by unseasonably and injudiciously attacking the notions of the less advanced, should cause them to fall from the faith. He then wisely steers a middle course. He does not venture to reprove the assailants, lest he should encourage the less advanced in their rigid adherence to ritual observances; nor, on the other hand, could he commend them, since he would thereby have rendered them the more vehement in their opposition: but he addresses an exhortation accommodated to both parties.'

14. '*Nothing unclean of itself.*'—The Jewish writers themselves allow that all food which had been forbidden as unclean, should be allowed as clean in the time of the Messiah.

— '*To him that esteemeth,*' etc.—Capellus cites in this place a very apposite rule of the Jewish writers:—'This is the great general rule in the law, That every thing, of which thou dost not know whether it be lawful or unlawful—to thee it is unlawful, until thou hast asked a wise man concerning it, and he teaches thee that it is lawful.'

23. '*Is damned.*'—We now use this word almost exclusively with reference to the future punishment of the wicked. But this is not necessarily the meaning it bears in the New Testament. It signifies properly *to condemn;* and in the present text it means only that the person who should thus violate the dictates of his conscience would incur guilt and be blameworthy in doing it: but it does not affirm that he should inevitably sink to hell. The same construction is to be put upon the word in 1 Cor. xi. 29.

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CHAPTER XV.

1 *The strong must bear with the weak.* 2 *We may not please ourselves,* 3 *for Christ did not so,* 7 *but receive one the other, as Christ did us all,* 8 *both Jews* 9 *and Gentiles.* 15 *Paul excuseth his writing,* 28 *and promiseth to see them,* 30 *and requesteth their prayers.*

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but, as it is written, [1]The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 [2]Now the God of patience and consolation grant you to be likeminded one toward another [3]according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, [4]For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, [5]Rejoice, ye Gentiles, with his people.

11 And again, [6]Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again Esaias saith, [7]There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the [8]offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, [9]To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been [10]much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled [11]with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For [12]if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of

[1] Psal. 69. 9. [2] 1 Cor. 1. 10. [3] Or, *after the example of.* [4] Psal. 18. 49. [5] Deut. 32. 43. [6] Psal. 117. 1.
[7] Isa. 11. 10. [8] Or, *sacrificing.* [9] Isa. 52. 15. [10] Or, *many ways,* or, *oftentimes.*
[11] Gr. *with you*—verse 32. [12] 1 Cor. 9. 11.

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the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that [18]do not believe in Judea; and that my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

[18] Or, *are disobedient.*

Verse 16. '*That the offering up of the Gentiles might be acceptable, being sanctified,*' etc.—Whitby thinks there is here a plain allusion to the Jewish sacrifices, offered by the priest, and which were sanctified or made acceptable and savoury by the libation offered with them.

19. '*Illyricum.*'—Paul's visit to Illyricum must have been when he traversed Macedonia, as this province adjoined that country on the north-west. Luke does not, however, notice in the Acts that he proceeded so far as Illyricum, any more than he notices his proposed journey into Spain, or his actual journey into Arabia (2 Cor. xi.). The precise limits of Illyricum cannot be defined with much precision, as some ancient writers assign it larger limits than others, probably because the people by whom it was inhabited had extended themselves beyond its proper limits. Taken in an extensive sense, Illyricum may be said to have comprehended nearly all the eastern coast of the Adriatic Gulf, from Istria to the Strait of Otranto, and to have extended north-eastward and eastward to the borders of Pannonia, Upper Mœsia, and Macedonia. As thus described, it includes the coast countries of Liburnia and Dalmatia, which some exclude from it. Dalmatia is mentioned in 2 Tim. iv. 10; and is to be regarded as the name of the southern part of Illyricum. The whole was, of course, at this time a Roman province. In the second century we read of a church in Illyricum, whose bishop, Eleutherius, is mentioned as a noted teacher, a native of Rome, whose mother, Anthia, had been converted by St. Paul. We also find that there were Christian churches in Illyricum, with bishops over them, from thence onward to the eighth century. See Magdeburg's *Eccl. Hist.* in the several centuries.

24. '*My journey into Spain.*'—The Apostle's plan of taking a journey into Spain by way of Rome was frustrated by the circumstances which occurred to him in Judæa, and by his appeal to Cæsar, which occasioned his being sent to Rome as a prisoner. Whether he subsequently resumed and accomplished his intention of visiting Spain, is very uncertain. Some think that he never performed this journey; but others affirm that he did, between his two appearances before Nero. One thing is observable, that just before (ver. 20) Paul announces his intention, he says that it was his object to preach the Gospel where Christ had not been named, lest he should build upon another man's foundation; which obviously enough suggests that the Gospel had not hitherto been preached in Spain; and, so far, discountenances the legend according to which St. James had already been fifteen years in that country, and had established several churches there. See the Introduction.

CHAPTER XVI.

3 *Paul willeth the brethren to greet many,* 17 *and adviseth them to take heed of those which cause dissension and offences,* 21 *and after sundry salutations endeth with praise and thanks to God.*

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet [1]Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house. Salute my wellbeloved Epenetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' [2]*household.*

11 Salute Herodion my kinsman. Greet them that be of the [3]*houshold* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 [4]Salute one another with an holy kiss. The churches of Christ salute you.

[1] Acts 18. 2, 26. [2] Or, friends. [3] Or, friends. [4] 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Pet. 5. 14.

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17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and [5]simple concerning evil.

20 And the God of peace shall [6]bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 [7]Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, [8]which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cenchrea.

[5] Or, *harmless*. [6] Or, *tread*. [7] Acts 16. 1. [8] Ephes. 3. 9. Col. 1. 26.

Verse 1. '*Phebe*.'—Phœbe was a name of the moon (Diana), as Phœbus was of the sun. It was therefore a most decidedly heathen name, being that of an idol. It appears therefore that the Christian converts did not think it necessary, on principle, to change the names they had previously borne when taken from the heathen deities. We do not feel quite assured that, as some think, the name proves Phebe to have been a Gentile previously to her conversion; as it does not appear that the Jews residing in foreign parts had any objection to such names. One eminent disciple, who was certainly a Jew, bore a name Apollos, taken from a very ancient idol, Apollo, or the sun.

— '*A servant of the church*.'—Properly a deaconess. The office of the deaconess, in the primitive church, was, for the women, analogous to that of the deacon for the men. She attended the baptism of female converts, if she did not, as some think, baptize them; she visited the sick and poor females, and distributed to them the contributions of the church, and also, as occasion required, administered exhortation, comfort, and instruction. Such an office, held by females, was indispensably necessary in the churches of Asia and Greece, since the women lived in considerable seclusion, and for men to have visited and conversed with them at their own houses would have been accounted indecent, and might have brought a scandal upon the Christian profession. Phebe, it will be observed, was deaconess of a church in Greece, where this class of notions prevailed. Whether there were any in the church at Rome we do not know; but if so, it was not necessary that the women should be left so much to their care as in Greece, as the intercourse between men and women was there under much less restriction. Cornelius Nepos speaks clearly on this point: 'A great many things in our (the Roman) customs are decent, which are accounted scandalous among them (the Greeks). For which of the Romans thinks it a shame to take his wife to a feast? or whose wife keeps not the best room of the house and converses with company? But it is quite otherwise in Greece, where the wife is never admitted to a feast, unless of relations, and always keeps in a retired part of the house, which is called "the women's apartment," whither no one comes to see her who is not her near relation.'

3. '*Priscilla and Aquila*.'—It will be remembered that Paul became acquainted with this excellent couple at Corinth (Acts xviii. 2), to which city they had come after having been banished Italy. It now appears that they had returned to Rome. We do not know that the edict of Claudius for the banishment of the Jews was formally repealed; but on his death, and when the government of Nero appeared at first so mild and humane, we may easily conceive that the Jews ventured gradually to return home; and the first who returned being unmolested, others would follow with less hesitation. Be this as it may, it appears that the Christian church, which during their absence must have consisted exclusively of the Gentiles who had been converted, was now restored to its former mixed condition by the return of the banished converts of Jewish origin. It seems probable that most of the persons named in this chapter were among those who, like Aquila and Priscilla, became acquainted with St. Paul during their exile, and were now returned to Rome. It is evident he names some of them as being personally acquainted with them. The other persons, apparently Gentile converts, to whom his affectionate salutations are sent, are probably those of whose good report in the church he had been informed by the exiles.

5. '*Epenetus, who is the firstfruits of Achaia*.'—Although the received text thus designates Epenetus as 'the firstfruits of Achaia' (ἀπαρχὴ τῆς Ἀχαΐας), yet 'the firstfruits of Asia' (τῆς Ἀσίας) is the reading of the best MSS., as well as of the ancient versions, the Latin fathers, and Origen. This reading has the preference of the highest critical authorities, and is admitted into the text by Griesbach and most of the subsequent editors of the Greek Testament. It is to be observed that in 1 Cor. xvi. 15, it is Stephanas who is called 'the first fruits of Achaia;' and as the very nature of the term ἀπαρχὴ suggests the idea of one person only, *both* Epenetus and Stephanas could not be entitled to this designation; and as the claim of Stephanas has never been questioned, that of Epenetus must give way. Nothing further is known of Epenetus than this mention of his name affords.

6. '*Greet Mary, who bestowed much labour on us*.'—How so, if the Apostle had not yet been at Rome, where Mary lived? Perhaps she had been previously resident in some other place which Paul and his companions had visited, and had there shewn them attention. Some copies,

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however, read not *us*, but *you*, which is followed by the Vulgate, Syriac, Arabic, and Ethiopic versions: and this would refer the phrase to the devoted kindness which this good woman had shewn to the saints at Rome, to whom the epistle was written, and which certainly Paul was as likely to take into consideration as any kindness shewn to himself and his companions. Nothing is known of her, but her name, Mary, may be taken to indicate that she was of Jewish origin.

7. '*Andronicus and Junia, my kinsmen.*'—If they were his kinsmen they must have been Jews, and these their Gentile names, the one Greek and the other Latin. Grotius conjectures that their Jewish names were the one Masinissa, and the other Naarah, and that the latter was the wife of the former. But they rather seem to be both men, and Junia should be read Junias ('Ιουνίας), a contraction of Junilius.

— '*My fellow prisoners.*'—Where? Not at Rome, where Paul had not yet been, but at Philippi, or at some other place; for although we read in the Acts only of his having been previously imprisoned there, it is certain from his own account (2 Cor. xi. 23) that he had been frequently imprisoned.

— '*Of note among the apostles.*'—That is, they were were well known to and highly esteemed by the apostles. They might have been converted by them, and among their followers in Judæa, although this is uncertain, and there can be nothing but conjecture for the opinion that they were among the seventy disciples whom Christ himself sent forth to preach among the Gentiles. The name of one Andronicus occurs in the lists which Fabricius (*Lux Evangelii*) has collected from ancient writers of the names of the seventy disciples, and he is said to have become eventually bishop in Pannonia, or rather in Spain. But no confidence can be placed in these traditionary lists, nor if they claimed credence could we know that the same person is here meant, the name being rather common.

— '*Who also were in Christ before me.*'—Which certainly sanctions the opinion that they were among the early converts in Palestine, and has probably formed the ground for the conclusion stated in the previous note. But in the absence of evidence either way, it seems more probable that they were of the immense number converted on and after the day of Pentecost, than the comparatively small number who were the followers of Christ himself.

8. '*Amplias.*'—This is a Roman name. The Vulgate has Ampliatus, and so has the Alexandrine copy and the Ethiopic version. Others have the name as Amphias, and others as Amphiatus; and, on the precarious authority of the church traditions, he is by some designated as bishop of Odyssus.

9. '*Urbane.*'—This also was a Roman name, which has since been assumed by many of the popes, probably under the impression, which seems not groundless, that he was, when thus addressed, one of the pastors of the church at Rome. The church traditions, however, make him to have been one of the seventy disciples, and eventually bishop in Macedonia.

— '*Stachys.*'—A Greek name. Nothing is known with certainty of him, although the church traditions claim him as one of the seventy disciples, and make him to have been appointed a bishop in the Byzantine church by Andrew the apostle.

10. '*Apelles, approved in Christ.*'—(τὸν δοκίμον ἐν Χριστῷ) that is, 'an approved Christian.' Wiclif has 'the noble in Christ.' Origen was in some doubt whether this might not be the same person as Apollos; but this is far from likely. According to the old church traditions Apelles was one of the seventy disciples, and bishop either of Smyrna or Heracleia. The name itself is noted from Horace's 'Credat Judæus Apella, non ego' (*Sat.* i. 4), by which he less probably means a circumcised Jew in general, as many think, than a particular Jew of that name well known at Rome.

— '*Aristobulus.*'—This is a Greek name adopted by the Romans, and in very common use among them. It was also adopted by the Jews, and occurs frequently in Josephus. It is to be noticed that this Aristobulus is not himself directly greeted, but his household; hence he may or may not have been a believer; or, if one, he may have been absent or dead. Nothing is with certainty known, but the traditionists have not overlooked him, and he is set down as brother of Barnabas and one of the seventy disciples. It is also stated that he was ordained a bishop by Barnabas, or by Paul, whom he followed in his travels; and that he was eventually sent into Britain, where he laboured with much success, and where he at length died.

11. '*Herodion my kinsman.*'—Therefore a Jew, although the name is Greek, and a diminutive of Herod. Nothing is known of him, but tradition counts him among the seventy disciples, and makes him to have been bishop of Tarsus.

— '*Them that be of the household of Narcissus.*'—'The Christian religion had been received into some of the principal houses in Rome, for instance in those of Aristobulus and Narcissus. It is true that the masters of the families are not saluted, but only those of the household; but under these we must not reckon merely abject slaves, according to the modern acceptation of the term, for in the great houses of Rome they who bore the name of slaves were frequently men of great importance. Of Aristobulus we have no knowledge; but Narcissus, whose household St. Paul salutes, is perhaps the same person as the freedman of Claudius of this name, who stood in high estimation with the emperor, and was appointed his cabinet secretary. The moral character of this man was not the best, and therefore it was no loss to Christianity that he was not among the members of the Christian community at Rome.' (Michaelis's *Introduction*, vi. 92.) This conjecture as to the Narcissus here named is a very common one, and its probability is strengthened by the fact that Narcissus was not a usual name at Rome, being, in fact, not a Roman one; neither was Narcissus a Roman, as of course appears from his having been a slave of Claudius.

12. '*Tryphena and Tryphosa.*'—These were women. The names are Greek, but they might be Jews, for the masculine of the same name, Tryphon, was not uncommon among the Jews. It was borne by Justin Martyr's famous antagonist Trypho. Tryphena and Tryphosa were probably sisters. They are said to have been noble women, who had been converted by Paul at Iconium, and who afterwards went to Rome.

— '*Persis.*'—This was also a woman, as the name imports, and it may be taken to indicate a Persian origin. The Syriac scholiast takes her to have been the wife of Rufus, who is next mentioned.

13. '*Rufus.*'—Simon the Cyrenian, who bore our Lord's cross, had a son of this name, and this may be the same person (Mark xv. 21). The name is Roman, but the man was probably of Hebrew origin. Tradition sets him down as one of the seventy disciples, and gives him the charge of the church at Thebes.

— '*His mother and mine.*'—It is not supposed that the mother of Rufus was the natural mother of both Rufus and Paul, so that they were brothers, but that the mother of Rufus was loved as a mother by the apostle.

14. '*Asyncritus.*'—A Greek name. This person is alleged, on the usual authority, to have been one of the seventy disciples, and subsequently bishop of Hyrcania.

— '*Phlegon.*'—This person is said to have been also one of the seventy disciples, and ultimately bishop of Marathon.

— '*Hermas.*'—Of his history and station in life nothing is known, but he is alleged to have been bishop of Philippi or Aquileia; and many writers, ancient and modern, have held him to be the author of the work called *The Shepherd*, so called because in the second book an angel, the appointed guardian of Hermas, is introduced in the character of a shepherd, which, from its undoubtedly high antiquity, and from its assumed authorship by a person whom Paul honourably mentions, has been usually classed with the epistles of the so-called Apostolic Fathers. This work was written in Greek, but (except for some quotations in

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the Fathers) we possess it only in a Latin version, which is itself as old as the time of Tertullian. Of this work Neander says:—'It cannot be certainly determined whether the author had, or imagined he had, the visions which he describes, or whether he invented them to procure a more favourable reception for the doctrines, chiefly practical, which he advances. The work . . . stood in high respect among the Greek writers of the second century; a distinction, perhaps, to which the name of the supposed author and his famous visions not a little contributed. Irenæus cites the book under the title of the *Scripture*. Yet it may be very much doubted whether the Hermas of the apostle Paul was really its author, although the other tradition also (cited in the poem addressed to Macria, ascribed to Tertullian, and in the fragments on the canon of the New Testament published by Muratori), which ascribes it to the brother of Pius, bishop of Rome, about the year 156, is no less doubtful, since it is impossible to determine how much credit is due to these two documents; and the high reputation of the book in the time of Irenæus and Clement of Alexandria can hardly be reconciled with the hypothesis of so late an origin.' *Allgemeine Geschichte*, etc., i. 2, p. 1139.

— '*Patrobas.*'—This is a Roman name, which appears to be composed of the Greek πατήρ, or the Latin *pater*, and the Syriac *abba*, all meaning 'father.' Gill, who is never at a loss for etymologies, fancies that, seeing the Jews of this period had generally two names, one Gentile and the other Jewish, this man's Jewish name was *Abba*, and his Gentile name, the translation thereof, *Pater*, which being fused into one became Patrobas. Tradition names this person among the seventy disciples, and assigns to him the bishopric of Puteoli.

— '*Hermes.*'—This is the Greek name of Mercury, the same which the Lystrians assigned to Paul, in Acts xiv. 12. It might be supposed that this person could not be a Jew, as he bears an idolatrous name; but the consideration furnished under *v.* 1, divests this supposition of all certainty. Tradition, by making Hermes one of the seventy disciples, makes him a Jew, and declares that he became bishop of Dalmatia.

15. '*Philologus.*'—This is a Greek name, signifying a lover of learning. The person who here bears it is said to have been one of the seventy disciples, and bishop of Sinope.

— '*Julia.*'—A very common female name among the Romans. It has been supposed, merely from the juxtaposition, that this Julia was the wife of Philologus.

— '*Nereus, and his sister, and Olympas, and all the saints which are with them.*'—These seem to have dwelt together in one family. Of those named nothing is known, and even tradition speaks only of the last, claiming him for one of the seventy disciples under the name of Olympias.

16. '*With an holy kiss.*'—We have had more than one occasion to mention how common the kiss is in the East as an act of civil salutation. So it was anciently, among both the Jews and Gentiles. It was continued by the early Christians in their assemblies, as a token of their perfect love to one another, and it took place after the prayer, and before the celebration of the Lord's supper. Doddridge says, 'Chastely and prudently as it was managed, it seems to have been the occasion of those false and scandalous reports which were so industriously propagated among the heathen of the adulterous and incestuous practices in the Christian assemblies; on which account it seems to have been laid aside very early.' We rather doubt that these reports had any such origin as this; for we agree with Whitby in concluding that, according to the practice of the Jewish synagogues, and the still existing practice of the Eastern churches, the men and women had separate places in the early Christian assemblies; and that 'the kiss of peace' was given by the men to the men, and by the women to the women, apart from each other. To this effect Whitby cites a direction from the so-called *Apostolical Institutions*, 'These things being done, let the men apart, and the women apart, salute one another with a kiss in the Lord.' Indeed, Origen seems to say that the practice was peculiar to the men.

21. '*Lucius.*'—This seems to have been either Luke the Evangelist, or Lucius of Cyrene, who is named in Acts xiii. 1 as one of the prophets in the church at Antioch. But the former is probably intended, as there is no evidence that the latter ever travelled with the Apostle, or was ever at Corinth, whence this epistle was written, whereas not only was the Evangelist the constant companion of the apostle, but is known from Acts xx. 5, to have been with him at Corinth at this time.

— '*Jason.*'—This is doubtless the Jason of Thessalonica who sheltered and gave security for Paul and Silas, who were endangered in the uproar at that place (Acts xvii. 5, 6, 9). That he was a Jew appears from his being a relation of the apostle's. Jason was a common enough name among the Jews, being usually adopted by those whose native name was Joshua or Jesus. Comp. 2 Macc. iv. 7, with Joseph. *Antiq.*, xii. 5.

— '*Sosipater.*'—This was probably the Sopater of Berea, who with others accompanied the apostle into Asia (Acts xx. 4). He also was a Jew, and Grotius conjectures that his Jewish name might be the equivalent of Abishua. He is said to have been one of the seventy disciples, and eventually bishop of Iconium.

22. '*I, Tertius, who wrote this epistle.*'—It appears to have been the usual practice of Paul to dictate his epistles to an amanuensis, adding a few concluding lines with his own hand, which served to authenticate the letter to those for whom it was destined. There is nothing singular in this practice, which was at the time, and at all times, common among men of learning or business. It is commonly thought that the 'Tertius' who wrote this epistle was Silas, who was certainly Paul's companion at this time, and whose Hebrew name is of the same signification as the Latin one of Tertius. It is very possible that Silas, in writing to the Roman Christians, should exhibit his name in a Latin form; but it is impossible to arrive at any certainty in the matter.

23. '*Gaius mine host.*'—There was one Gaius, a Macedonian, who was with the apostle at Ephesus (Acts xix. 29), and another Gaius of Derbe, who accompanied him into Asia (Acts xx. 4). It is not certain that either of these is the Gaius in question; but if either, the latter is most probable. There can be little question, at all events, that it was the same Gaius whom Paul baptized at Corinth (1 Cor. i. 14); and he is not improbably the same person to whom St. John addressed his third epistle, for the character of liberality and hospitality there given to him agrees well with the terms in which this Gaius is named.

— '*Erastus the chamberlain of the city.*'—A person of this name was left by Paul at Corinth (2 Tim. iv. 20), and was at another time sent with Timothy into Macedonia. The only matter that creates a question as to the identity is, that such facility of movement seems scarcely compatible with the office which this Erastus held, this being one which usually required a settled residence in the place where it was exercised. That office here signifies one who had charge of the municipal coffers, and who disbursed the public money, answering to the Quæstor Urbanus, or city treasurer of the Romans. He was probably a Gentile, as it seems unlikely that this important office should be held by a Jew in such a city as Corinth.

— '*Quartus.*'—See the note on Tertius (ver. 22). This person may be supposed from his name to have been a Roman, and had perhaps formerly resided at Rome, and now sends his salutations to his friends there. He is set down as one of the seventy disciples, and is said to have been bishop of Berytus. If one of the seventy, he must have been a Palestine Jew; but all this is uncertain.

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THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

THE church at Corinth was founded by St. Paul himself, under the circumstances related by St. Luke in the Acts of the Apostles xviii. 1—19. It is there seen that he visited the city on his first journey in Europe, and remained in it a year and a half, Silas and Timothy being his assistants. As was his custom, he preached the Gospel first of all to the Jews; but found them as untractable here as at Thessalonica: some of their principal persons did however join him, among whom were Crispus and Sosthenes, chief rulers of the synagogue. Seeing how obdurate the Jews were, and hearing the blasphemies which they uttered, the Apostle shook his raiment, and said unto them, 'Your blood be on your own heads; I am clean: from henceforth I will go unto the Gentiles.' Among the Gentiles (including of course those heathen who had been previously converted to Judaism) he met with better success: and those who were added to the church from among them, appear to have continued his faithful adherents in the midst of the divisions which afterwards arose; although when stimulated by the opposition of Judaizing Christians, they were led to push his doctrine of Christian liberty to an unwarrantable extreme, which occasioned him great regret, and drew from him the advice and reproofs which this epistle contains. But this occurred after St. Paul had left Corinth. After having remained eighteen months in that city, he took a journey into Asia, visited Ephesus, Jerusalem, and Antioch; and then passing through Galatia and Phrygia, returned to Ephesus. He remained there three years, and it was towards the close of this period that the present epistle was written. This appears from chap. xvi. 8, where he expresses his intention of remaining in that city till Pentecost; after which he proposed to re-visit Greece, and hoped to spend the winter at Corinth. This consequently fixes the date of the epistle to the year 57, in the third, or at the beginning of the fourth year of the emperor Nero.

In the meantime great divisions had arisen in the church of Corinth, and a strong party had been formed against Paul and against the view which the converts in that city had adopted from him. That these opponents were converted Jews, who insisted on the continued obligations of obedience to the law, in opposition to the Christian liberty which St. Paul advocated, is quite evident: but it is not so clear who they were. We are inclined to take Hug's opinion, that the converted Jews who declared themselves the promulgators and defenders of the doctrines of Cephas (Peter) and James (see the note on v. 12), had, since Paul's departure, come to Corinth from different places—to all appearance from Palestine (2 Cor. xi. 4), and could therefore boast of having had intercourse with the apostles at Jerusalem, and of an acquaintance with their principles. 'They were not even,' adds Hug, 'of the better sort of Jews, but those who adhered to the doctrines of the Sadducees; and though they were even now converted to Christianity, while they spoke zealously in favour of the law, they were undermining the hopes of the pious, and exciting doubts against the resurrection: so that Paul, from regard to the teachers whose disciples they professed to be, was obliged to refute them from the testimony of James and Cephas.' *Introduction*, sect. 103.

The disorders which attended this state of division, and the deplorable extravagances which resulted from it, are fully described in this epistle, and will engage our attention as we proceed through it. It appears that the Gentile converts warmly asserted, against their Jewish opponents, the soundness of the views they had received from St. Paul: but that they did not hold those views in a right spirit, or were carried away by the vehemence of their opposition, appears from the fact that the parties did not confine their dispute to words and reasonings, but that each party strove, in every possible form and with the most exaggerated effect, to display in its conduct the opposite principles by which it was actuated. To this end, the Judaizing Christians needed only to practise a rigid observance of the Law, as interpreted by the traditions. We can therefore guess tolerably well what they did: although it happens that the Epistle treats chiefly of the excesses of St. Paul's own adherents, and appears to have been addressed almost exclusively to them.

It appears that the apostle received the first distinct account of this state of affairs at Corinth from

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some members of the household of Chloe. He had also before this been joined by Sosthenes and Apollos (verse 1 ; chap. xvi. 12), who had doubtless supplied him with much information on the subject; and besides this, the Corinthians themselves had sent him a mission, consisting of Stephanas, Fortunatus, and Achaicus, with an epistle soliciting his advice on various important matters. This he not only supplies, but takes notice of the other accounts which he had received. The *second* Epistle will make us acquainted with some of the effects which the one now before us was instrumental in producing.

This first epistle to the Corinthians naturally divides itself into three leading sections. The object of the first (ch. i.—iv.) is to reclaim the Corinthians from their party divisions. In the second (ch. v., vi.), the apostle rebukes the immoralities of the Corinthians: in the third (ch. vii.—xiv.) he replies to the several questions which had been proposed to him, and gives directions for the removal of many abuses which had crept into the administration of public worship; and, in the fourth (ch. xv., xvi.), is contained a defence of the doctrine of the resurrection, followed at the close of the epistle, by some general admonitions.

The remarks on the style of this apostle's writings, as given in the Introduction to the Epistle to the Romans, are here also applicable. The present epistle evinces the same manly style of argument and language as that to the Romans, with the same structure of sentences, the same rapidity of conception, the same overpowering force of language and thought. The main difference between the style and manner of this epistle and the other epistles of St. Paul, arises from the scope and design of the argument. In his epistle to the Romans, the object he had in view led him to pursue a close and connected line of argumentation; whereas in this, a large portion of the epistle is occupied with reproof. This reproof is administered with the faithfulness which scorns to flatter or to extenuate transgression—while ample opportunity is found for the manifestation of that tenderness, kindness, love, and charity which shew that it was the hand of a true spiritual father which administered the correction. We here contemplate Paul, not simply as a man of high intellectual endowments, but as evincing the feelings of the man and the sympathies of the Christian.

There is, as Mr. Barnes remarks, far less difficulty in understanding this epistle than the epistle to the Romans. A few passages indeed have perplexed all commentators, and are to this day not understood. See ch. v. 9; xi. 10; xv. 29. But the general meaning of the epistle has been much less the subject of difference of interpretation. The reasons have probably been the following:— 1. The subjects here are more numerous, and the discussions more brief. There is, therefore, less difficulty in following the author than where the discussion is protracted, and the manner of his reasoning more complicated. 2. The subjects themselves are far less abstruse and profound than those introduced into the epistle to the Romans. There is, therefore, less liability to misconception. 3. The epistle has never been made the subject of theological warfare. No system of theology has been built on it, and no attempt made to press it into the service of abstract dogmas. It is mostly of a practical character, and there has been, therefore, less room for contention with regard to its meaning. 4. No false and unfounded theories of philosophy have been attached to this epistle, as have been to the epistle to the Romans. Its simple sense, therefore, has been more obvious, and no small part of the difficulties in the interpretation of that epistle are wanting in this. 5. The apostle's design has somewhat varied his style. There are fewer complicated sentences, and fewer parentheses; less that is abrupt, broken, and elliptical; less that is rapid, mighty, and overpowering in argument. We see the point of a reproof at once, but we are often greatly embarrassed in a complicated argument. The xvth chapter, however, for closeness and strength of argumentation, for beauty of diction, for tenderness of pathos, and for commanding and overpowering eloquence, is probably unsurpassed by any other part of the writings of Paul, and unequalled by any other composition.

The following are the commentaries on *both* the Epistles to the Corinthians:—Sarcerii *Piæ et Eruditæ Meditationes in utramque Epistolam Pauli ad Corinthios*, Vitemb., 1544; Bullingeri *Commentarius in utramque Epistolas ad Corinthios*, Tiguri, 1534; Musculi *Comment. in utramque Epistolam ad Corinthios*, Basileæ, 1559; Aretii *Comment. in utramque Epistolam ad Corinthios*, Lausannæ, 1579; Rolloci *Comment. in utramque Epist. ad Corinthios*, cum Notis Jo. Piscatoris, Herbornæ, 1600; Stevartii *Comment. in utramque Epistolam ad Corinthios*, Ingoldstadii, 1608; Weinrichii *Comment. in utramque ad Corinthios Epistolam*, Lips., 1609; Contzenii *Comment. in Epist. Pauli ad Corinthios*, Coloniæ, 1631; Sclaterii *Explicatio et Scholia in utramque Epist. ad Corinthios*, Oxonii, 1633; Locke, *Paraphrase and Notes on the Epistles of Paul to the Corinthians*, Lond., 1733; Pfenniger, *Schriftmässig Erklärung und Zueignung der 2 Episteln Pauli an die Körinther*, Zurich, 1759; Baumgarten, *Auslegung der beyden Briefe Pauli an die Corinthier, mit Anmerkungen*, etc., Halæ, 1761; Moldenhauer, *Erster und Zweiter Briefe an die Körinther*, etc., Hamb., 1771; Gopfert, *Die Beiden Briefe Pauli an die Christliche Gemeinde zu Corinth*, Leipz., 1788; Zachariä *Paraphrast. Erklärung der beiden Briefe an die Korinther*, Göttingen, 1786; Morus, *Erklärung der beiden Briefe Pauli an die Korinther*, Leipz., 1794; Flatt, *Vorlesungen über die beiden Briefe Pauli an die Körinther*, Tubing., 1827; Billroth, *Commentar zu Briefen des*

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Paulus an die Korinther, Leipz., 1833, translated in the Edinburgh Cabinet Library, (vols. xxi., xxii.) by Dr. W. Lindsay Alexander; Rückert, *Die Briefe Pauli an die Körinther*, Leipz., 1836; Barnes, *Notes Explanatory and Practical on the Epistles to the Corinthians and Galatians*, New York, 1838—1841; Jäger, *Erklärung der beiden Briefe der Apost. Paulus nach Cörinth, aus der Gesichtspunkte der Vier Partheien daselbst*, Tüb., 1838; Näbiger, *Kritische Untersuchungen über den Briefe des Apostels Paulus an die Korinthische Gemeinde, mit Rücksicht auf die ihr herrschenden Streitigkeiten*, Breslau, 1847.

The following are on the first Epistle to the Corinthians alone:—P. Martyris *Commentarius in priorem Epistolam ad Corinthios*, Tiguri, 1551; Melanchthonis *Brevis et utilis Commentarius in priorem Epistolam Pauli ad Corinthios et in aliquot capita secunda*, Vitemb., 1561; Andreæ *Exegesis in priorem Epist. ad Corinthios*, Francof., 1585; Stevartii *Commentaria in priorem Epist. ad Corinthios*, Ingoldstadii, 1595; Mertoni *Expositio prioris Epist. ad Corinthios*, Lond., 1596; Burgess, *A Commentary upon the First Epistle to the Corinthians*, Lond., 1659; Lightfooti *Horæ Ebraicæ et Talmudicæ in Epistolam primam ad Corinthios*, Cantabrigæ, 1664; Schmidii *Paraphrasis Epistolæ prioris ad Corinthios*, Hamb., 1691; Hæberlini *Theologia Corinthiaca, in forma systematis proposita; seu explicatio prioris Epistolæ ad Corinthios*, Tubingæ, 1699; Koning, *Eerste Zendbrief des Apostels Pauli aan die van Korinthus, geopend*, etc., Dordraci, 1702; Biermann, *Verklaringe des eersten briefs van Paulus aan die van Korinthus*, Utraject, 1705; Akersloot, *D'eerste Sendbrief van Paulus aan die Korinthen*, etc., Lugd. Bat., 1707; Van Til, *Kort-bondige Verklaaringe over den eersten Brief van Paulus aan die van Korinthier*, Amstelod., 1731; Mosheim, *Erklärung des Ersten Briefes Pauli an die Gemeine zu Corinthios*, Altona, 1741; Semler, *Paraphr. in Ersten Pauli Corinth. Epist.*, Halle, 1770; Sahl, *Paraphr. in Ersten Epist. Pauli ad Corinthios*, Kopenh., 1779; Schulz *Pauli Ersten Brief an die Körinther, herausg. und erklärt*, Halle, 1784; *A Paraphrase of St. Paul's First Epistle to the Corinthians, with Explanatory Notes*, Lond., 1825; Heydenreich, *Comment. in Ersten Pauli ad Corinthios Epist.*, Marburg, 1825–28.

CHAPTER I.

1 *After his salutation and thanksgiving*, 10 *he exhorteth them to unity*, 12 *and reproveth their dissensions.* 18 *God destroyeth the wisdom of the wise*, 21 *by the foolishness of preaching, and* 26 *calleth not the wise, mighty, and noble, but* 27, 28 *the foolish, weak, and men of no account.*

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that [1]are sanctified in Christ Jesus, [2]called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the [3]coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 [4]God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no [5]divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of [6]Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

[1] Acts 15. 9. [2] Rom. 1. 7. [3] Gr. *revelation.* [4] 1 Thess. 5. 24. [5] Gr. *schisms.* [6] Acts 18. 24.

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14 I thank God that I baptized none of you, but [7]Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the houshold of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: [8]not with wisdom of [9]words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the [10]power of God.

19 For it is written, [11]I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 [12]Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 [13]For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the [14]Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, [15]He that glorieth, let him glory in the Lord.

7 Acts 18. 8. 8 2 Pet. 1. 16. 9 Or, *speech*. 10 Rom. 1. 16. 11 Isa. 29. 14. 12 Isa. 33. 18. 13 Rom. 1. 20. 14 Matt. 12. 38. 15 Jer. 9. 23, 24. 2 Cor. 10. 17.

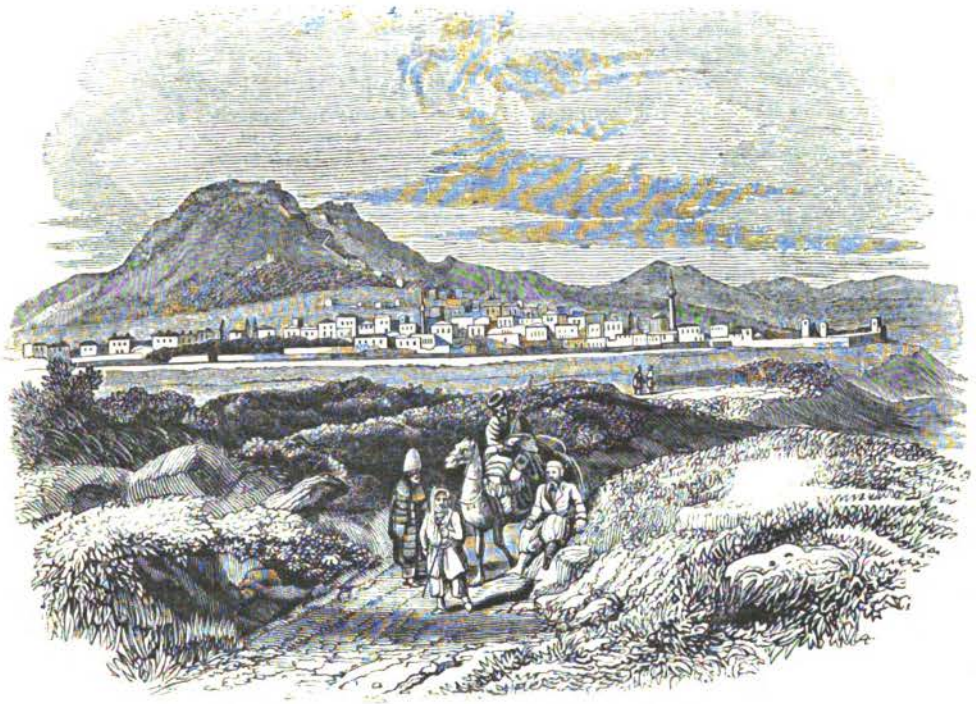
Verse 2. '*Corinth.*'—This large and wealthy city was the metropolis of Achaia, and situated upon the isthmus of the same name which joins the Peloponnesus to the continent. Its situation was highly favourable for that commerce which ultimately rendered it one of the most wealthy and luxurious cities of the world. For being between two ports, the one of which was open to the eastern and the other to the western navigator, while its geographical situation placed it, as it were, in the centre of the civilized world, it became the point where the merchants from the three quarters of the globe met and exchanged their treasures. It was also celebrated for the Isthmian Games, to which the Apostle makes some striking and remarkably appropriate allusions in his Epistles to the Corinthians. Nor should it be unnoticed that in the centre of the city there stood a famous temple of Venus, in which a thousand priestesses of the goddess ministered to licentiousness under the patronage of religion. From such various causes Corinth had an influx of foreigners of all descriptions, who carried the riches and the vices of all nations into a city in which the merchant, the warrior, and the seaman, could enjoy them for his money. Devoted to traffic, and to the enjoyment of the wealth which that traffic secured, the Corinthians were exempt from the influence of that thirst for conquest and military glory by which their neighbours were actuated; hence they were seldom engaged in any war except for the defence of their country, or in behalf of the liberties of Greece: yet Corinth furnished many brave and experienced commanders to other Grecian states, among whom it was common to prefer a Corinthian general to one of their own or any other state. As might be expected, Corinth was not remarkably distinguished for philosophy or science; but its wealth attracted to it the arts, which assisted to enrich and aggrandise it, till it became one of the very finest cities in all Greece. The *Corinthian* order of architecture took its name from that rich and flowery style which prevailed in its sumptuous edifices — its temples, palaces, theatres, and porticoes.

The Corinthians having ill treated the Roman ambassadors, their city fell a prey to the Romans, with all its treasures and works of art, and was totally destroyed by Mummius. It lay a long while desolate, till it was rebuilt by Julius Cæsar, by whom it was peopled with a colony of Romans; and, favoured by its admirable situation, it was soon restored to a most flourishing condition. 'The ancient manners,' says Hug, 'abundantly returned; Acro-Corinth was again the Isthmian Dione, and an intemperate life was commonly called the Corinthian mode of life. Among all the cities that ever existed this was accounted the most voluptuous; and the satirist could only jocularly seem to be at a loss whether, in this respect, he should give the preference to Corinth or to Athens.'

Corinth still exists as an inhabited town, under the name of Corantho. It is a long straggling place, which is well paved, and can boast of some tolerably good buildings, with a castle of some strength, which is kept in a good state of defence. There are still some considerable ruins, to attest the ancient consequence of Corinth, and the taste and elegance of its public buildings. The extensive view from the summit of the high mountain which commands the town, and which was the Acropolis (Acrocorinth) of the ancient city, is pronounced by travellers to be one of the finest in the world.

11. '*Which are of the house of Chloe.*'—Grotius supposes that Fortunatus and Achaicus, who, with Stephanas, formed the deputation to Paul from the Corinthian church, were

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VIEW OF CORINTH.

the sons of this woman. This seems by no means improbable, although we have not adopted the suggestion in the introductory note.

12. '*Apollos.*' etc.—Some commentators have found considerable difficulty in this verse. It is conceivable that they who had been converted by the ministry of Paul should, in the divided state of the Corinthian church, thus declare their adherence to him, in opposition to those Judaizing Christians who professed to uphold the views of Peter. But how Apollos, the attached friend of Paul, should be produced as the head of one of the divisions, has been deemed to offer a greater difficulty. But it will be observed that the blame was in the Corinthians, not in the teachers whose names they so unwarrantably used: and Apollos could not have been any more to blame in this matter than Cephas or Paul himself. Neither is it to be conceived that Apollos taught any different doctrine from St. Paul: but probably those who thus declared themselves of the party of the eloquent Apollos, were persons who had been converted by his ministry; or who, having received their first convictions through St. Paul, were more fully instructed by Apollos, who had watered where Paul had sown. In the midst of the divisions which reigned at Corinth it was not, perhaps, wonderful that such persons should say, that as they were imperfectly acquainted with the views of St. Paul on the matters in dispute, they hesitated to express that adhesion to them which others professed; but were willing to abide by the instructions they had received from Apollos, without undertaking to say whether his views agreed with or differed from those of the apostle. It is quite evident that Apollos was not voluntarily at the head of a party in the Corinthian church; for he was at this very time with Paul: and one might almost conjecture that he had left Corinth in disgust; for the apostle writes to the Corinthians: 'As touching our brother Apollos, I greatly desired him to come unto you, with the brethren; but he will not at all come at this time; but will come when he shall have convenient time.'—ch. xvi. 12.

—'*Christ.*'—This has been considered still more difficult; for how could that become the name of a party, which all parties would be equally willing to acknowledge? It seems to us, however, very possible that a class of persons, not seeing their way clearly through the differences, or being unwilling to commit themselves with any of the other parties, remained neutral under the general name of Christians, which could give no offence to any, unless—which perhaps they did—they claimed to be Christians *par excellence;* and this they had a very good right to do, if they abstained from any part in this disgraceful squabble. Another solution of this difficulty, advocated by Whitby, Semler, Hug, and others, is, that those who assumed the splendid appellation of Christ's party affected to be followers of James the brother (or near relation) of our Lord, and thought thus to enter into a nearer discipleship with Jesus than the other parties. This conjecture is assumed to be strengthened by the fact that Paul appeals to Cephas and James in particular, as witnesses of the resurrection (ch. xv. 5, 7)—as if adducing the evidence of the very persons who had been most unwarrantably brought forward as his opponents.

17. '*The wisdom of words.*'—Scholastic divinity, involving the art of disputation, was called 'the wisdom of words' by the Jews. So it was also among the learned Arabians of former times, one of whom has left a book with this very title.

20. '*The wise..the scribe..the disputer.*'—These words are a quotation from the Old Testament (Isa. xxxiii. 18), or at least form part of it. Although therefore they may, and probably do, comprehend an allusion to the corresponding professors among the Gentiles, it is right to interpret them primarily as explained by the Jewish writers, who describe the term 'wise-men' as a general name for men of learning and knowledge; the 'scribes,' as those

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who interpreted the Law, in the literal and grammatical sense; and the 'disputers,' or 'preachers,' those who diligently searched into the hidden meaning of the Scriptures, and who sought for and delivered the mystic and hidden sense concerning which they disputed in their schools.

22. '*The Greeks seek after wisdom.*'—The heathen philosophy was called by the Jews 'Grecian wisdom;' and it was much disparaged by them. Hence the studied assertion of the two curses:—'Cursed be he that breedeth hogs; and cursed be he that teacheth his son the wisdom of the Greeks.'

23. '*Unto the Jews a stumblingblock.*'—It was a stumblingblock to the Jews that Christ should die at all; for they understood their law to teach them that Christ should abide for ever: but it was far more so that he should die upon the cross. Thus in the dialogue between Justin Martyr and Trypho the Jew, the latter objects:—'We cannot enough wonder that you should expect any good from God, who place all your hope on a man who was crucified.' And again:—'We doubt of your Christ, who was so ignominiously crucified: for our Law styles every one who is crucified accursed.' Christ *crucified*, has indeed always been pre-eminently the stumblingblock of the Jews.

— '*Unto the Greeks foolishness.*'—So, in the above-mentioned dialogue, Justin Martyr says, 'They account us mad, that, after the immutable and eternal God, we give the second place to a man who was crucified.' Celsus calls it 'wicked and abominable.' 'The wise men of the world insult over us,' says Augustin, 'and ask, "Where is your understanding, who worship him for a God who was crucified?"' So M. Felix, p. 9; Arnob. l. i. 20; Lact. l. iv. c. 16; Euseb. l. iii. *de Vitâ Const.* c. i. See Whitby *in loc.* Doddridge well paraphrases here:—'Though it be to the Jews a stumblingblock (as contrary to their secular expectations), and to the Greeks foolishness, as not resting mainly on the principles of reason.'

CHAPTER II.

1 He declareth that his preaching, though it bring not excellency of speech, or of 4 human wisdom; yet consisteth in the 4, 5 power of God: and so far excelleth 6 the wisdom of this world, and 9 human sense, as that 14 the natural man cannot understand it.

AND I, brethren, when I came to you, [1]came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching [2]*was* not with [3]enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not [4]stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, [5]Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 [6]Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 [7]But he that is spiritual [8]judgeth all things, yet he himself is [9]judged of no man.

16 [10]For who hath known the mind of the Lord, that he [11]may instruct him? But we have the mind of Christ.

1 Chap. 1. 17. 2 2 Pet. 1. 16. 3 Or, *persuasible*. 4 Gr. *be*. 5 Isa. 64. 4. 6 2 Pet. 1. 16. 7 Prov. 27. 19. 8 Or, *discerneth*. 9 Or, *discerned*. 10 Isa. 40. 13. Wisd. 9. 13. Rom. 11. 34. 11 Gr. *shall*.

Verse 7. '*The hidden wisdom.*'—Both the Greeks and Jews were great seekers after that wisdom which consisted in the knowledge of hidden and secret things; hidden things being generally accounted the most precious, and the knowledge of them being more a distinction than that of things with which all may become acquainted.

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CHAPTER III.

2 Milk is fit for children. 3 Strife and division, arguments of a fleshly mind. 7 He that planteth, and he that watereth, is nothing. 9 The ministers are God's fellow workmen. 11 Christ the only foundation. 16 Men the temples of God, 17 which must be kept holy. 19 The wisdom of this world is foolishness with God.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with [1]milk, and not with meat: for hitherto ye were not able *to bear it,* neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and [2]divisions, are ye not carnal, and walk [3]as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: [4]and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's [5]husbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it [6]shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 [7]Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man [8]defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, [9]He taketh the wise in their own craftiness.

20 And again, [10]The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all things are your's;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

23 And ye are Christ's; and Christ *is* God's.

[1] Heb. 5. 12. [2] Or, *factions.* [3] Gr. *according to man.* [4] Psal. 62. 12. Gal. 6. 5. [5] Or, *tillage.* [6] Gr. *is revealed.* [7] Chap. 6. 19. 2 Cor. 6. 16. [8] Or, *destroy.* [9] Job 5. 13. [10] Psal. 94. 11.

Verse 2. '*I have fed you with milk.*'—This metaphor, in which the simpler elementary doctrines of Christianity are compared to the light food with which babes are nourished, is usual also among the Jewish writers as applied to their law. Thus Kimchi, on Isa. lv. 1, 'As milk strengthens and nourishes an infant, so the law strengthens and nourishes the soul.' Wetstein and Blackwall adduce similar metaphors from the classical writers.

10. '*A wise masterbuilder.*'—The style of σόφος, 'wise,' is applied by the classical writers not only to men intellectually wise, but to such as were skilled in manual arts. The Jewish writers often use this metaphor, calling their learned men 'builders,' that is, builders of the law.

12. '*Upon this foundation gold, silver, precious stones, wood, hay, stubble.*'—This appears a passage of some difficulty. It becomes a question whether the apostle speaks of *one* superstructure, of such incongruous materials, raised upon a good foundation, the foundation of sound doctrine which he had laid; or suggests the possibility that fabrics very different in their character might be reared on a good foundation: on the one hand, a magnificent temple or palace formed of precious marble, and enriched with silver and gold; or, on the other, a mean cabin of wood, hay, and stubble. Perhaps the latter alternative, that he speaks of different structures, stately or mean, which might be erected on a good foundation, renders the comparison more clear and impressive. Yet, in favour of even the former alternative, which is the most generally received, it may be suggested that layers of stubble or straw were placed between the courses of brick in the most stupendous structures of Babylonia and Egypt; so that the metaphor, even if applied to a single building, does not describe an impossible or unexampled structure.

The Rabbinical writers compare the written law to *gold,* and their oral traditions to *precious stones.*

16. '*Ye are the temple of God.*'—Elsner, Wetstein, Calmet, and others, adduce here many instances in which the ancient classical writers describe the virtuous mind as a temple of God; and speak of the obligation men are under to keep his temple inviolate and undefiled. The following of Epictetus is striking: 'God has created me, God is within me; I carry him about everywhere. Shall I defile him with obscene thoughts, unjust actions, or infamous desires? My duty is to thank God for everything, to praise him for everything; and to thank, praise, and serve him continually while I have life.'

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CHAPTER IV.

1 *In what account the ministers ought to be had.* 7 *We have nothing which we have not received.* 9 *The apostles spectacles to the world, angels, and men,* 13 *the filth and offscouring of the world:* 15 *yet our fathers in Christ,* 16 *whom we ought to follow.*

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's [1]judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 [2]Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 For who [3]maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a [4]spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 [5]And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 [6]Being defamed, we intreat: we are made as the filth of the earth, *and are* the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn *you.*

15 For though ye have ten thousand instructers in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 [7]But I will come to you shortly, [8]if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

[1] Gr. *day.* [2] Matt. 7. 1. Rom. 2. 1. [3] Gr. *distinguisheth thee.* [4] Gr. *theatre.* [5] Acts 20. 34. 1 Thess. 2. 9. 2 Thess. 3. 8. [6] Matt. 5. 34. [7] Acts 19. 21. [8] James 4. 15.

Verse 9. '*I think that God,*' etc.—Michaelis imagines that in these verses (to verse 14) the apostle is adverting to one of the insinuations by which the parties adverse to him at Corinth had endeavoured to lower his character, and even to contest his apostolical authority; that is, that even the sufferings which he had endured in the cause of Christ, were complained of as having been incurred by his impetuosity and rashness. An extraordinary objection, certainly; and one which, if rightly conjectured, may appear to have been founded on the Jewish maxim, 'That the spirit of prophecy rests only upon eminent, happy, and cheerful men.'

—'*Set forth....last....appointed to death....made a spectacle unto the world,*' etc.—Tertullian appears to have been the first to suggest that this verse alludes to the customs of the Roman amphitheatre in the combats of the bestiarii and the gladiators. The men who, in the early part of the day, combated with wild beasts or with one another, were allowed some chances of escape from their assailants, being furnished with defensive armour, besides the weapons which they used in fight. But those who were brought forward later in the day were not thus favoured: without any kind of armour they fought even to the death, and even he who became victor by the slaughter of his opponent, only preserved himself for future slaughter. They might therefore well be called *men appointed unto death;* and this being the last appearance on the theatre for the day, they are said to be *set forth,* or *exhibited last,* as a theatrical spectacle (*θέατρον*) to the world. Seneca speaks thus appositely of these exhibitions: 'In the morning men are exposed to lions and bears; but at mid-day to their spectators. Those that kill are exposed to one another; the victor is detained for another slaughter; and the conclusion of the fight is death. The previous combat, compared to this, was mercy; but in this there is only butchery; for the com-

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batants have nothing to cover them, and their bodies are exposed to every stroke.' (*De Pudic.* c. 14.) Such combats were so common in all the provinces, and particularly at the luxurious Corinth, that it is no wonder we should find an allusion to them here.

13. '*The filth of the earth.... the offscouring of all things.*'—According to the interpretation of many commentators, the word here rendered 'filth' has a force in the original which no single word in our language can adequately convey. It was applied to those poor wretches who, being of the very dregs of the people and refuse of society, were offered up as expiatory sacrifices to the infernal deities in times of plague or other public calamity. They were brought to the place of sacrifice, bearing in their hands cheese, dried figs, and a cake; and, after being beaten with rods, they were burnt, together with the rods, in a ditch. After their bodies were consumed in the fire, their ashes were collected and cast into the sea, with the following words:—'Be thou an expiation—be thou an offscouring for us.' And here it will be observed that the word περικαθάρματα, rendered 'expiation' in this sentence, is the very same word which is translated 'filth' in the verse before us. The illustration thus stated is interesting, and is possibly applicable. The only consideration, and that is rather a strong one, which militates against it, is that such persons are called καθάρματα, in reference to their being expiatory victims (a consideration which does not apply in the present text), rather than to their vile and miserable condition—which is the point to which the word, as applied in the text, has reference.

18. '*As though I would not come.*'—From this, with the context, it would seem as if the apostle had been apprised that an opinion was entertained at Corinth that he would not dare to appear again in that city, and face the formidable opposition which had risen against him.

CHAPTER V.

1 *The incestuous person* 6 *is cause rather of shame unto them, than of rejoicing.* 7 *The old leaven is to be purged out.* 10 *Heinous offenders are to be shunned and avoided.*

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 [1]For I verily, as absent in body, but present in spirit, have [2]judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 [3]To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not that [4]a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover [5]is sacrificed for us:

8 Therefore let us keep [6]the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

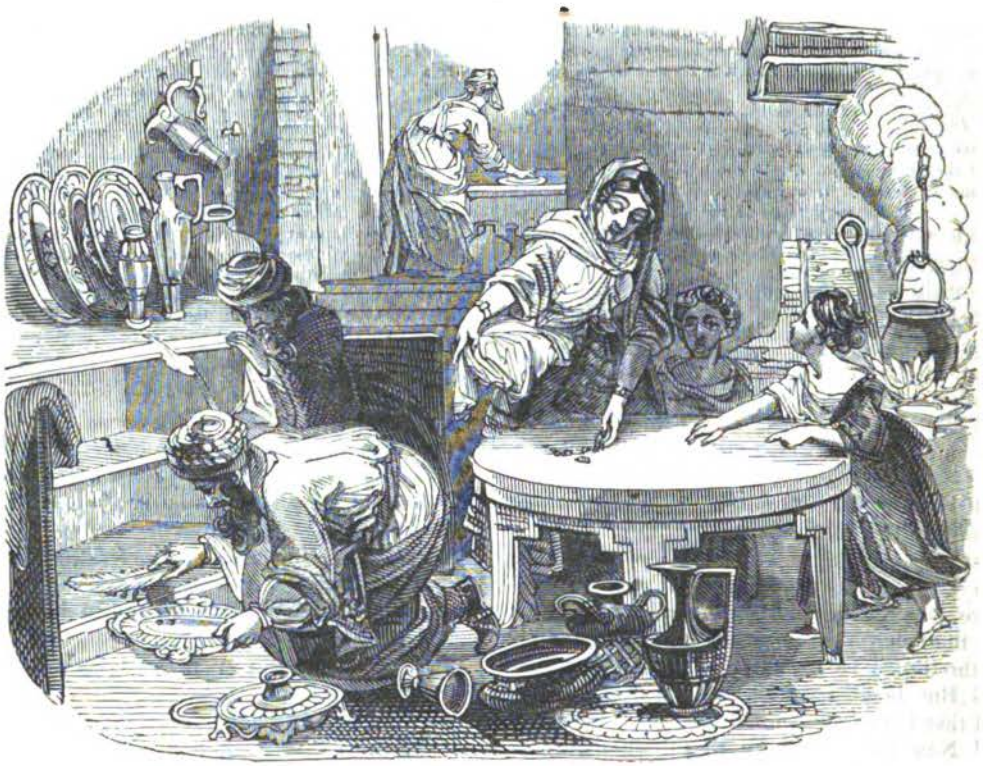
12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

[1] Col. 2. 5. [2] Or, *determined.* [3] 1 Tim. 1. 20. [4] Gal. 5. 9. [5] Or, *is slain.* [6] Or, *holy-day.*

Verse 1. '*Such fornication as is not so much as named among the Gentiles, that one should have his father's wife.*'—Not, of course, his own mother, but his step-mother. Nothing more instructive can be offered than what Michaelis observes on this case:—'According to the laws of the city of Corinth, this marriage would not have been permitted by the heathen magistrates: for, although the Athenian laws permitted marriage with very near relatives, yet, as soon as Greece became a Roman province, the Roman laws were introduced, and by these a marriage with a step-mother was strictly prohibited. For want of authority, I cannot strictly determine what punishment was annexed to a marriage of this kind under the reign of Nero, when St. Paul wrote this Epistle. But in the time of Alexander Severus the punishment was *deportatio*, or banishment to some desolate island, when a man debauched a widow who was too nearly related to him to admit of a marriage with her.... Hence we may judge how severe the laws would have been against a man who married his own step-mother. But how was it possible then, under these circumstances, to contract such a marriage at Corinth? It could have been done only under the alleged sanction of the Jewish law. The Jews pretend that a proselyte by baptism becomes a descendant of Abraham, and in so strict a sense that all former relations immediately close. Hence they drew this conclusion, "that a heathen was at liberty to marry his mother, or his own sister, as soon as she was regenerate by baptism." Now the Jews were at this time permitted to live according to their own laws; and the Christians were then considered as a Jewish sect. In particular, the privilege of marrying according to their own customs, and without any regard

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A JEWISH FAMILY SEARCHING FOR LEAVEN.—Picart.

to the Roman civil law, they retained till the time of Theodosius, who deprived them of it in the statute entitled "De Judæis et Cœlicolis." The incestuous marriage, therefore, of which St. Paul complains, might be solemnized, to the great offence of the heathens, under the sanction of Judaism or Christianity.'

As this enormity thus appears to have been the result of Jewish casuistry, we may safely conclude that it was committed by a heathen convert who had been received into the Judaizing section of the Corinthian church. It is the only marked transaction of *this* party to which the Epistle alludes, as it is chiefly occupied with correcting the mistakes and offences of the opposite or Gentile party, which still acknowledged the authority of the apostle, and had sent him a letter soliciting his counsels. The peculiar character of the transaction, and the mischievous consequences it was calculated to produce, would not allow him to pass it by, although resulting from another class of mistaken principles than those which chiefly engage his attention.

Such connections have always been most abhorrent to the ideas of the Orientals. Mohammed was wont to visit it with great severity. 'Baraa-bin-Aazib said, "My maternal uncle passed by me, having a standard, which his highness (Mohammed) had sent with him, as a sign that he was sent on business; and I said, Where are you going? He said, His highness has sent me to a man who has married one of his own father's wives, *to bring his head.*"'

7. '*Purge out therefore the old leaven.*'—In this and the following verse there are manifest allusions to the feast of the Passover and the days of unleavened bread, during which no leavened bread was to be eaten, or even be allowed to remain in the house of a Jew; in consequence of which every particle of leaven was carefully sought for and disposed of before the Passover commenced. On this subject very full directions are given in Exod. xii. 15–20; and in the note there we have briefly mentioned the scrupulous care with which the modern Jews clear out from their houses, on such occasions, every crumb of leavened bread. As a suitable illustration of the subject, we introduce, from Picart, a representation of a Jewish family assiduously engaged in purging out the old leaven, as described in the note to which we refer.

9. '*I wrote unto you in an epistle.*'—This has led the majority of commentators to conclude that the Apostle had written a previous epistle which has not been preserved. But we are rather inclined to agree with a very respectable minority in considering that the text itself affords no satisfactory evidence for an earlier epistle, while all external evidence is against it. It is more probable that he refers to what has already been said in the present epistle. The text well admits of being rendered —'I had written to you in this epistle' (Whitby); or, 'I have been writing to you' (Bp. Middleton); or, 'I have (already or just) written to you' (Bloomfield).

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CHAPTER VI.

1 *The Corinthians must not vex their brethren, in going to law with them:* 6 *especially under infidels.* 9 *The unrighteous shall not inherit the kingdom of God.* 15 *Our bodies are the members of Christ,* 19 *and temples of the Holy Ghost.* 16, 17 *They must not therefore be defiled.*

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. [1]Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were [2]some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 [3]All things are lawful unto me, but all things are not [4]expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for [5]two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? [6]know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For [7]ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

[1] Matt. 6. 39. Luke 6. 29. Rom. 12. 19. [2] Tit. 3. 3. [3] Chap. 10. 23. [4] Or, *profitable.*
[5] Gen. 2. 24. Matt. 19. 5. Ephes. 5. 31. [6] Chap. 3. 16. [7] Chap. 7. 23.

Verse 1. '*Dare any of you...go to law before the unjust, and not before the saints?*'—Michaelis and others have taken some pains to shew that the Jews enjoyed the privilege which the Christians are here enjoined to exercise, that of settling their own differences among themselves. Vitringa quotes a law of Arcadius and Honorius, by which the Jews are indeed forbidden to hold courts of judicature; but were permitted to have arbitrators, elected by the consent of both parties, whose decisions the Roman magistrates were bound to support and execute. As the Jews possessed this privilege so long after the destruction of Jerusalem, we may conclude that they enjoyed it before that time in still greater extent. And this inference is supported by a much more ancient Rescript of Lucius Antonius to the Sardinians, in which the privilege is represented as having been enjoyed by the Jews, and is further secured to them. The words of the Rescript, as quoted by Josephus, are as follows:—'The Jews have represented to me that they have had from the very beginning their own assembly, according to the custom of their ancestors and their own place, where they settled disputes among themselves. As they have now requested that the same be further granted to them, I have determined that leave be given to them.' It appears also from *Tanchuma*, fol. 92. 2, that the Jews had a law among themselves, by which all Israelites were bound, in case of any litigation, not to bring their disputes before any heathen tribunal. From these facts, as connected with the present text, it has been inferred that the Christians, being many of them Jews, and confounded with them, enjoyed the same privilege in this matter as they did. The *facts* are interesting, as shewing the reluctance which Jews felt to go to heathen tribunals, and the exemption which they enjoyed. And as we believe that those Jews who were converted to Christianity continued at this time to be looked upon as Jews by the heathen, we might conclude that the Apostle reproaches them for having dropped their own custom, if we were certain that he now addresses the Jewish portion

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of the Corinthian church. But if, as we rather think, he refers to the conduct of the Gentile converts, we have no reason to suppose that *their civil* position was modified by their having embraced the Christian faith, even although that faith were considered to give them a religious connection with the Jews. We are therefore disposed to understand the text quite independently of the facts we have stated. There never was a law on earth to *oblige* persons to appeal to a magistrate if they were able to settle their differences among themselves, or by arbitrators of their own choosing, so long as they have no desire to enforce their conclusion by such measures as the civil power only could authorize. This, we believe, is what the Apostle counsels them to do, and reproves them for not doing: and to do this no authority or privilege from the civil government was necessary; although this could not be dispensed with by the Jews, when they desired that the conclusions of their arbitrators should have the force and effect of a judicial decision.

18. '*Flee fornication.*'—The frequent cautions against lewdness, which the Apostle gives to the Corinthian converts, are explained and illustrated by the character of Corinth,—notorious, even among the heathen, for the dissolute conduct of its inhabitants, and for their abandonment to every kind of sensuality and voluptuous indulgence. The heathen world in general regarded the indulgence of the sensual appetites as a matter in itself indifferent; but even heathen morality was shocked at the proverbial excesses of Corinth. Indeed, what could be expected of the state of society in a town which possessed a temple to Venus, in which a thousand women were kept in honour of the goddess, and ministered to the gratification of her adorers? Such abandoned worship was not only in itself sufficient to corrupt a city, but secured to it the further corruption which it derived from the continual arrival of dissolute strangers, who came from all parts to visit this unholy temple. Considering, therefore, the loose principles in which the native converts had been brought up, the temptations by which they were surrounded, and the vague ideas concerning Christian liberty which they entertained, we can easily understand the deep anxiety which St. Paul experienced, and his frequent and earnest representations on this subject.

CHAPTER VII.

2 *He treateth of marriage,* 4 *shewing it to be a remedy against fornication:* 10 *and that the bond thereof ought not lightly to be dissolved.* 18, 20 *Every man must be content with his vocation.* 25 *Virginity wherefore to be embraced.* 35 *And for what respects we may either marry, or abstain from marrying.*

Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, [1]Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us [2]to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

[1] Matt. 5. 32, and 19. 9. Mark 10. 11. Luke 16. 18. [2] Gr. *in peace.*

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20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's [3]freeman: likewise also he that is called, *being* free, is Christ's servant.

23 [4]Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present [5]distress, *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord.

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 [6]The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

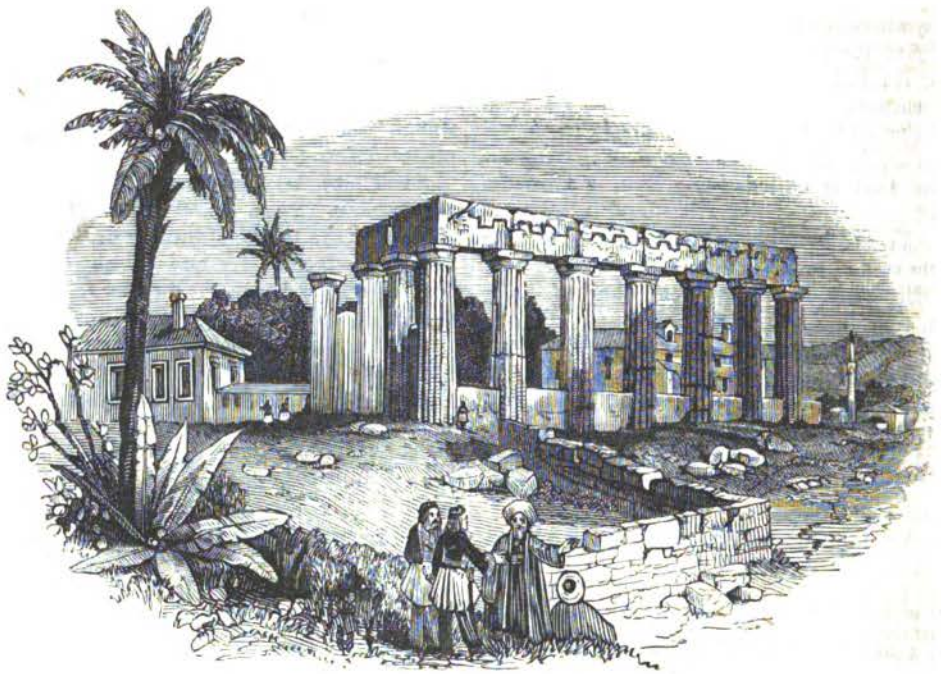
40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

[3] Gr. *made free.* [4] Chap. 6. 20. [5] Or, *necessity.* [6] Rom. 7. 2.

Verse 1. '*Concerning the things whereof ye wrote unto me.*'—Of these things he first considers the question of matrimony, from which it appears that the Corinthian church (or at least a party of it) had written to consult him on the subject. It is difficult to ascertain what their opinions were in this matter; but taking the question as here stated, in connection with the nature of the disputes which distracted the church at Corinth, it may appear that, since the Jewish Christians were disposed to inculcate the necessity of marriage as an imperative and indispensable duty, the Gentile party were inclined to run into an opposite extreme, and insist on the superior advantages of celibacy, which it appears they justified by St. Paul's example, and also recommended to others. It would seem as if some went so far, that, although married, they resolved to practise a continual continency. The Apostle answers that, in this matter, every one might act as he felt to be the best for himself; but seems to incline to the opinion that, under the circumstances of persecution and distress to which Christians were then exposed, it would be better for those to remain single who felt no constraining inducements to matrimony.

6. '*I speak....not of commandment.*'—The meaning of the Apostle probably receives illustration from the fact that, among the Jews, there was a positive and emphatic *commandment* to matrimony. This command was of course made imperative on the man only; for among them, as in all other nations, the woman could not make the first motion towards marriage. Maimonides thus expounds the matter:—'The man is commanded concerning begetting and multiplying; but not the woman. And when does the man come under this command? From the age of sixteen or seventeen years. But if he exceed twenty years without marrying, behold, he violates and renders an affirmative precept vain. But if he be studious of the law, and conversant in it; and if he fears marriage, lest the care of providing for his wife hinder his study in the law, he may still tarry; because he that is employed on the precepts is free from that precept; much more he who is employed in the study of the law [as distinguished from the precepts]. He whose mind is *always* occupied in the study of the law, and he who is intent upon it all his days, if *he* marry not a wife, in his hand is no iniquity. But if affection prevail upon him, let him marry, though he

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TEMPLE OF MINERVA AT CORINTH.

have no children, lest he fall into evil thoughts.' These exceptions are somewhat analogous to those of the Apostle. The Gemara itself is, however, much more stringent; and declares that whoever abstains from multiplying his species, is the same as a murderer; he is as though he diminished from the image of God. Besides the primary ground of this obligation—the multiplication of the species, the command was also enforced by the consideration that it was not good for man to be alone. Much curious matter —not all of it very decent—may be found on this subject in the Jewish writings.

13. '*The woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.*' —This becoming and proper rule is illustrated and contrasted by the difficulties and indecorums which resulted from the opposite rule which Mohammed thought proper to establish. He directed that a woman converted from paganism to Islam might quit her unbelieving husband, and, if she pleased, marry a believer. If, however, the first husband also became a convert subsequently, his claim to the wife revived, and she had to go back to him, even though she had since married another. Any one may imagine the confusion this would create.

14. '*Else were your children unclean; but now are they holy.*'—This is an obvious and natural conclusion from the premises; but it requires some attention to apprehend its effect. As it often happened that only one party in the matrimonial union was converted, the other remaining in heathenism, it becomes a question how far this change altered the nature of the union. The Apostle decides it made no alteration in the social relation between them. They were to remain united, unless they separated by mutual consent, or the unconverted desired the converted to depart. The Christian nature of one of the parties sanctified the union, so that the children which sprung from it were to be regarded as Christian, not heathen children.

It should be distinctly borne in mind that in much of this Epistle Paul is protesting against the Jewish notions, practices, and obligations, which Judaizing teachers were endeavouring to impose upon the heathen converts; and there is no doubt that the words 'holy' (ἁγία) and 'unclean' (ἀκάθαρτα) were used in the conventional Jewish senses, as applied collectively to those who did and who did not profess Christianity; or, in other words, employing the same terms in the same senses in which they were used by his opponents. That the words were thus understood and employed by them might be shewn by the following among other Talmudical instances:—A husband and wife being made proselytes, must be separated from each other ninety days, that a distinction may be made between the issue born in holiness and the issue born out of holiness. The daughter of a proselytess, made a proselytess with her mother,—if she prove unchaste (after espousal) is to be strangled. But if she conceive *without* holiness, and bring forth *in* holiness, she is to be stoned. Again, the son of a male and female proselyte, although he be conceived and born in holiness, yet he may marry a bastard woman.

On the other hand, the heathen were regarded by the Jews as 'unclean,' so utterly unclean that nothing could pollute them, not even a sepulchre, the most unclean of all things.

19. '*Circumcision is nothing.*'—Although the Jews looked upon it as *everything*, even they did not regard it as so far essential that it was to be maintained under all circumstances and at all events. Some Jews, even some priests, always remained uncircumcised, and were not considered the less Israelites, nor were the latter precluded from officiating on that account. The most common cause of this remarkable anomaly was when the brethren of the person had died from the effects of circumcision, so that there was reason to apprehend that he would also die if circumcised. It was held:—'The Israelites are not bound to perform the precepts where death will certainly follow: for it is said, "Laws, which if a man observe, he shall *live* in them," not "*die* in them."'

21. '*If thou mayest be made free, use it rather.*'—The slaves among the Greeks and Romans, and particularly the latter, seem, upon the whole, to have been much less

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favourably circumstanced than in the East. The power of the master over them was equally absolute, and much more tyrannically exercised. A Christian also must, as such, have experienced many difficulties in the service of a heathen master. Hence, while the Apostle counsels them to 'care not for it,' he adds, that it would be better, if possible, to obtain their freedom. The early Christians felt all this; and hence we learn from the *Apologies* of Justin Martyr and Tertullian, that, as far as their means allowed, they exercised their charity in purchasing the freedom of such of their brethren as were in the condition of slaves.

36. '*Behaveth himself uncomely toward his virgin.*'—Some think that the word rendered 'virgin' means generally the *virgin state*, applicable to either sex, and therefore equivalent to our 'single person.' But it has been justly objected, that there is no *authority* for this interpretation; and that the ordinary use of the term, as well as the clear connection of the passage, requires us to read, 'his virgin *daughter*,' not 'his virginity.' The passage therefore refers to the case of a father, considering the marriage of his daughter, who had become marriageable. This must have been a matter of great anxiety to the parent; so much so, indeed, that it could not but form part of the Apostle's consideration of the whole question. It should be recollected that celibacy was not in the East, and particularly among the Jews, reputable for either sex, and least so for females; and the discredit of the unmarried woman involved a serious discredit to her parent, as one who had not properly performed his duty by her, in using every exertion to get her married. Indeed, a man who allowed his daughter to remain unmarried, was considered as criminal as if he were a party to her prostitution; and to avoid the disgrace of having an unmarried daughter, he was even counselled to manumit his slave, and marry her to him. Compare Ecclus. xlii. 9: 'The father waketh for the daughter, when no man knoweth; and the care for her taketh away sleep: when she is young, lest she pass the flower of her age; and, being married, lest she should be hated,' etc.

The feeling on the general subject was not so strong among the Greeks and Romans as in the East; and many philosophers of high name taught, that to men the single life might be recommended as the most free from care and the most favourable to the cultivation of knowledge. But even in Europe the celibacy of females was not advocated. For them marriage was on all hands allowed to be the most suitable condition, and a single life was not by any means free from reproach.

CHAPTER VIII.

1 *To abstain from meats offered to idols.* 8, 9 *We must not abuse our Christian liberty, to the offence of our brethren:* 11 *but must bridle our knowledge with charity.*

Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that [1]an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we [2]in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, [3]if we eat, [4]are we the better; neither, if we eat not, [4]are we the worse.

9 But take heed lest by any means this [5]liberty of your's become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be [6]emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, [7]if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

1 Chap. 10. 19. 2 Or, *for him*, Rom. 11. 36. 3 Or, *have we the more.* 4 Or, *have we the less.* 5 Or, *power.* 6 Gr. *edified.* 7 Rom. 14. 21.

Verse 4. '*Eating of those things . . . offered . . . unto idols.*'—It could not be unlawful in itself to eat what had been offered to idols; for the consecration of flesh or of wine to an idol did not make it the property of the idol; an idol being in fact a nonentity, and incapable of property. This is the doctrine of the apostle, who therefore allows the Corinthians to eat freely whatever was sold in the shambles, without being careful to ascertain whether it had been offered to idols or not. In case, however, 'a weak brother' should call their attention to the circumstance, that the meat before them had been thus offered, they were, *for his sake*, to abstain. The Corinthians, however, had carried their ideas of liberty much further than this; being probably led away by their spirit of opposition to the Jewish Christians, who were disposed, according to their old notions, to abstain most scrupulously from the idol sacrifices, and deemed it their duty to ascertain that nothing of which they partook had been offered to an idol. But the Gentile converts, being taught that the eating of such food was a matter of indifference, and knowing that

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'an idol was nothing,' chose to understand that all the circumstances which might be connected with such eating were also matters of indifference. Therefore they thought it lawful to visit the heathen temples, which were frequently places of riot and debauchery, and to partake of the offerings, amidst the praises which were sung to the heathen gods. 'This,' as Michaelis observes, 'was an actual participation of the idolatry; and such persons were of course considered by the heathen as having joined in their worship. St. Paul therefore judged it necessary to warn the Corinthians against idolatry, which he has done especially in 1 Cor. x. 7, 2; 2 Cor. vi. 14–17. Whether an act be a religious test or not depends on the circumstances and place of its performance. If I eat a wafer in my room, it signifies nothing: but if I eat it before a Romish altar, I avow myself a member of the church of Rome.' It will be observed that in this note we have adverted not merely to the contents of this chapter, but to all which the apostle has said on the subject in his epistles to the Corinthians.

CHAPTER IX.

1 *He sheweth his liberty,* 7 *and that the minister ought to live by the gospel:* 15 *yet that himself hath of his own accord abstained,* 18 *to be either chargeable unto them,* 22 *or offensive unto any, in matters indifferent.* 24 *Our life is like unto a race.*

AM I not an apostle? am I not free? [1]have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a [2]wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, [3]Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 [4]If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 [5]Do ye not know that they which minister about holy things [6]live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained [7]that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward; but if against my will, a dispensation *of the gospel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they

[1] Chap. 15. 8. [2] Or, *woman.* [3] Deut. 25. 4. [4] Rom. 15. 27. [5] Num. 18. 20. Deut. 10. 9. and 18. 1. [6] Or, *feed.* [7] Gal. 6. 6. 1 Tim. 5. 17.

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do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Verse 1. '*Am I not an apostle?*'—It seems that St. Paul's apostolical authority had been questioned by the Judaising Christians at Corinth; and in proof of this, they had referred to certain disagreements between his practice and that of the other apostles, which they adduced as implying his own consciousness that he was not invested with the same powers which they possessed. In answer to this, Paul first asserts his full apostolical authority, and his equal right with them to all that which they claimed, but which he, from considerations of expediency, had declined. He then adduces instances in which, from such considerations, he had waived the exercise of his apostolical right; particularly that, although fully entitled to have his wants provided for by the church in which he laboured, he had, for the sake of independence, and to preclude the suspicion of interested motives, chosen rather to earn his own living by the labour of his hands. This is the general scope of the chapter.

— '*Am I not free?*'—He is contending that he was free to accept his maintenance (although he did not always find it expedient to do so) from the heathen, to whom he preached the gospel. That he found it necessary to assert this, calls attention to another notion entertained by the Judaizing teachers. It was a decision of the Jewish lawyers that tithes were not to be taken or demanded from Gentiles, or a maintenance sought from them; and that an Israelite should not in any way render himself beholden to a Gentile. This is a matter on which the law was silent; and the conclusion was reached, not through any liberality of sentiment, but through the contempt and hatred with which the Gentiles were regarded.

7. '*Who goeth a warfare...at his own charges?*'—In times more ancient, it had not been customary for soldiers to receive pay from the public; the people, or a certain class of the people, being liable to be called out as occasion arose, and to serve at their own expense. This had been originally the Roman custom also; but at this time the Roman soldiers had long been in the habit of receiving pay from the public; as always happens when the military service becomes a profession. Consequently, the Roman empire scarcely at this time afforded an example of a soldier going a warfare at his own charges. Even those kings, ethnarchs, and tetrarchs, whom the Romans permitted to hold sovereignty, seem generally to have adopted the custom of paying the troops in their service. Thus, John the Baptist counselled the soldiers of Herod the tetrarch to be 'contented with their wages.'

— '*Eateth not of the fruit thereof.*'—This alludes to the custom for the tenant of a vineyard to pay a produce-rent to the owner.

— '*Eateth not of the milk.*'—The Oriental shepherd is generally paid not in money, but by being allowed a part of the milk of the flock which he tends, and a certain proportion of the lambs which it produces while under his care. The proportion varies with circumstances; every tenth lamb is not unusual.

24. '*Run in a race.*'—Here follow some beautiful allusions to the Isthmian Games, which, as already mentioned, were celebrated on the isthmus which connected the Morea with the continent, and near which the city of Corinth stood. The Isthmian were the third of the four sacred games celebrated in Greece; the others being the Olympic, the Pythian, and the Nemæan. They were celebrated every third year, in the summer. They consisted of racing, wrestling, leaping, boxing, and quoiting, nor were music and poetry, or whatever was rare and costly in nature or art, wanting to aggrandize the spectacle. The illustrations of the apostle are taken almost exclusively from the *stadium*, or foot-race.

— '*They...run all, but one receiveth the prize.*'—In the other games there were several prizes of different value, but in the race there was but one prize for the victor.

— '*So run, that ye may obtain.*'—This probably refers to the necessity of adherence to the rules by which the race was regulated. The path which the racers were to keep was marked out by white lines or by posts; and he who trespassed beyond these lines, diverging from the path which they marked out, lost the prize, even though he were the first to reach the goal. Indeed, if, as some state, the course was bounded on one side by the river Alpheus, and on the other was kept by men with drawn swords, a greater danger was involved, in any deviation, than the mere loss of the victor's crown.

25. '*Is temperate in all things.*'—This refers to the severe previous training which those underwent who intended to compete for the prize at the Isthmian Games. This training lasted twelve months, during which, under an experienced teacher of the gymnastic arts, all the wants of nature, and all sensual indulgence, was under the most strict regulation. Their eating, drinking, walking, and sleeping were determined, as to time and quantity, by rule; and they were constantly exercised in those arts the prizes for which they intended to contest. Raphelius and others have pointed out the illustration which the following passage in Epictetus offers:—'Would you be a victor in the Olympic games? So, in good truth, would I; for it is a glorious thing. But pray consider what must go before, and what must follow, and so proceed in the attempt. You must then live by rule, eat what will be disagreeable, and refrain from delicacies: you must oblige yourself to constant exercise, at the appointed hour, in heat and cold; you must abstain from wine and cold liquors: in a word, you must be as submissive to all the directions of your master as to those of a physician.' *Enchirid.* c. 35.

— '*They do it to obtain a corruptible crown.*'—The immediate reward of the victor in these games was a garland of leaves, which faded and perished soon. The victor's garland in the Isthmian Games, was of pine-leaves: in the Olympic Games, of wild olive; in the Pythian, of laurel; and in the Nemæan, of parsley. It is true that there were, besides this, some important emoluments and privileges, which rewarded the victor in the games; but the 'corruptible crown' was the immediate and sensible reward of the victor, and probably was at the time more thought of than any ulterior benefits, since it gave the right to them all, and covered the person who wore it with honour and distinction in the eyes of assembled Greece.

26. '*Run, not as uncertainly.*'—The third note on verse 24 explains this.

— '*So fight I, not as one that beateth the air.*'—The metaphor here is changed from running to boxing. The Apostle, in saying that he does not fight 'as one that beateth the air,' possibly alludes to the preliminary exercises of those who intended to engage in the pugilistic contests. In order to acquire the proper dexterity and firmness of muscle, it was customary for them to exercise themselves with the gauntlet, and to fling their arms about as if they were engaged with an actual combatant. This was called *beating the air*; and came to be a proverbial expression applied to those who missed their aim in the actual conflict; which seems to be the thing here intended by the apostle.

27. '*I keep under my body,*' etc.—This is a continuation of the pugilistic metaphor, and is opposed to the uncertain beating of the air just mentioned. The word (ὑπωπιάζω) rendered 'I keep under,' means *to strike on the face*, and

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VICTORS IN THE OLYMPIC GAMES. Verse 25.

particularly on that part under the eyes, hence *to strike under the eye*, that being the part especially aimed at by the combatants. The word also is often used to signify a livid tumour on that part, and is sometimes proverbially employed to denote a face terribly bruised and disfigured, as the face of a boxer usually is when he comes from the combat.

— '*Bring it into subjection.*'—This is thought by Hammond and others to allude to the practice of the wrestlers, in securing the victory by giving their opponent a fall. The connection of the two allusions, this to *wrestling* and the preceding to *boxing*, is the more obvious when it is understood that one of the games combined both sorts of play. There is an allusion which connects them as closely in Aristotle (*Rhet.* i. 5): 'He who can oppress and get down his adversary is called good at wrestling; he who can smite him down with his fist an able boxer; but he that can do both is the pancratiasta.'

CHAPTER X.

1 *The sacraments of the Jews* 6 *are types of our's,* 7 *and their punishments,* 11 *examples for us.* 14 *We must flee from idolatry.* 21 *We must not make the Lord's table the table of devils:* 24 *and in things indifferent we must have regard of our brethren.*

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under [1]the cloud, and all passed through [2]the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same [3]spiritual meat;

4 And did all drink the same [4]spiritual drink: for they drank of that spiritual Rock that [5]followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they [6]were overthrown in the wilderness.

6 Now these things were [7]our examples, to the intent we should not lust after evil things, as [8]they also lusted.

7 Neither be ye idolaters, as *were* some of

[1] Exod. 13. 21. Num. 9. 18. [2] Exod. 14. 22. [3] Exod. 16. 15. [4] Exod. 17. 6. Num. 20. 11. [5] Or, *went with them.* [6] Num. 26. 65. [7] Gr. *our figures.* [8] Num. 11. 4. Psal. 106. 14.

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them; as it is written, [9]The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and [10] fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and [11]were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and [12]were destroyed of the destroyer.

11 Now all these things happened unto them for [13]ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but [14]such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles [15]sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

26 For [16]the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for [17]the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by [18]grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 [19]Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 [20]Give none offence, neither to the Jews, nor to the [21]Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

9 Exod. 32. 6. 10 Num. 25. 9. 11 Num. 21. 6. 12 Num. 14. 37. 13 Or, *types*. 14 Or, *moderate*.
15 Deut. 32. 17. Psal. 106. 37. 16 Deut. 10. 14. Psal. 24. 1. 17 Deut. 10. 14. Psal. 24. 1. 18 Or, *thanksgiving*.
19 Col. 3. 17. 20 2 Cor. 6. 3. 21 Gr. *Greeks*.

CHAP. X.—The general design of this chapter appears to be to impress upon the Corinthians that they carried their ideas of Christian liberty to a dangerous extent, when they joined idolaters in the feasts held in the idol-temples upon the sacrifices which had been offered there; since they could not do this without at least seeming to be idolaters themselves. This he illustrates by a reference to the idea of communion involved in the act of eating and drinking, in the Lord's Supper on the one hand, and in a participation of the sacrifices of the Jewish altar on the other; shewing by these instances that to join in a feast considered sacred was considered the act of an adherent to that system under which it took place, and with which it was connected. Such being the scope of this chapter, its contents may be comprehended in the general illustration which has been given in the note to ch. viii.

10. '*Destroyed of the destroyer*.'—They all died in the course of 40 years. It is therefore probable that the Apostle uses the term in the Jewish sense, especially in his great argument in which there is such constant reference to Jewish notions and prejudices. Bad angels were called by them 'destroyers,' good angels 'ministering;' but pre-eminently, 'The angel of death, called by them Samuel, was the destroyer.' To describe the numbers who were in the course of a defined number of years cut off by death, as being 'destroyed by the destroyer,' is therefore a markedly Jewish form of expression.

16. '*The cup of blessing*.'—This was the name which

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the Jews gave to the cup of wine over which, at the Passover feast, thanks were given after meat. It was in taking this that the Eucharist was instituted by our Saviour 'after supper.' The continued application of the Jewish name to it under the altered circumstances, is eminently appropriate.

27. '*Whatsoever is set before you, eat, asking no question.*' —The Apostle declares the exemption of the converts from a multitude of vexatious and troublesome scruples, which the Jews had imposed upon themselves, respecting what they ate—the company with which they sat—and the manner of eating. They had to satisfy themselves that the fruits and herbs at table had been tithed—that they had been consecrated according to custom—that no ceremonial pollution had been communicated to them, etc. And of the meat that appeared at table, they were to feel assured that it had not been offered to idols, that it had not been 'torn,' or strangled; that it had been slaughtered according to rule, etc. From all these paltry meddling questions the apostle declares the converts free; and lays down the fine broad principle—'All things are *lawful* for me, although all things are not expedient.' v. 23.

CHAPTER XI.

1 *He reproveth them, because in holy assemblies* 4 *their men prayed with their heads covered,* 6 *and women with their heads uncovered,* 17 *and because generally their meetings were not for the better, but for the worse,* 21 *as namely in profaning with their own feasts the Lord's supper.* 23 *Lastly, he calleth them to the first institution thereof.*

BE ye followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the [1]ordinances, as I delivered *them* to you.

3 But I would have you know, that [2]the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as [3]he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 [4]Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have [5]power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a [6]covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be [7]divisions among you; and I partly believe it.

19 For there must be also [8]heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, [9]*this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame [10]them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

24 [11]And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do [12]in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, [13]ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this

[1] Or, *traditions.* [2] Ephes. 5. 23. [3] Gen. 1. 26. [4] Gen. 2. 23. [5] That is, *a covering, in sign that she is under the power of her husband.*
[6] Or, *vail.* [7] Or, *schisms.* [8] Or, *sects.* [9] Or, *ye cannot eat.* [10] Or, *them that are poor.*
[11] Matt. 26. 26. Mark 14. 22. Luke 22. 19. [12] Or, *for a remembrance.* [13] Or, *shew ye.*

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bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh [14]damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto [15]condemnation. And the rest will I set in order when I come.

[14] Or, *judgment.*

[15] Or, *judgment.*

Verse 4. '*Praying or prophesying, having his head covered.*'—It was the custom of the Jews not to pray unless the head were veiled; thus, as they held, expressing themselves reverent and ashamed before God, and unworthy to behold him with open face. Now the question is, whether the heathen converts were to adopt this obligation, or were, according to their own notions and customs, to pray with uncovered heads. The apostle, who is always anxious that they should keep their necks out of the Jewish yoke, decides, as might be expected, that they should follow the custom of their own country in this matter. To this day the Jews pray with their heads covered.

— '*Having his head covered.*'—There are several very difficult passages in this chapter, and the present is one of them. Some commentators pass over this verse as unable to explain it; while others give it the most opposite explanations, some of which are good, separately taken, but will not stand before a comprehensive view of the subject in all its bearings. The difficulty lies in finding the Apostle's reason for giving this direction: and we are inclined to think that it has reference to some ideas and usages connected with the act of covering the head, which have eluded research, and our ignorance of which precludes us



GREEK WORSHIPPING WITH THE HEAD UNCOVERED.

from obtaining a satisfactory explanation. We will briefly notice a few of the alternatives, and state our objections to them.

1. It is in opposition to the idolatrous custom of covering the head in worship. *Objection.* It was not universally an idolatrous custom: the Greeks and Egyptians



JEW WORSHIPPING WITH THE HEAD COVERED.

worshipped with heads uncovered: and, although the Romans did cover their heads, so did the Jews, who were not idolaters.

2. That as the Greeks were uncovered even in their worship, the custom of covering the head, which had crept into the Corinthian church, was forbidden as having a ridiculous appearance in the eyes of the people. *Remark.* This is exactly the opposite reason to the preceding: but we do not know that we should reject it as part of a reason, though not as a whole one.

3. It was a superstitious custom. *Objection.* It was so, certainly, among the Romans, who veiled their heads and faces that they might see no evil omen: and it may also be allowed that the Jewish Talith, or prayer-veil, used by the congregations, involved much superstition. But then God had prescribed in the Law that the high-priest should wear a mitre, and the common priests and Levites turbans or 'bonnets,' in their ministration: and *this* covering of the head, at least, was not a superstition.

4. Covering the head, including the face, was a mark of subjection, or even of condemnation, and therefore forbidden to men. *Objection.* Covering the head was not in itself a degradation, although it became such in certain forms and under certain circumstances. Was the idea of

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subjection involved when the Roman or Jewish priest covered his head with a mitre, when the king wore his crown, and when the warrior put on his helmet?

After this, it may seem hazardous to offer anything new on the subject. We will however venture, although without any great confidence, to direct attention to the fact, that it is not said that the *congregation* did, contrary to the custom of the place, cover their heads in the church, but that those who prayed and prophesied did so—distinguishing themselves by covering their heads for the occasion. This they may have thought the more proper, as, although they knew there was no authority in Scripture for the Talith to be worn, as a head-veil, by the congregation, they knew also that turbans were directed to be worn by the officiating priests under the Law. There may have been very good reasons why St. Paul should object—not merely because it must have seemed absurd to the Greeks, but because it involved an idea of assimilation, in a matter purely ceremonial, to a priesthood, the functions of which he declared to have ceased when Christ died.

For those who prefer it, we may state another explanation which has occurred to us. There is every reason to suppose that the Judaizing and Gentile Christians met in the same assembly for worship, notwithstanding their differences. From what we have seen of the former, we may safely enough conclude that they wore the Talith on such occasions, and insisted on the necessity of its being worn. The Gentile converts, being thus constantly reminded of it, probably mentioned the subject to the Apostle in their letter, and now receive an answer from him.

5. '*Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head.*'—At this time the precise meaning of the Apostle has become rather obscure in this direction, which is the opposite of that given to the men. However, as in that he decided adversely to the Jewish custom, so he does in this. Women ordinarily appeared veiled very closely among the Jews in these later days of the Hebrew commonwealth; but it appears that when they attended on the holy services they took off their veils and exposed their faces. For women to appear unveiled at worship, in a country where they are usually closely veiled, was liable to abuses, to avoid which the Apostle decides that women should be veiled as well at worship as on other occasions. If it had been the custom for women to go *ordinarily* unveiled, we may easily believe this direction would not have been given. The abuses which arose in Jerusalem from the practice we have mentioned were so many and great, that some of the Talmudists declare the three great feasts to have been evils ['scabs'] on account of the manner in which the women engaged and diverted the attention of the men on such occasions. It is said that, for this reason, they were wont to fast after the Passover and Pentecost.

We have shewn on former occasions that the head is the seat of female modesty in the East—and hence the care of females to veil the face in public, and still more the top and back of the head: and that for a woman to expose her head entirely is considered most disgraceful. Now it was much the same in Greece. The women, as lately intimated (Rom. xvi. 1), led a solitary life in the gynæconitæ, and veiled themselves when they went abroad. For the rest we may quote Michaelis:—'They relaxed from their severity at the festivals instituted in honour of their deities, at which the Grecian women appeared with their faces uncovered: and this is the reason that, in the Greek comedies, love generally begins in a temple. Under these circumstances it was a disgrace for Christian women to uncover themselves during the time of divine service, and to present themselves not only in a manner unusual at other times, but like women of bad character among the Jews. Yet the Christian women at Corinth uncovered their heads when they prophesied. This again was probably an imitation of heathen customs: for not only the Bacchæ did the same, but other pretended prophetesses uncovered their heads and dishevelled their hair, in order to shew their sacred fury and enthusiastic rage. The reader therefore will not think it extraordinary that St. Paul should oppose so superstitious and offensive a custom.'

— '*As if she were shaven.*'—All ancient nations agreed in considering it the greatest disgrace to a woman for her hair to be cut close or shaven, unless when it was done as an act of extreme grief. It was imposed as a mark of infamy and dishonour on harlots and adulteresses. This even held, and still holds, in those nations where the men habitually shave their heads—as in the modern East and as in ancient Egypt. In the latter country, *all* the males shaved their heads, and wore either wigs or caps; but the women always wore their own hair, even in mourning, neither were their heads shaven after death (Wilkinson, ch. x.). The Roman women also wore their hair long, although the men had theirs cut short. Thus the practice of the women, in not shaving or cropping their hair, has never been influenced even by the contrary usages of the men.

10. '*Power on her head because of the angels.*'—There is perhaps no passage of Scripture more difficult than this, or which has more exercised the learning and ingenuity of commentators to elicit the sense. On the first clause, 'power on her head,' we shall content ourselves with the general admission, that it here denotes *a veil*, without following the elaborate investigations into the cause why a word which expresses 'power' in its primary signification, should also denote 'a veil.' We shall only express our own inclination to concur in the interpretation of the German critics, as adduced by Bloomfield, that the word is employed to denote a veil, not with any reference to the superiority of the man to the woman, but of the married woman to the maiden; superiority in point of honour and dignity being, in the East, ever conceded to them, as indeed is the case at the present day in every country of Europe. A veil then may be called ἐξουσια, because it was a sign of honour, as denoting a superior condition. We are the more disposed to concur in this, from knowing that in the East a married woman or a widow is generally distinguished from one who has not been married, by a marked difference in the veil and head-dress. In some countries indeed the female does not formally wear a veil until she is married.

The remainder of the sentence, 'because of the angels,' is much more difficult. It is not within our province to enter into a question of pure criticism; nor would we undertake to determine a matter which Locke confessed he could not understand, and on which men of much eminence have differed greatly. Not being, however, willing to pass the text without notice, we shall briefly indicate, among the various opinions, a few which have been the most largely entertained, and which deserve the most attention.

Many think that real angels are intended; but since there are both *good* and *evil* angels, opinion is divided within this general conclusion. Those who suppose the Apostle to refer to *good* angels, conclude that he adduces their presence at religious assemblies as a reason for propriety of appearance and decorum of demeanour. It is further observed that the Jews were firmly persuaded of the presence of angels wherever men worshipped God. Others, however, who allow angels to be intended, think that *evil* angels must be understood. But this explanation seems to have been the resort of those who were indeed convinced that real angels must be denoted, and were yet reluctant to admit that celestial spirits were intended; for nothing can be more far-fetched and unsatisfactory than the reasons given for this assumption.

But it has also been observed that the word 'angel' also means *a messenger;* and that the name is indeed applied to the celestial spirits because they were considered as the messengers of God. Therefore many here understand it in this simple sense, and suppose either that it refers to persons sent from the separate assemblies of the men to those of the women, and on whose account they ought to be veiled, and present as decorous an appearance as if they were in the same place with the male members of the church. Or else, that it denotes the messengers or spies whom, as Tertullian informs us, the heathens were in the

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habit of sending to observe what was said and done in the Christian assemblies. This interpretation has received the most favour from recent expositors; and in support of it reference is made to Heb. xi. 31; James ii. 25, in which the very word here employed is applied to the 'spies' sent by the Israelites to survey the land of Canaan.

It has, moreover, not been forgotten that the same title of 'angels' is applied to the ministers of the church in the New Testament (as in Rev. ii. and iii.); and hence some have supposed that they are here intended. Under this impression, various explanations have been afforded of the caution, with reference to them, which the Apostle here gives; but if these be really the persons intended, the direction probably amounts to no more than that the women are enjoined to appear in their presence with all such decorum as the customs of the country required them to observe in the presence of men, except their husbands and very near relations.

14. '*If a man have long hair, it is a shame unto him.*'—As having an effeminate appearance, we presume. It was not a Jewish custom to let the hair grow long; on the contrary, they cut it often [did they shave the head? see Ezek. v. 1], and, however at other times, always before a feast. The Nazarites, however, as we all know, let their hair grow long, never cutting it until the term of their vow was completed. It is therefore more than probable that the Apostle's reprobation is levelled at the disposition of the Corinthian Judaizers to retain the custom of Nazariteship.

20. '*This is not to eat the Lord's supper.*'—From this and what follows, it is evident that the Apostle refers to circumstances connected with the celebration of the Lord's Supper; and the question is how the disorderly eating and drinking here mentioned could be associated with so simple a celebration. It should be noted that the Lord's Supper was taken every Sunday; and it seems clear that the Agapæ, or love-feasts, of which so much is said by the early ecclesiastical writers, were joined to the Communion, forming part of the celebration. This was probably in imitation of what took place at its institution; when the eating and drinking of the bread and wine were not solitary acts, but formed parts of a feast which was at the same time taken. The feast itself, as celebrated by the Corinthians, seems to have been furnished after the model of the Symposia of the Greeks, in which every one contributed his own provision, and then all partook in common. But it seems that, in the Corinthian church, the selfishness and unseemly greed of the wealthier members marred the intention of this regulation; as, instead of forming, with the provisions they brought, a common stock to be equally shared by all the members of the church, they appropriated to their separate use the food they had brought, whereby the poor, who could bring but little, must have come off with very indifferent fare. It is not very clear whether the wealthy kept constant possession of that which they brought, or, having in the first instance affected to throw it into the common stock, eagerly appropriated it to their own use when the time of eating arrived. We can easily imagine the disgraceful scenes which this practice produced, and the just occasion which it offered for the animadversions of the Apostle.

CHAPTER XII.

1 *Spiritual gifts* 4 *are divers,* 7 *yet all to profit withal.* 8 *And to that end are diversely bestowed:* 12 *that by the like proportion, as the members of a natural body tend all to the* 16 *mutual decency,* 22 *service, and* 26 *succour of the same body;* 27 *so we should do one for another, to make up the mystical body of Christ.*

Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus [1]accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now [2]there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or [3]Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members

[1] Or, *anathema.* [2] Rom. 12. 4, &c. [3] Gr. *Greeks.*

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every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we [4]bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no [5]schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And [6]God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, [7]diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all [8]workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

4 Or, *put on.* 5 Or, *division.* 6 Ephes. 4. 11. 7 Or, *kinds.* 8 Or, *powers.*

Verse 3. '*Calleth Jesus accursed.*'—This probably refers to the custom of persecutors to require of suspected Christians that they should curse Christ, as a test by which it might be known whether they were really such or not (see the note on Acts xxvi. 11). Or else it may allude to the Jews, who delighted to avow that they held Christ accursed, on the ground (among others) that he was crucified; and the Law says, 'Cursed is every one that hangeth on a tree.' We do not like, without strong necessity, which does not here exist, to adduce the shocking blasphemies which they were accustomed to connect with our Lord's name.

15. '*If the foot shall say,*' etc.—The beautiful and sustained similitude which here follows, drawn from the mutual dependence of the members of the human body, will remind most of our readers of the famous apologue, on the same subject, by Menenius Agrippa, by which he succeeded in allaying the discontents of the Roman people. It is exceedingly illustrative, but is so familiarly known as to render its insertion unnecessary.

CHAPTER XIII.

1 *All gifts,* 2, 3 *how excellent soever, are nothing worth without charity.* 4 *The praises thereof,* 13 *and its preference before hope and faith.*

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift* of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor,* and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity [1]vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth [2]in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I [3]thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, [4]darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

1 Or, *is not rash.* 2 Or, *with the truth.* 3 Or, *reasoned.* 4 Gr. *in a riddle.*

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Verse 1. '*Though I speak with the tongues of men.*'—The languages, not the eloquence. As much as to say, 'Though I spoke all the languages of men,' etc. The phrase was well known among the Jews; and they understood by it the seventy languages spoken by the seventy nations (as they counted) of the world. They count it among the accomplishments of Mordecai that he knew all these seventy languages. It is well observed by Lightfoot and Whitby, that the Apostle, in the three first verses of this chapter, reckons up the things which were most highly esteemed among the Jews. It may be suspected that some persons in the church of Corinth, who had received the gift of tongues, were too proud of the distinction and power which it gave them; and are now told, that if they could speak all the languages of men, this, without 'charity,' would be to themselves of no avail.

— '*And of angels.*'—There is much talk among the Rabbinical writers about the language of the angels, which some of the Talmudical fathers professed to be able to understand. They did not suppose it was Hebrew, as some Christian writers have supposed.

— '*Of angels.*'—It is by no means necessary to inquire whether the angels have a language, or to understand the Apostle as affirming that they have. The passage is hyperbolical as it stands, and the idea involved, of the angels as speaking a language, may be part of the hyperbole. It is enough for the purpose of the Apostle to *suppose* this—particularly as it was the opinion of his countrymen. They not only believed that the angels had a language, but that this language was the key of all mysteries, and that some of their Rabbins had acquired a knowledge of it. They tell us, for instance, that R. Jochanan ben Zacchai, who was a contemporary of St. Paul, understood this language: but we doubt whether, by this, anything more is meant than the old Hebrew tongue, which was at this time a dead language; since the same authorities assure us that the use of 'the holy tongue' was one of three things in which the Israelites were like the ministering angels: and to this information they add, that angels were ignorant of the Syriac language. Perhaps, after all, by 'the tongue of angels,' the Apostle means the power and eloquence with which an angel might be supposed to speak.

— '*Charity.*'—Some serious misconceptions have arisen from the use of this word, which, whatever may have been its force when employed by our venerable translators, now bears a restricted signification which very inadequately and unworthily expresses the force of the original. 'Love' is the proper meaning of the word ἀγάπη; but even so, the original, like the word by which it is translated, varies in intensity of meaning according to the manner in which it is applied. We apply the word 'love' to express a considerable variety of sentiments. In the present case we may safely accept the sense which Robinson here assigns it: namely, that it denotes 'that good will towards others, that love to our neighbours, that brotherly affection, which the religion of Jesus commands and inspires.' Indeed, what the Apostle intended to express by this word, is so clearly and minutely defined by himself, in the concluding verses of this chapter, that all misconception might seem to be precluded.

— '*Sounding brass.*'—Such as a trumpet or other wind instrument, usually made of brass.

2. '*Understand all mysteries.*'—The apostle is evidently enumerating the qualifications which the Judaizers deemed of the highest value. Thus, to 'understand all mysteries,' was no common distinction. 'Hillel the elder,' we are told, 'had eighty disciples: thirty, who were worthy to have the Holy Spirit rest upon them, as it did upon Moses; thirty, worthy that the sun should stand still for them, as it did for Joshua; twenty, between these. The greatest of them all was Jonathan ben Uzziel; the least was Jochanan (John) ben Zacchai. He perfectly well understood the Scripture, the Mishna, the Gemara, the idiotisms of the law, and the scribes, the traditions, illustrations, comparisons, equalities, generations, parables,' etc.

— '*Remove mountains.*'—This was a proverbial expression among the Jews to denote the doing of things which seem impossible. So they tell us of one R. Azzai, that there was not in his days a rooter up of mountains like unto him, or one that could do such great things as he did. This title of 'Rooter up of mountains,' they were fond of applying to such of their learned doctors as were notedly acute in disputation, and ready at solving difficulties.

3. '*Bestow all my goods,*' etc.—The Jews, like the Mohammedans of the present day, had a very exalted notion of the efficacy of alms-giving in procuring them acceptance with God. Hence they say, 'Whosoever diminisheth anything of his substance to bestow in alms, shall be delivered from hell.' Mention is made of some who for this reason gave to the poor everything they possessed.

— '*Give my body to be burned.*'—This must have sounded strange to, at least, the Jewish Christians, who had been brought up in the persuasion that martyrdom for the Law was sufficient not only for the expiation of their own sins, but for the sins of the whole nation. It would also have been well had those early Christians, who *sought* their own death, and exhibited an eager desire for martyrdom, studied carefully the important meaning of this text.

12. '*Now we see through a glass, darkly.*'—There is nothing in the word ἐσόπτρου to denote the substance of 'glass;' it simply expresses 'something to see through,' and is now generally supposed to refer to some of those semitransparent substances which the ancients used in their windows, such as thin plates of horn, transparent stone, and the like, through which they indeed saw the objects without, but very obscurely. Windows were often formed of the *lapis specularis*, mentioned by Pliny, which was very pellucid, and admitted of being split into thin *crustæ*, though some of them were much more obscure than others. A stone of this description is still employed for admitting light into apartments (chiefly baths) in some parts of Western Asia. It admits light rather freely, but objects cannot be seen through it, the effect being somewhat similar to that of ground glass.

CHAPTER XIV.

1 *Prophecy is commended,* 2, 3, 4 *and preferred before speaking with tongues,* 6 *by a comparison drawn from musical instruments.* 12 *Both must be referred to edification,* 22 *as to their true and proper end.* 26 *The true use of each is taught,* 29 *and the abuse taxed.* 34 *Women are forbidden to speak in the church.*

FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man [1]understandeth *him;* howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

[1] Gr. *heareth.*

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5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the [2]sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words [3]easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous [4]of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice [5]be ye children, but in understanding be [6]men.

21 In the law it is [7]written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of [8]confusion, but of peace, as in all churches of the saints.

34 [9]Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the [10]law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that

[2] Or, *tunes.* [3] Gr. *significant.* [4] Gr. *of spirits.* [5] Matt. 18. 3. [6] Gr. *perfect*, or, *of a ripe age.*
[7] Isa. 28. 11. [8] Gr. *tumult*, or, *unquietness.* [9] 1 Tim. 2. 12. [10] Gen. 3. 16.

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the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

Verse 8. '*If the trumpet give an uncertain sound*,' etc.—It is well known that trumpets were exclusively employed, in almost all ancient armies, for the purpose of directing the movements of the soldiers, and of informing them what they were to do—as when to attack, advance, or retreat. This was the custom in even the most early Jewish armies, as the Law directed two silver trumpets to be made for the purpose (Num. x. 1, 2, 9). Of course, a distinction of tones was necessary to express the various intimations which were in this manner conveyed; and if the trumpeter did not give the proper intonation, the soldiers could not tell how to act, or were in danger, from misconception, of acting wrongly.

16. '*He that occupieth the room of the unlearned*.'—Not an individual of their number representing them and acting for them, but any one among them, that is, any of them. The word rendered 'unlearned' (ἰδιώτης) we have already had occasion to explain as denoting a person not professedly learned or holding any public office or character—that is, strictly, private persons; meaning, in the present text, the private members of the church, or the audience, as distinguished from the teachers.

—'*How shall he...say Amen*.'—An 'Amen' to a prayer not understood, would have been what the Jews called an Orphan Amen, which was an Amen spoken by one who weighed not or knew not why or to what he answered. In like manner the name of Orphan Psalms is given to those psalms of which the author and the occasion of composition are unknown. 'Amen,' or 'So be it,' was, among the Jews, used by the congregation at the end of a prayer or blessing, to denote their assent to, or appropriation of, that which one person had pronounced. Many instances of this practice occur in the Old Testament. From the Jewish synagogue this, with many other customs of worship, passed to the Christian church, in which it is still generally retained. Justin Martyr particularly notices the unanimous and loud 'Amen' at the conclusion of the Lord's Supper; observing, that 'When the minister had finished the prayers and the thanksgiving, all the people present, with a joyful exclamation, said Amen' (*Apol.* ii. 97). Influenced by ideas taken from existing customs, most English readers are apt to suppose that the verse refers to some such person as he whom we call 'the clerk;' but there was no such officer either among the Jews or in the early Christian church. A few times in the Old Testament, and very frequently in the discourses of our Saviour in the Gospels, the same word occurs at the beginning of a sentence, by way of asseveration, or for the sake of emphasis, in the sense of *assuredly, truly, verily*—by which last word it is rendered in our translation.

34. '*Let your women keep silence in the churches*.'—The rules of the Jewish synagogues were also remarkably strict on this subject. We have seen, on former occasions, that it was allowed to any competent person to *read* in the synagogues; even an intelligent lad might do so; but not, on any account, a woman. So also, any one might in the synagogue ask questions for his instruction; but to a woman this was by no means permitted. But do the present prohibitions refer to such things as these? This *is* a question. There would not be much, if any, difficulty in this text if it stood alone; but we have fresh in our recollection what the Apostle has said in ch. xi., suggesting and requiring that the two passages should be compared with each other. In the former St. Paul enjoins that a woman should not 'pray' or 'prophesy' with her head uncovered; which seems obviously enough to suggest that she might do so with her head covered: but here he says, that she should not speak or ask questions in the church.

The point is confessedly one of great intricacy and difficulty, on which commentators have been greatly divided in opinion. It is remarkable that the difficulty never occurred to the ancient Greek commentators. Dr. Bloomfield thinks that, if it had, they would have been inclined to anticipate the explanation of Whitby and Macknight, who suppose that the Apostle did not, in ch. xi., prohibit the women from speaking in the church, because his sole object there was to correct the abuse of their officiating with the head uncovered, reserving his correction of the other abuse, of their officiating at all, to this place. Bloomfield, however, concurs with Doddridge and others in disputing the validity of this explanation; and himself suggests that, in the former passage, 'praying' may be understood not of *leading* but of *joining* in prayer; and 'prophesying,' not of preaching or teaching, but of the recitation of certain spiritual songs (whether in reading or extemporaneously), or the reading of devotional and edifying compositions in prose. This certainly might not be incompatible with the prohibition of the present chapter: but there are grounds on which even this alternative has its difficulties. Another explanation is, that while *here* the Apostle alludes to the public assemblies of the Church, in ch. xi. he refers to the smaller or more private assemblies, in which the women *were* permitted to exercise their gifts. Finally, the opinion most generally received, and which has the support of such prime authorities as Grotius, Locke, Doddridge, Benson, and others, is, that the women are forbidden to speak at all, except when they had a supernatural impulse or Divine revelation; and that while the present verses refer to the general rule, the passage in ch. xi. relates to the exception.

CHAPTER XV.

3 By Christ's resurrection, 12 he proveth the necessity of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and manner thereof, 51 and of the changing of them that shall be found alive at the last day.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye [1]keep in memory [2]what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins [3]according to the scriptures;

1 Or, *hold fast*. 2 Or, *by what speech*. 3 Isa. 53. 5, 6, &c.

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4 And that he was buried, and that he rose again the third day [4]according to the scriptures:

5 [5]And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James, then of all the apostles.

8 [6]And last of all he was seen of me also, as of [7]one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, *and* become the [8]firstfruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But [9]every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, [10]till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he [11]hath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by [12]your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If [13]after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? [14]let us eat and drink; for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

[4] Psal. 16. 10. [5] John 20. 19. [6] Acts 9. 4. Chap. 9. 1. [7] Or, *an abortive.* [8] Col. 1. 18. Rev. 1. 5.
[9] 1 Thes. 4. 15. [10] Psal. 110. 1. [11] Psal. 8. 6. [12] Some read *our.* [13] Or, to speak *after the manner of men.* [14] Isa. 22. 13.

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43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam [15]was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last [16]trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, [17]Death is swallowed up in victory.

55 O death, where *is* thy sting? O [18]grave, where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

15 Gen. 2. 7. 16 Matt. 24. 31. 1 Thes. 4. 16. 17 Isa. 25. 8. Hos. 13. 14. 18 Or, *hell*.

Verse 5. '*He was seen of Cephas.*'—As the authority of Peter and James was very high among, at least, the Judaizing Christians at Corinth, St. Paul refers to them particularly, and by name. To Peter here, and to James below.

— '*Then of the twelve.*'—Judas was dead, and Thomas was absent, so there were but *ten;* but, according to a very common practice, they are called the *twelve,* since that was the number of their body at its original institution. Thus a council or tribunal denominated from the number of its members—as of Ten, Forty, Twenty-three, or Seventy—retains its name, even though some of its members may be absent.

6. '*Seen of above five hundred brethren at once.*'—This is not recorded in the Gospels, and we should therefore not have known it had it not been mentioned here. Indeed we should not have known that our Lord had so many disciples, as only 120 are mentioned as being assembled at Jerusalem when Matthias was chosen to the apostleship. This appearance probably took place in Galilee, where our Saviour appears to have had a much greater number of disciples than in any other part of the country.

7. '*After that, he was seen of James.*'—Tradition states that this was James the Less, the 'brother,' or near relative, of our Lord. The separate appearance to him is not recorded by the Evangelists.

29. '*Baptized for the dead.*'—There is perhaps no passage of Scripture which has been so variously interpreted as this. We cannot therefore undertake to state even the principal of the explanations which have been given; but shall not withhold the expression of our own concurrence in the view taken by Chrysostom and other Greek fathers, as well as by Hammond, Wetstein, Bloomfield, and others. This interpretation gives to the passage the sense of 'Baptized in the confidence and expectation of a resurrection from the dead.' Under this view, it is thought, by Chrysostom and others, that there is also an allusion to the ancient mode of baptism by immersion, in which the immersion represented the state of death, and the rising again, the resurrection from the dead. Compare Col. ii. 12, '*Buried* with him (Christ) in baptism, wherein also ye are *risen* with him;' and also Rom. vi. 3-5.

32. '*If after the manner of men I have fought with beasts at Ephesus.*'—It has been questioned whether St. Paul here refers to an actual conflict with wild beasts at Ephesus, or alludes figuratively to a contest with brutal men. A very respectable body of commentators advocate the former opinion, and certainly produce some strong arguments against the latter. But on attentively considering the question, their objections do not appear unanswerable, and it seems much the safest course to assign the passage a literal interpretation, which has received the support of the great body of commentators, ancient and modern. But even were it not so, it would still be allowed that the allusion is derived from the conflicts with wild beasts, to which men were often in this age exposed. Some slight notice of this practice may therefore be very suitably introduced.

To view wild beasts fight with each other in the amphitheatre, or men combating with them, or even men exposed unarmed to be devoured by them, after abortive attempts to evade their savage fury, were among those barbarous spectacles in which the Romans delighted, and which they introduced in the principal cities of their wide-spread dominion. In most countries of the East, and even of Europe, there are, or have been, more or less, practices of this sort, such as bear and bull baiting in this country; bull-fighting in Spain; or single combats of men with forest beasts, or of such beasts with one another, in the East: but all these things are of small note and of trifling consequence compared with the doings of the Romans; for we frequently read of three or four hundred beasts being, in one way or another, slain in one show for the amusement of the most sanguinary people that ever breathed. All sorts of animals from all parts of the world were employed on such occasions; and even water was sometimes introduced into the amphitheatre to enable the sea-mon-

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sters and the inmates of the forest to combat together. Such fights of animals with one another do not however apply to the illustration of the present text.

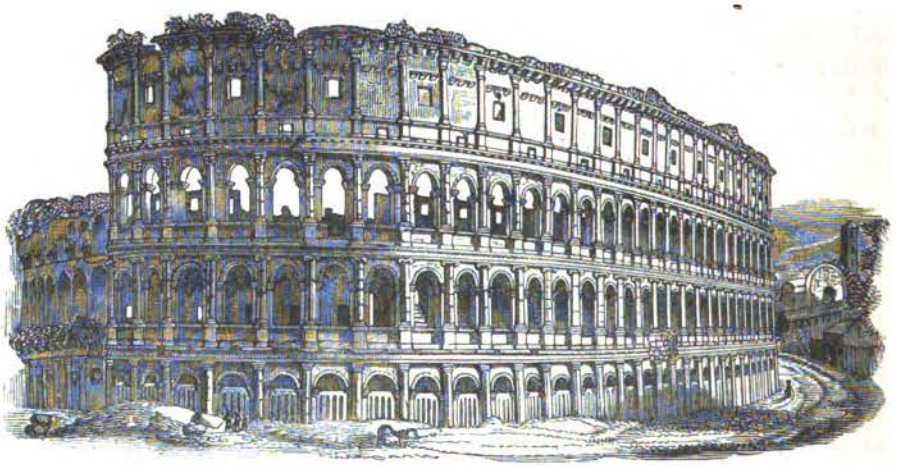
The men who fought with wild beasts in the amphitheatre were of different classes. First, there were persons condemned to death, and who were exposed to the wild beasts with some weapon in their hands, which they might use as best they could against the assailant. But very often such persons were exposed unarmed to be literally devoured by wild animals; in which case the spectators seem to have found their *amusement* in the feats of activity and prowess which even unarmed men often displayed in such desperate circumstances. We know from early ecclesiastical history that, under the Roman persecutions, Christians were very commonly sentenced to be given to the beasts, which sentence means either armed or unarmed exposure, though the latter seems in the end to have become its most usual meaning as applied to condemned Christians, probably because it was found that they were disposed to submit passively to their doom, and would not afford amusement either by their resistance to the assailing beast, or by their activity in evading his assaults.

There was another class of combatants, who afforded more amusement. These were the persons regularly trained to such combats, and who bore the title of *bestiarii*. Sometimes free men, of desperate circumstances, sought a precarious subsistence by hazarding their lives in this profession; but it was chiefly exercised by slaves and prisoners of war, whom their masters or conquerors devoted to it; or by condemned persons, to whom was thus afforded an uncertain prolongation of existence, dependent upon their own prowess, activity, or skill.

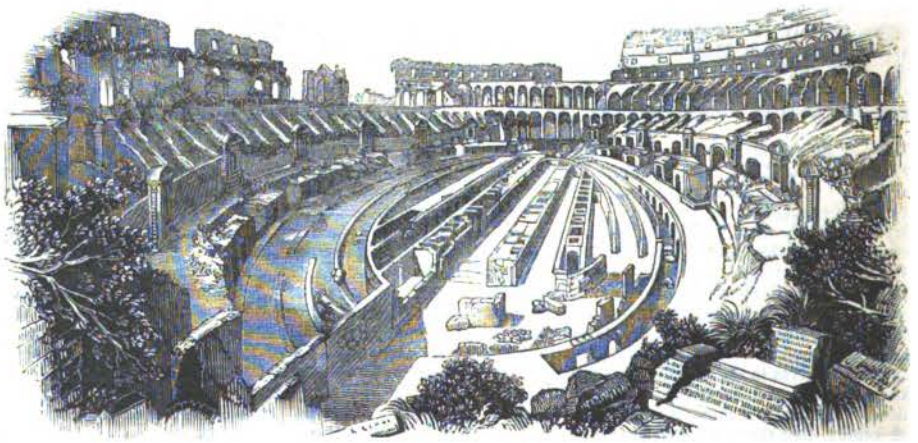
The modes of combat were very various. Spears, darts, and swords, were the common weapons; and not long before this time—that is, in the reign of Claudius—the use of the veil, which the Spanish bull-fighters still retain, was introduced. With this in his left hand, the combatant was enabled to confound and baffle his savage opponent, while he plied his sword with the other. But the veil was not allowed to all combatants. In such combats, the men placed much reliance on the nimble turns and sudden leaps by which they evaded the onsets of the foe, and secured opportunities for the effective employment of their weapons. Indeed, there was one class of combatants who, trusting entirely to such exertion, entered the arena naked and unarmed, in order to provoke the fury of the beasts when they were first let loose.

Our cuts, representing some incidents in such combats, are after Roman sculptures and paintings.

36. '*That which thou sowest is not quickened, except it die.*'—This beautiful analogy has been sneered at by some



EXTERIOR VIEW OF THE COLOSSEUM OF VESPASIAN.

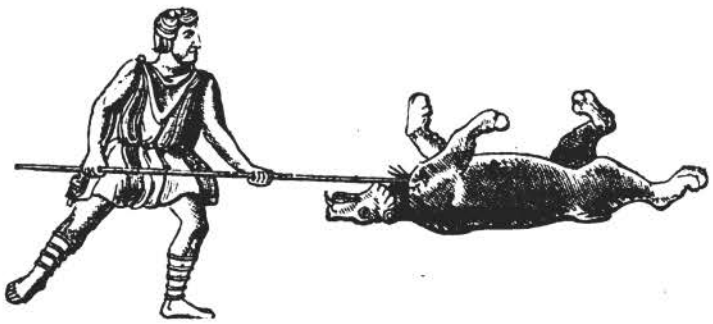


INTERIOR VIEW OF THE COLOSSEUM OF VESPASIAN.

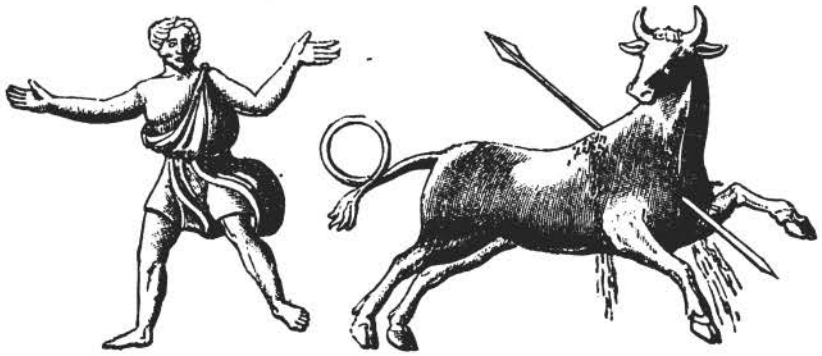
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From a Roman Sculpture, engraved in Piranesi.

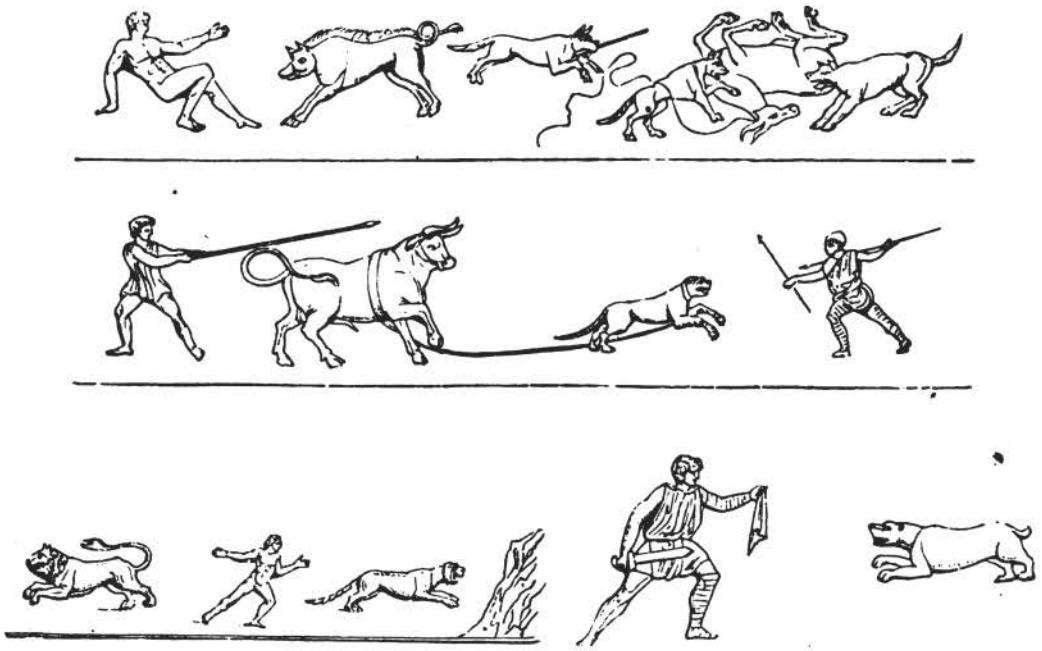


From a Painting at Pompeii, engraved in Mazois.



COMBATS WITH BEASTS.—From a Painting at Pompeii, engraved in Mazois.

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COMBATS WITH WILD BEASTS.—From Paintings and Bas-Reliefs at Pompeii.

philosophists as untrue in fact, since the grain does *not* die. This is true; but it requires little ingenuity to perceive that the comparison is popular, and that ἀποθάνῃ is therefore not to be understood as expressing utter death, but only that appearance of destruction which takes place in the germinating seed. The sense is well expressed by Hewlett: 'That is, the germ or principle of vegetable life does not spring up in the form of a plant till the external bulk, consisting of the lobes, or farinaceous part of the seed, wastes away, and as it perishes becomes the appropriate food of the new plant that is springing into life, till it is in a state to derive nutriment from the earth.'

43. '*It is sown in dishonour; it is raised in glory.*'—'The achievements of modern chemistry facilitate and elevate our idea of that splendid change which may pass on the meanest relics of mortality. We had seen, it is granted, more wondrous transformations in nature, so early indeed, and so often, that we forget to consider and admire them; we knew that He, by whom "all things were made," must have an energy "whereby he is able to subdue all things unto himself:" but when a *human* artificer, who confessedly knows nothing of the substance of that matter on which he operates, or of that mind by which he investigates its properties, obtains, by sure processes, a vital fluid * from a coarse mineral; an inflammable air † from water; and shining metals ‡ from the ashes of wood or sea-weeds; philosophy thus seems, by her own advances, to cast more and more of practical scorn on her own incredulous question, "How are the dead raised up, and with what body do they come?" Shall a frail and puny inquisitor of nature, whose hand and head must soon return to dust, effect changes thus surprising; and He that created the operative hand, the inquisitive eye, the inventive mind—shall He not shew us "greater works than these, that we may marvel?" Measure the probable excellence of the work by the infinite superiority of the Agent, and then conceive how *magnificently* he is able to verify the prophetic words, "It is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power."' Sheppard's *Thoughts on Private Devotion*, p. 305, 3rd edit., 1825.

* Oxygen gas. † Hydrogen gas.
‡ Potassium and sodium.

CHAPTER XVI.

1 *He exhorteth them to relieve the want of the brethren at Jerusalem.* 10 *Commendeth Timothy,* 13 *and after friendly admonitions,* 16 *shutteth up his epistle with divers salutations.*

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your [1]liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea,

[1] Gr. *gift.*

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and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you without fear; for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. [z]Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

[z] Rom. 16. 16.

Verse 1. '*The collection for the saints.*'—Here and elsewhere we read of collections made in foreign countries for the poor brethren in Judæa. The Jews were familiar with this custom, the collection being usually made in behalf of the poor scholars at home. Thus we read in the Talmud of three Rabbins (R. Eliezer, R. Joshua, R. Akiba) going to Cholath of Antioch for the purposes of such a collection. One Abba Judah lived there, in reduced circumstances, but a careful observer of the law. He went home with a heavy countenance. His wife said to him, 'Why doth thy countenance languish?' He answered, 'The Rabbins are come, and I have nothing to give them.' She said to him, 'You have one field left: sell half of it, and give them the money.' He did so; and then, going to plough the half he had retained, found there a great treasure.

2. '*Upon the first day of the week.*'—This text offers evidence, that even thus early the first day of the week, or Sunday, was appropriated by Christians to the purposes of devotion. The earliest of the Christian fathers bear witness to the same effect.

— '*Lay by him in store.*'—On the first day of the week he was to treasure up what he had been able to spare during the week, that the collection from the Corinthian church might be completed before the Apostle's arrival. Among the Jews, collections were made in the week and distributed on the Sabbath. It appears from the *Apologies* of Justin Martyr and Tertullian, that it was usual for the early Christians, in the age following that of the Apostle, after the worship of God was over, on the first day of the week, to contribute money for widows, orphans, and distressed Christians, particularly for such as were in banishment or condemned to the mines.

8. '*I will tarry at Ephesus.*'—This, as observed in the introductory note, shews that the Epistle was written from Ephesus. This, therefore, contradicts the statement of the subscription, that it was written from Philippi. Michaelis thinks that the mistake arose from a misinterpretation of *v.* 5, where the Apostle says, Μακεδονίαν γὰρ διέρχομαι, which was understood as denoting, 'I am *now* travelling through Macedonia;' though it evidently denotes nothing more than 'My route is through Macedonia.' This is not the only mistake which occurs in the subscriptions to the Epistles; and it may be desirable to warn the reader that these subscriptions are not of the least authority whatever. They appear to have been added, long after the Epistles were written, by some grossly ignorant or very inattentive person.

22. '*Anathema.*'—The word, here preserved in its original form, occurs elsewhere in the New Testament, and is always rendered 'accursed' (Rom. ix. 3; 1 Cor. xii. 3; Gal. i. 8, 9). In the Greek version of the Old Testament it is also employed as an equivalent to the Hebrew word חֵרֶם *cherem*, which denoted a thing *separated* or *devoted to God*. And since no living thing so devoted could be redeemed, but must be put to death, it also was applied to describe any thing devoted to death or destruction, or on which a curse was laid; as in the case of cities which, if devoted by the *cherem*, were demolished, and their inhabitants utterly rooted out; and then, as a further extension of the sense, the word was applied to any thing abominable and detestable. We set down the following texts in which the word occurs, by an attentive comparison of which the reader may collect the best view of the Old Testament sense of the word:—Lev. xxvii. 21, 28, 29; Num. xviii. 14; Deut. ii. 34; iii. 6; vii. 2, 26; xiii. 15, 18; xx. 17; Josh. vi. 21, 24, 26; viii. 26; x. 28, 37; xi. 12, 21; 1 Sam. xv. 3, 8; 1 Kings xiv. 10; xx. 42; xxi. 21; Isa. xi. 15; xxxiv. 5; Jer. l. 21; Ezek. xliv. 29; Zech. xiv. 11.

In some of these passages, and in others not quoted, the word describes property inalienably devoted to sacred uses; in most of the others, the idea is that of utter destruction of towns or people. In the case of towns thus devoted, a

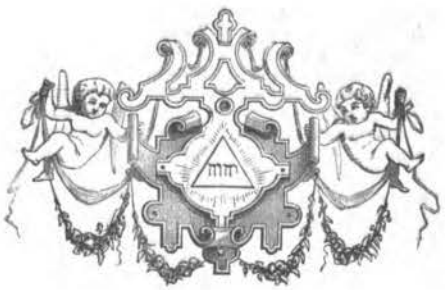
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curse is sometimes added (as in the case of Jericho) against those who should dare to rebuild it. The word *cherem* describes this curse also: and in Mark xiv. 71; Acts xxiii. 12, 14, 21, the word *anathema* is employed in a sense of binding with a curse, or declaring to be a curse, analogous to that of *cherem* in Deut. xiii. 15; Josh. vi. 21. In other of the above-cited texts, the word is applied to individuals, describing them to be appointed to utter destruction, or to deserve such destruction.

As it is easier to collect, from the context, the meaning of the word *cherem* in the Old Testament, than that of *anathema* in the epistles, these illustrations are important; because we have no reason to suppose that Paul uses the latter word in a sense very different from that of the Septuagint. To this it is important to add, that the name of *cherem* was, in the time of the Apostle, applied by the Jews to the second form of excommunication, attended with curses, which we have described in the note to John x. 5; and as this was the then current use of the word (translated by *anathema*), there is every reason to suppose that an allusion to this excommunication may be comprehended.

What we have stated are *facts;* and having stated these, we must leave our readers to judge of the *opinions* which have been founded on them. The most common is, that the word here describes persons as excluded from the favour of God and devoted to destruction; but there is a division of opinion on the point, whether the destruction means the 'destruction of the flesh' by exposure to all the evils of life, and, finally to death; or to the punishments beyond the grave.

— '*Maran-atha.*'—On this word we have no fact beyond this, that it means in Syriac 'the Lord will come.' It occurs no where else in the Bible, nor in any of the Rabbinical writers. It has been very generally supposed that it refers to the *third* and most awful excommunication among the Jews (see the note on John x. 5), and called by them *Shammatha*, from which word some have deduced the same meaning as that of *Maranatha*. But this has been done by a forced etymology, different from that which the Jews themselves have always given to the word; and, upon the whole, we are at a loss to see any authority for the conclusion we have stated. Every one knows that 'the coming of the Lord,' very frequently denotes his coming to punish the Jews for their iniquities. The time was now rapidly approaching, and the Apostle may well be supposed to allude to it. The whole passage seems indeed to refer to the Jews, if only from the fact of its concluding with a word peculiar to the language which they spoke. When the Apostle wrote, 'Let him that loveth not the Lord Jesus Christ be Anathema,'—that is, 'let him be cut off, utterly destroyed;' he knew well that of all men the Jews did not love the Lord Jesus Christ, but hated him, and counted him accursed; and knowing also that the Lord was soon coming, to cut them off and utterly destroy them as a nation, nothing can be more natural than that he should thus advert to the speedy accomplishment of the doom they had incurred. Suppose we were to paraphrase the verse thus: '*If any man love not the Lord Jesus Christ, let him be anathema* when *the Lord cometh.*' Or thus: '*If any man love not the Lord Jesus Christ, let him be anathema:* and this *the Lord cometh* quickly to accomplish.'



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THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

THIS epistle is a sequel to the preceding, with which it is closely connected in its general purport. After having despatched the former epistle to the church at Corinth, St. Paul still remained some time at Ephesus, but sent before him Timothy and Erastus through Macedonia (Acts xix. 22) to Corinth (1 Cor. xvi. 10). Thither he also sent Titus, who was commissioned to observe the impression and effect which the epistle had produced; and to make the apostle a report, so as to determine his future measures (chap. ii. 12; vii. 6–16). Titus was also to set on foot the collection for the poor in Judea, which has already been so often mentioned (chap. viii. 6). When St. Paul quitted Ephesus to proceed to Macedonia and Achaia, he expected that Titus would already have returned to Troas (chap. ii. 12); but not finding him there, he proceeded to Macedonia, where he met with him, and received from him such information as induced him to write this second epistle to the Corinthians (vii. 7–9). This information must in many respects have been highly cheering to the zealous and affectionate heart of the apostle. His previous advices, remonstrances, and reproofs had been well received, and attended with the best effects—upon, at least, that party which had appealed to his authority and sought for his counsel. They appeared now to be penitent for the errors into which they had fallen, submissive, and ready for improvement. According to his direction they excommunicated the incestuous person (ii. 5–11; vii. 11); besought the apostle, with tears, to return to them; and vindicated his character and office from the aspersions and cavils of the opposing party (vii. 7–11). The latter, however, still seemed incorrigible; and, so far from being moved to repentance, it appears that they sought in his epistle materials for new attacks upon his character. What these were we shall have occasion to note as we proceed.

We have no certain account of the effects produced by this second epistle. St. Luke has only briefly noticed (in Acts xx. 2, 3) St. Paul's second journey to Corinth, after this epistle was written. We know, however, that he was there, and that the contributions were brought to him in that city for the poor brethren at Jerusalem (Rom. xvi. 22, 23), and that staying there several months, he sent salutations from some of the principal members of that church to the Romans. From this time we hear nothing further of the adverse party; and when Clement of Rome wrote his epistle to the Corinthians, St. Paul was considered by them as a divine apostle, to whose authority he might appeal without fear of contradiction. The false teacher, or teachers, were therefore probably either silenced by St. Paul, in virtue of his apostolical powers, and perhaps by an act of severity which he had threatened (xiii. 2, 3), or else quitted the place. Whichever was the cause, the effect produced must operate as a confirmation of our faith, and as a proof of St. Paul's divine mission.

The second epistle to the Corinthians divides itself into three leading sections. The first (ch. i.—vii.) contains the commendation and the censure of the Corinthians for the impressions produced on them by the former epistle; the second (viii., ix.) comprises a demand concerning the collection before mentioned; and the third (ch. x.—xiii.) a vigorous defence of the apostle against his opponents.

The separate commentaries in the second Epistle to the Corinthians are these few:—Heshusii *Explicatio secundæ Epistolæ Pauli ad Corinthios*, Helmstadii, 1580; Leun, *Pauli ad Corinthios Epistola secunda perpetua Annotatione illustrata*, Lemgoviæ, 1804; Royoards, *Disputatio de alterâ Pauli ad Corinthios Epistola, et observanda in illâ Apostoli indole et oratione*, Ultraject., 1818; Fritsche, *De nonnullis Posterioris Pauli ad Corinthios Epistolæ Locis Dissertationes Duæ*, Lips., 1824; Weith, *Altes und Neues über die Zweiten Brief an die Cörinther*, Ulm, 1828; Emmerling *Epist. Pauli ad Corinthios, Græce, perpetuo Commentario illustravit*, Leipz., 1822; Scharling, *Epist. Pauli ad Corinthios posterior, Annotationibus in usum juven. theol. studiosorum illustrav.*, Kopenh., 1840.

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CHAPTER I.

3 The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions, 8 so particularly in his late danger in Asia. 12 And calling both his own conscience and their's to witness of his sincere manner of preaching the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you and peace from God our Fa ,and *from* the Lord Jesus Christ

3 [1]Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which [2]is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the [3]sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;*

11 Ye also [4]helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* our's in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second [5]benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But *as* God *is* true, our [6]word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

1 Ephes. 1. 3. 1 Pet. 1. 3. [2] Or, *is wrought.* [3] Or, *answer.* [4] Rom. 15. 30. [5] Or, *grace.* [6] Or, *preaching.*

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Verse 16. '*To pass by you into Macedonia.*'—St. Paul here mentions the original plan of the journey, his departure from which had given the adversaries at Corinth occasion to charge him with irresolution and unsteadiness of purpose, unworthy of an apostle and a prophet, and calculated to throw suspicion upon his claim to these characters. His original plan was to visit Coriuth in the first instance, then to pass through Macedonia, and after that to return to Corinth, and thence to return to Judæa. This intention, it seems, the Corinthians knew; but they did not know it from the first Epistle, since he there intimates that change of purpose which gave occasion to those animadversions which he proceeds to notice. The altered plan would have led him not to visit Corinth *twice*, as originally planned, but once only; for he intended now to pass through Macedonia in the first instance, then to visit Achaia, and thence to proceed to Judæa; and when the present Epistle was written he was actually in Macedonia, previously to visiting Corinth, according to this altered intention. That the original intention was altered *before* the first Epistle was written, has been traced, with his usual acumen, by Dr. Paley, the substance of whose statement may be thus collected. In Acts xix. 21 we are told that 'Paul purposed in the Spirit when he had passed through Macedonia and Achaia to go to Jerusalem. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.' A short time after this, and evidently in pursuance of the same intention, we find (Acts xx. 1, 2) that 'Paul departed from Ephesus for to go into Macedonia: and that when he had passed over those parts he came into Greece.' The resolution, therefore, of passing first through Macedonia, and from thence into Greece, was formed by St. Paul previously to the sending away of Timothy; and the alteration of the original plan must also have taken place before this time: but this was before it was written; for, from ch. iv. 17 of that Epistle, we learn that Timothy had already been sent before that Epistle was written; and consequently the change which was prior to the sending away of Timothy, was also prior to the writing of the first Epistle, although it is only expressly mentioned here, in the second. Yet, in the first Epistle, the *manner* in which he does mention the journey which he *then* intended to take, implies his consciousness that the Corinthians knew he *had* entertained a different intention. He says, '*Now* I will come unto you, when I shall pass through Macedonia; *for I do pass through Macedonia*' (1 Cor. xvi. 5). The supplemental sentence, 'For I do pass through Macedonia,' imports that there had been some previous communication on the subject of the journey; and also that there had been some vacillation and indecisiveness in the Apostle's plan, both of which we now perceive to have been the case.

Although we have followed this statement, only in order to obtain a connected view of the subject, it would be a censurable neglect were we to omit directing the reader's attention to the conclusive evidence to the genuineness of these Epistles and the Acts of the Apostles, which is involved in this minute and obviously undesigned congruity between them. 'This is a species of congruity,' says Paley, 'of all others the most to be relied upon. It is not an agreement between two accounts of the same transaction, or between different statements of the same fact, for the fact is not stated; nothing that can be called an account is given; but it is the junction of two conclusions, deduced from independent sources, and deducible only by investigation and comparison.' *Horæ Paulinæ*, ch. iv. No. 4.

17. '*Did I use lightness?*'—This it seems was the charge which, on the account described in the preceding note, the discontented party at Corinth had brought against him. But from this he completely vindicates himself, in this and the first part of the following chapter. The original intention had been formed under happier auspices, and presupposed that the Corinthians would remain faithful and united. The divisions and disorders which had since arisen, rendered an alteration of his plan expedient even for their sakes. The information he had received at Ephesus, as to the state of affairs in the Corinthian church, and which occasioned him to write his first Epistle, led him to determine not to go at once to Corinth, but to proceed first to Macedonia, that there might be time for his Epistle to work its proper effect before he arrived among them, and that their amendment of that which he had condemned in them, might render the meeting more pleasant and cordial, and relieve him from the unpleasant necessity of meeting them with severity and grief. Hence he asseverates in the strongest manner, 'I call God for a record upon my soul, that *to spare you* I came not as yet unto Corinth,' verse 23.

20. '*In him are yea, and in him Amen.*'—That is, 'In him are most true, and in him are most faithful' or 'certain.' The word 'Amen' is here employed in its original form, as an adjective, *true, faithful, certain*, although it is more usually employed as an adverb both in the Old and New Testaments. See the note on 1 Cor. xiv. 16.

CHAPTER II.

1 Having shewed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also upon his due repentance had forgiven him, 12 declaring withal why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this [1]punishment, which *was inflicted* of many.

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I

[1] Or, *censure*.

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might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* [2]in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

17 For we are not as many, which [3]'corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.

[2] Or, *in the sight.* [3] Or, *deal deceitfully with.* [4] Chap. 4. 2.

Verse 13. '*Because I found not Titus.*'—See the Introductory Note.

14. '*Always causeth us to triumph in Christ, and maketh manifest the savour,*' etc.—Elsner and many other commentators think, with sufficient reason, that there is here an allusion to the perfumes that were usually censed during the triumphal processions of Roman conquerors. Plutarch, on an occasion of this kind, describes the streets and temples as being θυμιαμάτων πλήρεις, 'full of incense,' which might not improperly be called an odour of death to the vanquished, and of life to the conquerors. It is possible that in the following verses the Apostle further alludes to the different effects of strong perfumes, to cheer some, and to throw others into various disorders, according to the different dispositions they may be in to receive them.

There is, perhaps, not equal foundation for another conjecture which has been offered that the expression 'causeth us to triumph in Christ,' contains an allusion to the custom of victorious generals, who, in their triumphal processions, were wont to carry some of their relations with them in their chariot.

— '*The savour of his knowledge.*'—As the preceding clause alludes to a triumph, there is probably an allusion here to the fragrant odours which in triumphal processions were scattered about near the person of the conqueror.

CHAPTER III.

1 *Lest their false teachers should charge him with vain glory, he sheweth the faith and graces of the Corinthians to be a sufficient commendation of his ministry.* 6 *Whereupon entering a comparison between the ministers of the law and of the gospel,* 12 *he proveth that his ministry is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.*

Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit [1]giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which was done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great [2]plainness of speech:

13 And not as Moses, [3]*which* put a vail over his face, that the children of Israel could

[1] Or, *quickeneth.* [2] Or, *boldness.* [3] Exod. 34. 33.

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not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as [4]by the Spirit of the Lord.

[4] Or, *of the Lord the Spirit.*

Verse 1. '*Epistles of commendation.*'—These commendatory letters, or letters of introduction, were much in use in the primitive church, and are often mentioned by the early Christian writers. A Christian being about to travel, was furnished by the church to which he belonged, or from individual members of it, with letters to churches or individual Christians, in the towns through which he intended to pass, and more particularly in the place to which he was going. These letters secured the bearer the warmest hospitality and fraternal consideration from the parties to whom they were addressed. Dr. Hammond, whose citations from classical and early Christian writers amply illustrate the custom, thinks it derived from the *tessera hospitalitatis* of the Greeks and Romans; but it was also a custom of the Jews; and, as Bloomfield observes, it was in itself likely to be a custom wherever letters were known and personal communication not very frequent.

3. '*Tables of the heart.*'—This expression frequently occurs in the Jewish writings; and the metaphor of writing thus livingly on the heart, the soul, things that should be remembered well, and be never absent from the mind, together with the distinction of such tablets and such writing from that which might be forgotten or laid aside, written on tablets that might be torn or broken, and with ink which might be blotted out, was very familiar to them, and often also occurs in the classical writings.

6. '*The letter killeth, but the spirit,*' etc.—Possibly the expression may be derived from a distinction which the Jews were in the habit of making between the *body* and *soul* of the law. 'The *words* are the *body* of the law, and the *book* of the law is the *clothing*; but besides these there is the *soul* of the law, which they who are wise look into.' *Zohar in Num.* fol. 63. 3.

18. '*We all . . . . beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory.*'—To understand the force of this beautiful allusion, it should be recollected that, as the ancient mirrors were made of highly-polished metal, it must necessarily happen that a person who looked on his image in them would have his face strongly illuminated by the reflected rays.

CHAPTER IV.

1 *He declareth how he hath used all sincerity and faithful diligence in preaching the gospel,* 7 *and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power,* 12 *to the benefit of the Church,* 16 *and to the apostle's own eternal glory.*

THEREFORE seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of [1]dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but [2]not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, [3]I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that

[1] Gr. *shame.* [2] Or, *not altogether without help,* or, *means.* [3] Psal. 116. 10.

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the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

Verse 3. '*If our Gospel be hid.*'—It is important to observe that the metaphor here is closely connected with that in ch. iii. 15. There the Apostle says, the veil was upon the hearts of the Jews (not upon the Law itself) when they heard the Law of Moses read; so now, he says, to adopt the translation of Doddridge, 'If our Gospel be under a veil too, it is veiled to them that are lost;' that is to say, that the veil is upon their hearts, not upon the Gospel itself, as it was upon the hearts of the Jews with respect to the Law of Moses. In both cases there is very probably an allusion to the veil which the Jews wore when they worshipped.

7. '*We have this treasure in earthen vessels.*'—In vessels of clay, which are always brittle, and often remarkably so in the East (see the note on Lev. xv. 12). But the word ὀστρακίνοις also, and indeed in its primary signification, means '*testaceous*,' as being from ὀστράκον, a shell; and shells were often made use of to contain things of value in the cabinets of the curious. Being thus employed, and being moreover brittle, the word came to denote also fragile vessels of clay. The idea suggested by the metaphor is therefore the same with both explanations.

17. '*A far more exceeding and eternal weight of glory.*'—All translators confess their inability to find terms in our language by which adequately to express the force of this remarkable sentence. The Greek language only affords materials for so powerful an expression. 'It is,' says Blackwall, 'infinitely emphatical, and *cannot* be expressed by any translation. It signifies that all hyperboles fall short of describing that weighty, eternal glory, so solid and lasting, that you may pass from one hyperbole to another, and yet, when you have gained the last, are infinitely below it' (*Sacred Classicks*, i. 337). Correspondingly, Dr. Horne translates, 'A weight of glory, infinite and eternal, beyond all hyperbole and expression.' While on this subject, we willingly transcribe the following observations, cited by the same author, from the *Gospel Advocate* (Boston, Mass. 1824):—'Occasionally the student of the Epistles (of St. Paul) is at once astonished and delighted by a fervency of language unexampled in any other writer. Words of the most intense signification are accumulated, and by their very strength are made to express their weakness when compared with the inexpressible greatness of their object. Our language cannot express the force of καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης (2 Cor. iv. 17), which is but faintly shadowed forth in the translation of an eminent critic, an excessively exceeding and eternal weight of glory.' Numerous, and some, if possible, more striking examples occur, but cannot be adequately displayed in any, even the best, translation. Even the ordinary grammatical compounds are not sufficient for the glowing ideas of the Apostle. Thus, wishing to express his own utter worthlessness, considered in himself, he makes use of a comparative found only in the most exalted sentences of the classic authors, ἐμοὶ τῷ ἐλαχιστοτέρῳ; not unaptly rendered by our translators, 'less than the least.'

CHAPTER V.

1 *That in his assured hope of immortal glory,* 9 *and in expectance of it, and of the general judgment, he laboureth to keep a good conscience,* 12 *not that he may herein boast of himself,* 14 *but as one that, having received life from Christ, endeavoureth to live as a new creature to Christ only,* 18 *and by his ministry of reconciliation to reconcile others also in Christ to God.*

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we [1]labour, that, whether present or absent, we may be accepted of him.

10 [2]For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory [3]in appearance, and not in heart.

[1] Or, *endeavour.* [2] Rom. 14. 10. [3] Gr. *in the face.*

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13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, [4]*he is* a new creature: [5]old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath [6]committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

[4] Or, let him be. [5] Isa. 43. 19. Rev. 21. 5. [6] Gr. *put in us.*

Verse 1. '*Our earthly house.*'—The leading idea in the very striking and sustained metaphor which follows, comparing the human frame to a dwelling, and that one of the humblest description—as a tent, hut, or shed, liable to be 'dissolved,' worn down, broken, decayed, by the course of time and the action of the elements—occurs sometimes in both the classical and Jewish writers; but nowhere with so much force as here, where this fragile tenement is so emphatically contrasted with the 'house not made with hands, eternal in the heavens.' Waller's beautiful lines will occur to many readers:—

'The soul's dark cottage, battered and decayed,
Lets in new light through chinks that time has made.'

4. '*Not for that we would be unclothed, but clothed upon.*—The figurative language which the Apostle is here employing, is very similar to what we read in the Jewish writers, who speak of this mortal body as a clothing of which the soul is divested at death, and as being arrayed with other and better clothing in paradise. 'When a man's time is come to leave this world, he does not depart until the angel of death has stripped him of the clothing of this body. And when the soul is stripped of the body by the angel of death, it departeth, and is arrayed with that other body which is in paradise.' Again: 'The soul does not mount up to appear before the Holy King, until it is held worthy to be clothed with that clothing which is above.' *Zohar in Exod.*, fol. 62. 92.

CHAPTER VI.

1 *That he hath approved himself a faithful minister of Christ, both by his exhortations,* 3 *and by integrity of life,* 4 *and by patient enduring all kinds of affliction and disgraces for the gospel.* 10 *Of which he speaketh the more boldly amongst them, because his heart is open to them,* 13 *and he expecteth the like affection from them again,* 14 *exhorting to flee the society and pollution of idolaters, as being themselves temples of the living God.*

WE then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, [1]I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 [2]Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* [3]approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, [4]in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

[1] Isa. 49. 8. [2] 1 Cor. 10. 32. [3] Gr. *commending.* [4] Or, *in tossings to and fro.*

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14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for [5]ye are the temple of the living God; as God hath said, [6]I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.

17 [7]Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,

18 [8]And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

[5] 1 Cor. 3. 16. [6] Levit. 26. 12. [7] Isa. 52. 11. [8] Jer. 31. 1.

Verse 5. '*In labours, in watchings, in fastings.*'—Which we would not, with some, understand of voluntary sufferings or penances; but much rather of enforced corporal labour at his trade (tent-making), of the abridgment of his nocturnal rest, occasioned by the necessity of making up at over-hours, and in the night-time, for parts of the day consumed in his evangelical labours; and, lastly, of the scanty fare which a trade followed up with attention so divided would naturally occasion.

7. '*The armour of righteousness on the right hand and on the left.*'—It has been conjectured that the meaning of the Apostle in these words is, that the spiritual warrior should be like the ἀμφιδέξιος, or those who could use, with equal alertness and vigour, the left hand and the right, prepared to resist on each side the wiles of the devil. They who could use both hands, were on this account esteemed to be the greatest heroes. Such was Asteropæus, in Homer; and such, some suppose, were the 'left-handed' men spoken of in Judges xx. 16. (See Bulkley's *Notes.*) This is possible; but we should rather think that the Apostle refers only to *defensive* armour. The allusion here and elsewhere in the New Testament being to the armour worn by the Romans, we introduce a group which will elucidate the details.

10. '*Possessing all things.*'—With reference to the passage here concluded, Doddridge observes, 'This is certainly one of the sublimest passages that was ever written.' In this opinion no one need hesitate to express his concurrence. Bloomfield says, 'I would remark on the long-sustained point and antithesis, in which I know no passage comparable with it, except that inimitably fine one of Thucydides, i. 70, where he contrasts the character of the Lacedemonians and Athenians.'



ARMOUR.—FIGHT OF ROMANS AGAINST SARMATIANS. From an ancient Roman Sculpture.

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CHAPTER VII.

1 He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Whereof lest they might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their lovingkindness and obedience towards Titus, answerable to his former boastings of them.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*.

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry [1]after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his [2]inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all *things*.

[1] Or, *according to God.*

[2] Gr. *bowels.*

Verse 4. '*Exceeding joyful.*'—The word translated 'exceeding,' ὑπερπερισσεύομαι, has immense energy; to express which, it seems to have been coined by St. Paul himself, as it has not been discovered in any other Greek writer. Doddridge adopts the Rhemish version, 'I do exceedingly abound in joy:' perhaps to strengthen it a little further, 'I do superabound exceedingly in joy,' would be somewhat near the mark. The word occurs also in Rom. v. 20. See the note on ch. iv. 17.

CHAPTER VIII.

1 He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby: 16 commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but

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first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be [1]forward a year ago.

11 Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 As it is written, [2]He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this [3]grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which [4]*I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of, they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

[1] Gr. *willing.* [2] Exod. 16. 18. [3] Or, *gift.* [4] Or, he hath.

Verse 3. '*To their power . . . . yea, and beyond their power they were willing.*'—No one can read the Acts of the Apostles and the Epistles, without being forcibly struck by the tender and liberal feeling which the early Christians at all times manifested towards their brethren, distant or near; their sympathy with them in all their distresses; and their readiness in rendering all the personal or pecuniary assistance in their power. These facts indeed were so notorious that they attracted the attention even of the heathen. There is in particular a passage in Lucian's *Peregrinus*, which seems very remarkable in this point of view, and which we have been anxious for an opportunity of introducing. It occurs in the account which the witty Syrian gives of a man who imposed himself for a convert upon the Christians of Asia Minor. Lucian himself was no friend of the Christians, as appears from the loose and sneering tone he adopts in speaking of them. He evidently regarded them as a set of good-natured and simple fanatics, whose principles he had not thought a worthy matter of investigation. Hence his misconceptions on many important points to which he alludes: and these do, in fact, render the statement the more interesting, as illustrating the point of view in which the Christians were regarded, by even the more intelligent and educated heathens, even at a time when Christianity was far more extensively diffused and better known than when St. Paul wrote. Insensible to the value of its testimony to the liberality of the early Christians, and to their large possession of that 'Charity which thinketh no evil,' and looking only to Lucian's mis-statements and light tone of speech, the Roman Catholic Church placed the tract which contains the following passage, as well as the *Philopatris* of the same author, in its *Index Expurgatorius*, as unfit to be read by Christians. We give the passage in the translation of Dr. T. Francklin.

After relating how Peregrinus, whom he also calls Proteus, introduced himself among the Christians, and contrived to make himself greatly respected by them, Lucian thus proceeds;—

'Their leader, whom they yet adore, was crucified in Palestine for introducing this new sect. Proteus was, on this account, cast into prison, and this very circumstance was the foundation of all the consequence and reputation which he afterwards gained, and of that glory which he had always been so ambitious of: for when he was in bonds, the Christians, considering it as a calamity affecting the common cause, did every thing in their power to release him, which, when they found impracticable, they paid him all possible deference and respect; old women, widows, and orphans, were continually crowding to him; some of the principal of them even slept with him in the prison, having bribed the keepers for that purpose: then

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were costly suppers brought into them;* and they read their sacred books together. Several of the Christian deputies from the cities of Asia came to assist, to plead for, and to comfort him. It is incredible with what alacrity these people support and defend the common cause; they spare nothing, in short, to promote it. Peregrinus being made a prisoner on their account, they collected money for him, and he made a very pretty revenue of it. These poor men, it seems, had persuaded themselves that they should be immortal, and live for ever. They despised death, therefore, and offered up their lives a voluntary sacrifice; being taught by their lawgiver that they were all brethren, and that, quitting our Grecian gods, they must worship their own sophist, and live in obedience to his laws. In compliance with them, they looked with contempt on all worldly treasures, and held every thing in common—a maxim which they had adopted without any reason or foundation. If any cunning impostor, therefore, who knew how to manage matters, came amongst them, he soon grew rich by imposing on the credulity of these weak and foolish men.' So Lucian: but, alas! he knew not that the weakness of God was stronger than men, and that the foolishness of God was wiser than men. How little knew Lucian of the wisdom which lay hid in the things of which he so lightly speaks!

18. '*The brother, whose praise is in . . . all the churches.*'—Most of the ancient commentators, and some modern ones, suppose this was St. Luke. Some of the former refer the expression, 'whose praise is in all the churches,' to the universal approbation with which the churches had received the Gospel of that evangelist; but they forget that the Gospel of St. Luke was not yet written. Possibly this 'brother' *was* Luke: but this is by no means certain; and some think that Mark is denoted, while others maintain that it was Silas, or perhaps Barnabas. No certainty can be attained on the subject. It will be seen that the subscription decides for St. Luke, but its testimony is of no value, unless as indicating the general opinion of antiquity on the subject.

* Perhaps a misconception of the Agapæ, or Love-feasts, so frequent among the primitive Christians.

CHAPTER IX.

1 *He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand.* 6 *And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed,* 10 *which shall return a great increase to them,* 13 *and occasion a great sacrifice of thanksgivings unto God.*

FOR as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your [1]bounty, [2]whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say,* He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for [3]God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things,* may abound to every good work:

9 (As it is written, [4]He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that [5]ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;*

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

1 Gr. *blessing.* 2 Or, *which hath been so much spoken of before.* 3 Prov. 11. 25. Rom. 12. 8. Ecclus. 35. 9. 4 Psal. 112. 9. 5 Isa. 55. 10.

Verse 4. '*Lest haply if they of Macedonia come with me.*'—He does not say that any Macedonians *would* accompany him; but it was not unlikely that they *should,* considering the frequent intercourse of Macedonia with this emporium of Greece, and the custom which everywhere prevailed of the προπομπή, or setting forward the Apostles on their way, and sometimes accompanying them, so as to bring them safe to the next Christian congregation. In reading this chapter, it will be well to bear in mind that the Corinthians were a proverbially wealthy people.

7. '*Not grudgingly . . . for God loveth a cheerful giver.*'—The Jews, who held alms to be very meritorious, were in the habit of teaching, that the highest degree of merit was when they were the most cheerfully given; and the least, when they were grudgingly bestowed.

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CHAPTER X.

1 Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority with which he is armed against all adversary powers, 7 assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent, 12 and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.

Now I Paul myself beseech you by the meekness and gentleness of Christ, who [1]in presence *am* base among you, but being absent am bold toward you:

2 But I beseech *you,* that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which [2]think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty [3]through God to the pulling down of strong holds;)

5 Casting down [4]imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, [5]are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the [6]rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure,* as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is,* of other men's labours; but having hope, when your faith is increased, that we shall be [7]enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's [8]line of things made ready to our hand.

17 [9]But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

1 Or, *in outward appearance.* 2 Or, *reckon.* 3 Or, *to God.* 4 Or, *reasonings.* 5 Or, *understand it not.*
6 Or, *line.* 7 Or, *magnified in you.* 8 Or, *rule.* 9 Jer. 9. 24. 1 Cor. 1. 31.

Verse 1. '*Who in presence am base,*' etc.—St. Paul now proceeds to notice one of the new misrepresentations of his opponents at Corinth, who appear to have pretended that, through distrust of his own authority, he had conducted himself humbly, and even servilely, when present at Corinth; but that in his absence he wrote to them haughty and menacing letters.

4. '*The weapons of our warfare,*' etc.—These weapons are said to be mighty, because they are not 'carnal'—'mighty *through God.*' Thus, as Bloomfield beautifully illustrates, when Patroclus, clothed in the armour of Achilles, conquered, he conquered by the strength of Achilles, not by his own.

10. '*His bodily presence is weak.*'—It has generally been conceived that this and other passages of similar import refer to the disadvantageous personal appearance of the Apostle, particularly to his diminutive stature and ungracious air and manner. It is, in fact, difficult to understand such expressions in any other way. The heathen writer (Lucian, or Pseudo-Lucian) of the dialogue called *Philopatris* concurs, with Chrysostom and Nicephorus, in describing the Apostle as short of stature, crooked, and bald. The first of these makes one of his two talkers relate how he had met with a bald-pated and long-nosed Galilean, who had been caught up into the third heaven, and there learned most wonderful things. This puts the reference to St. Paul beyond doubt. The friendly hand of Nicephorus (l. ii., c. 37) does not draw a more flattering portrait, though, to a physiognomist, it would not appear that his description is that of an ignoble countenance. 'He had a small and contracted body, somewhat bent. His head was small, his face pale, and he looked old. He had a sharp eye, with overhanging eyebrows. His nose, though finely curved, was somewhat long; his beard was thick and long, and that, as well as the hair of his head, was largely sprinkled with gray hairs.' Some have been unwilling to concede that our distinguished Apostle had any disadvantages of personal appearance. And why this reluctance? Because man seeth not as God seeth:—'Man looketh on the outward appearance, but the Lord looketh on the heart.' 1 Sam. xvi. 7.

16. '*To preach the Gospel in the regions beyond you.*'—What regions he means has been disputed. Some think Peloponnesus is intended; but this supposes that the Gospel had not already been preached there; and this is by no means clear, since we know that Paul himself had

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been preaching the word in and through Achaia, and Achaia, as a Roman province, comprehended Peloponnesus, and, indeed, embraced all Greece except Macedonia. But since we know from the Epistle to the Romans, written a year or two after, that Paul intended to take a journey into Spain, by way of Rome, it seems to us far better to understand that he here refers to this intention. Compare this with the following, in the first epistle of Clement of Rome (who knew Paul) to the Corinthians. Speaking of this Apostle, he says, 'He preached both in the east and in the west; leaving behind him the glorious report of his faith: and so, having taught the whole world righteousness, and for that end travelled even to the utmost bounds of the west, he at last suffered martyrdom by the command of the governors.' From this it would seem that St. Paul was ultimately enabled to fulfil his intention of taking a journey into Spain; for 'the utmost bounds of the west' can hardly mean less than Spain; if it does not even, as some suppose, denote Britain.

CHAPTER XI.

1 *Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation of himself,* 5 *of his equality with the chief apostles,* 7 *of his preaching the gospel to them freely, and without any their charge,* 13 *shewing that he was not inferior to those deceitful workers in any legal prerogative,* 23 *and in the service of Christ, and in all kind of sufferings for his ministry, far superior.*

WOULD to God ye could [1]bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, [2]I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, [3]no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool [4]receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? [5]so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I [6]forty *stripes* save one.

25 Thrice was I [7]beaten with rods, [8]once was I stoned, thrice I [9]suffered shipwreck, a night and a day I have been in the deep;

1 Or, *you do bear with me.* 2 Chap. 12. 13. 3 Or, *this boasting shall not be stopped in me.* 4 Or, *suffer.* 5 Phil. 3. 5.
6 Deut. 25. 3. 7 Acts 16. 22. 8 Acts 14. 19. 9 Acts 27. 41.

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26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 [10]In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

[10] Acts 9. 24.

Verse 2. '*Present you as a chaste virgin to Christ.*'—'This circumstance is much illustrated by recollecting that there was an officer among the Greeks whose business it was to educate and form young women, especially those of rank and figure, designed for *marriage*, and then to *present* them to those who were to be their *husbands*: and if this officer permitted them, through negligence, to be corrupted between the espousals and the consummation of the marriage, great blame would naturally fall upon him.' (*Doddridge.*) Others give the same explanation; but many, with whom our translators may apparently be numbered, rather follow the Greek commentators in understanding that there is an allusion to the friend or friends who made and procured the marriage for the bridegroom.

6. '*Rude in speech.*'—The Apostle is here adverting to the more personal objections of his adversaries, in verse 10 of the preceding chapter. The remarks on his personal appearance he does not condescend to notice further; but with respect to the allegation that he was in 'speech contemptible,' he answers, 'Though I be rude in speech, yet not in knowledge.' Some difference of opinion has been entertained with regard to the defect which gave occasion to the objection and the vindication. Some suppose it was a natural defect consisting either of an impediment in his speech, or a weak and squeaking voice. But we must take the word 'rude' in this text to illustrate the meaning of 'contemptible' in the other. Now this word is ἰδιώτης, which we have had more than one occasion to explain as meaning one of the common people, as distinguished from the learned and the polite. He says therefore that his phraseology was as that of the common people, without pretensions to that polish or elegance which the native Greek speakers so sedulously cultivated. This is indeed rather what his Corinthian opponents said, and he is repeating their objection. That they should have made it will not appear strange, when we reflect on the critical attention which the Greeks were accustomed to give to the pronunciation and phraseology of their orators, and at the same time consider that Paul was a Jew of Asia Minor, and that, as such, his style of speech in the Greek language was doubtless provincial, popular, idiomatical, and negligent of those minor graces of elocution which the ear of the native Greek demanded.

7. '*I have preached to you the Gospel of God freely.*'—Now the Apostle again refers to a subject on which it seems the Corinthians were very sore, and to which he had already adverted in the previous Epistle. His refusal to accept his maintenance from the Corinthian church seems to have led to various misrepresentations. One was that he was himself conscious that he was no Apostle, since he declined to accept that which he allowed to be due to him in that character: another was, that he did not love them (verse 11); and a third, that this apparent disinterestedness was only a crafty trick to ensnare them (xii. 16). All this he answers.

12. '*That I may cut off occasion.*'—The Jewish teachers also sometimes felt the desirableness of that line of conduct which St. Paul thought it expedient to adopt with regard to the Corinthians. It was indeed a maxim among them, that 'It is better for the wise men to skin dead beasts for a living, than to ask a maintenance from the generosity of those whom they teach.' To understand the force of this it should be recollected that the skinning of dead beasts, as well as tanning the skins, were the most degraded of occupations in the eyes of the Jews.

24. '*Forty stripes save one.*'—See the note on Deut. xxv. 3.

25. '*Thrice was I beaten with rods.*'—This was a Roman punishment, and was therefore inflicted by the civil authorities. The principle of this and other forms of beating and scourging has already been sufficiently explained in this work; and we have also noticed that scourging, properly so called, was at this time considered far more ignominious than beating with rods. The punishment was usually inflicted by the lictors, who were in constant attendance on the principal magistrates, going before them as they went. The insignia of their office, as well as of the dignity of the magistrate on whom they attended, consisted of a number of elm rods bound with a thong into a bundle, which they carried on their shoulder. An axe was bound up in the bundle, and its head jutted forth from it. Within the city of Rome, however, the axe was omitted, out of respect to the Roman people. The bundle, in fact, comprised the apparatus of the lictor as executioner of the magistrate's sentence. The thong served him to bind the criminal, with the rods he inflicted beatings, and with the axe he beheaded.

Dr. Paley in his *Horæ Paulinæ*, ch. iv. No. ix., makes admirable use of this enumeration by Paul of his various sufferings in support of his great argument derived from the independent corroborations which the Acts of the Apostles and the Epistles of Paul offer to each other. He observes, what every reader will notice, 'That the particulars here given cannot be extracted out of the Acts of the Apostles, which proves that the Epistle was not framed from the history: yet they are consistent with it, which, considering how numerically circumstantial the account is, is more than could happen to arbitrary and independent fictions. When I say that these particulars are consistent with the history, I mean, first, that there is no article in the enumeration which is contradicted by the history: secondly, that the history, though silent with respect to many of the facts here enumerated, has left space for the existence of these facts, consistent with the fidelity of its own narration.'

With reference to the present instance, Dr. Paley observes: 'When St. Paul says, *thrice* was I beaten with

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ROMAN LICTOR BEARING THE FASCES.—From an antique Sculpture.

rods, although the history record only *one* beating with rods, viz. at Philippi (Acts xvi. 22), yet is there no contradiction. It is only the omission in one book of what is related in another. But had the history contained accounts of *four* beatings with rods, at the time of writing this Epistle, in which St. Paul says he had only suffered *three*, there would have been a contradiction properly so called. The same observation applies generally to the other parts of the enumeration concerning which the history is silent.'

— '*Once was I stoned.*'—This was at Lystra in Lycaonia, Acts xiv. 19.

— '*Thrice I suffered shipwreck.*'—The history only records one shipwreck, that at Melita; and that, as it occurred *after* this time, must have been at least the fourth. Paley thinks it possible that these three shipwrecks may have occurred in the interval of apparently three or four years, during which the history leaves Paul at his native city of Tarsus (Acts ix. 30; xi. 25). 'As Tarsus was situated upon the sea-coast, and as, though Tarsus was his home, yet it is probable that he visited from thence many other places for the purpose of preaching the Gospel, it is not unlikely that, in the course of three or four years, he might undertake many short voyages to neighbouring countries, in the navigating of which we may be allowed to suppose that some of those disasters and shipwrecks befel him to which he refers in the passage before us.

— '*A night and a day I have been in the deep.*'—That '*the deep*' here means a well or dungeon, as Hammond and others think, seems a very untenable conjecture. Neither does it appear necessary to conclude, with others, that Paul supported himself all this time by swimming. Most commentators suppose that he sustained himself on some beam or other broken portion of the ship. Paley, observing that Paul is recounting his sufferings, not relating miracles, is inclined to explain it of his being obliged to take to an open boat, on the loss of the ship, and his continuing out at sea, in that dangerous situation, a day and a night.

32. '*The governor under Aretas the king.*'—The name of Aretas, as the Lord of Damascus, does not occur in any previous account of this transaction: and the mention of it here is not without its difficulty. We do not read in Josephus or any other writer that Damascus was ever subject to Aretas: and the question naturally occurs, What authority could a governor under Aretas, a petty king of Arabia, have in Damascus, a city belonging to the Romans? It is not wonderful that we have no existing evidence of the fact; but it is something to be able to shew that it was not by any means improbable that Aretas should, at the time in question, have had Damascus under his dominion. It will be recollected that the daughter of this Aretas was married to Herod, tetrarch of Galilee, by whom she was repudiated, that he might form the incestuous marriage with his niece Herodias. (See the notes on Matt. xiv. 1, 3.) Incensed at this treatment of his daughter, Aretas commenced hostilities against Herod, and in the last year of the emperor Tiberius (A.D. 37) had completely defeated his army. It also appears that Herod notified this event to Tiberius, who, provoked at an act so much like that of an independent sovereign, ordered Vitellius, the prefect of Syria, to declare war against Aretas, and to take him alive or send him his head. Vitellius commenced preparations accordingly; but receiving news of the emperor's death, he dismissed his forces into winter-quarters; and Aretas was delivered from the danger he had incurred. Thus far we have history, from which we learn that, a few years before the transaction now referred to, war had been declared between the Romans and Aretas. On this is based the very reasonable conclusion that at the time when Vitellius drew off his forces Aretas invaded Syria, took Damascus, which had once belonged to his ancestors, and retained it in his possession during all the reign of Tiberius's stupid successor Caligula. Kuinoel, indeed, concludes that Aretas did not finally subdue Damascus until Vitellius had already departed from the province. The German critics, particularly Heyne and Walch, have some able dissertations on this subject. The above, which in the main embodies their views, is derived from Michaelis, vol. ii. p. 12; and Kuinoel *in loc.*

CHAPTER XII.

1 *For commending of his apostleship, though he might glory of his wonderful revelations,* 9 *yet he rather chooseth to glory of his infirmities,* 11 *blaming them for forcing him to this vain boasting.* 14 *He promiseth to come to them again: but yet altogether in the affection of a father,* 20 *although he feareth he shall to his grief find many offenders, and publick disorders there.*

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

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4 How that he was caught up into paradise, and heard unspeakable words, which it is not [1]lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a [2]thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein you were inferior to other churches, except *it be* that [3]I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for [4]you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

[1] Or, *possible.* [2] See Ezek. 28. 24. [3] Chap. 11. 9. [4] Gr. *your souls.*

Verse 2. '*The third heaven.*'—The Apostle speaks in conformity with the division established by the Jews, who described the heavens as threefold:—1. The lower heaven, that is, the aërial heaven, including the clouds and atmosphere. 2. The middle heaven, being the place of the stars. 3. The third heaven, otherwise the supreme heaven, or heaven of heavens, being the habitation of God and his angels.

4. '*Paradise.*'—Commentators are rather divided here. They cannot agree whether 'Paradise' is here the same as the 'third heaven,' or another place; and those who agree that another place is to be understood, doubt whether it denotes the Garden of Eden or the place of departed souls. The most ancient interpretation, in which the most considerable modern commentators have been disposed to concur, is, that the unutterable things of the third heaven, and of the place of departed souls, were successively manifested to the Apostle.

7. '*Lest I should be exalted above measure .... there was given to me a thorn in the flesh, the messenger of Satan to buffet me.*'—Few subjects have excited more curiosity than this 'thorn in the flesh' with which Saint Paul was troubled. Without here stating the various explanations which have been given, we may say that the expression is generally agreed to refer to some bodily infirmity or privation, by which the Apostle was exposed to much humiliation and difficulty, and by which his usefulness seemed to be much impeded. Of this description we know nothing which has been suggested, or which has half so much internal evidence in its favour, as that it *was an affection of the eyes*, whereby his sight was much impaired.

At his miraculous conversion St. Paul was struck blind, and continued so for three days (Acts ix. 9): and it being thus certain that he was for a time blind, it becomes a question whether his sight was ever more than partially restored. Imperfect vision would agree well with all that he says respecting his 'thorn in the flesh;' and this in particular would have the effect of a standing evidence of the truth of the account which he so often gave of his own conversion.

From the Acts of the Apostles, and from the Epistles, it appears that Paul was almost never alone, and never appears to have made even the shortest journey by himself. He seems to have been always in the hands and under the care and inspection (if one may so express it) of his followers; that he was continually attended from place to place by parties of his hearers and disciples, and that he always appears to have wished for and counted upon their attendance. All this would be very natural in the case of

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a person rendered much dependent upon the kind attentions of his friends by bodily infirmities of any kind, especially by partial blindness.

St. Paul usually employed some one to write his epistles for him. This is known to all his readers, and is what we should expect in the case of a person labouring under defective vision.

In one place, *where he writes himself*, he says, 'Ye see how large a hand-writing I have written with my own hand,' not, it is alleged, 'how large a letter,' as in our version (Gal. vi. 11). That the words τηλίκοις γράμμασιν may apply to the *hand-writing* and not to the letter, is admitted by almost every modern commentator; but it does not appear to furnish any with the hint which the argument we are tracing suggests, that he wrote in unusually large characters on account of the weakness of his sight. But see the note on that text.

After speaking (Gal. iv. 13, 14) of preaching the gospel to the Galatians through infirmity of the flesh, and adding, 'my temptation which was in my flesh ye despised not, nor rejected,' he asks, 'Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have *plucked out your own eyes, and have given them to me.*' It will be remembered that the Epistle to the Galatians is a letter of expostulation written to rebuke them for listening to Judaizing teachers, who represented him as holding only an inferior commission. After reproving them for this he reminds them of their former love towards himself; and this allusion is indeed touching if taken under the reference we have indicated. It would then read—'You remember the infirmity (of vision) which I laboured under; and that so far from its exciting your contempt, you would most gladly have remedied the defect, had it been possible, by giving your own eyes to me.'

In the same epistle (Gal. vi. 17) the Apostle says:—'From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus Christ,' which under the preceding interpretations receives much illustration when thus paraphrased:—'Let no man trouble me by calling in question my divine commission from Jesus Christ (as the Judaizing Christians had done); for I carry about with me a proof of my having seen him, and of having been struck blind on that occasion, for I continue in part to this day to suffer from the effects of that interview.'

Other arguments for and illustrations of this view may be found. Those which have been produced seem the strongest, and will be satisfactory to many.

CHAPTER XIII.

1 *He threateneth severity, and the power of his apostleship against obstinate sinners.* 5 *And advising them to a trial of their faith,* 7 *and to reformation of their sins before his coming,* 11 *he concludeth his epistle with a general exhortation and a prayer.*

THIS *is* the third *time* I am coming to you. [1]In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak [2]in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 [3]Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

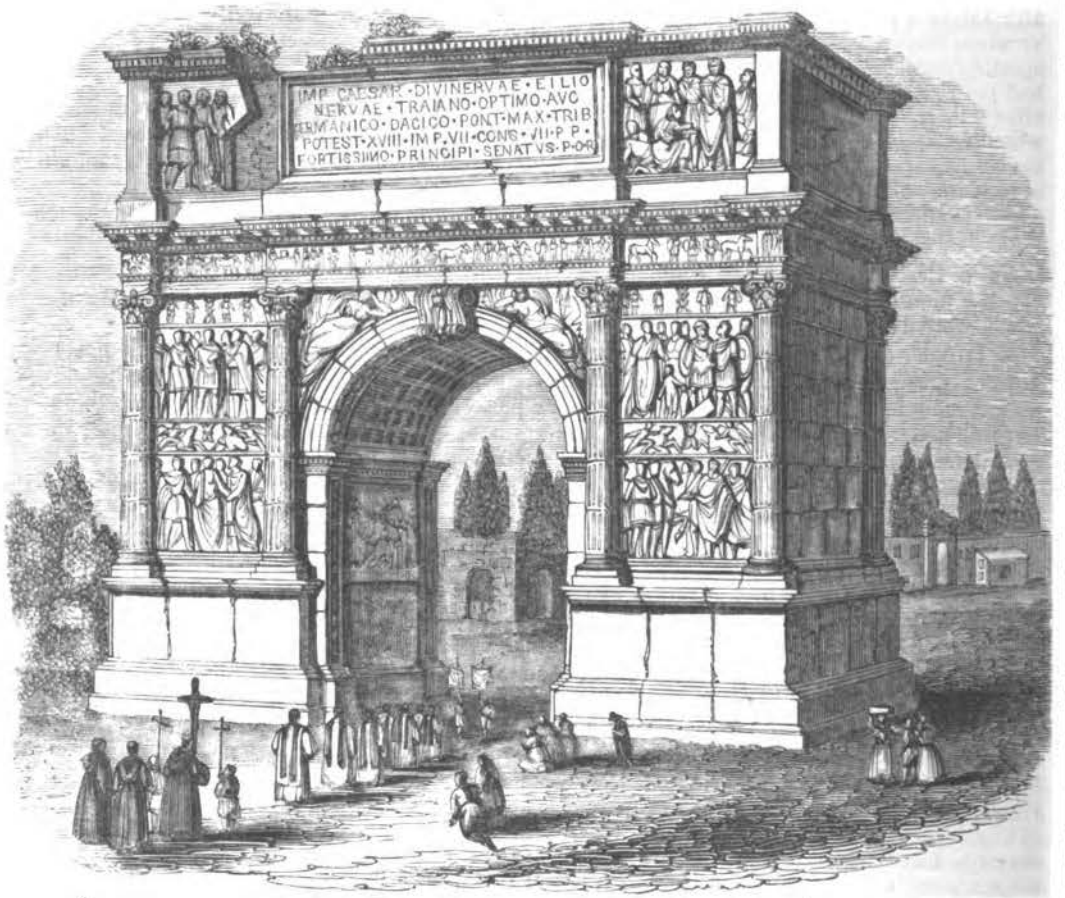
¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

1 Deut. 19. 15. 2 Or, *with him.* 3 Rom. 16. 16.

Verse 1. '*This is the third time I am coming to you.*'—These words seem to imply that the writer had already been twice at Corinth. Yet we have no historical knowledge that St. Paul visited that city more than twice, and every note of time, except this, which can be collected, plainly intimates that this, as well as the former Epistle, was written between his first and second visit. Moreover, from his *first* visit to Greece down to his first imprisonment at Rome, the Apostle's time is fully accounted for, precluding the idea that any third journey to Corinth could be made or intended. If, therefore, the epistle was written after the second journey to Corinth, and in view and expectation of a third, it must have been written after his first imprisonment at Rome; that is, after the time to

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which the history extends. 'When I first read over this epistle, with the particular view of comparing it with the history,' says Dr. Paley, 'I own that I felt myself confounded by this text. It appeared to contradict the opinion which I had been led, from a great variety of circumstances, to form concerning the date and occasion of this epistle. At length, however, it occurred to my thoughts to inquire whether the passage did necessarily imply that St. Paul had visited Corinth twice; or whether, when he says, "This is the third time I am coming unto you," he might mean only that this was the third time he was ready, that he was prepared, that he intended to set out upon his journey to Corinth. I recollected that he had once before this proposed to visit Corinth, and had been disappointed in his purpose, which disappointment forms the subject of much apology and protestation in the first and second chapters of the epistle. Now if the journey in which he had been disappointed was reckoned by him one of the times in which "he was coming to them," then the present would be the third time, *i. e.*, of his being ready and prepared to come, although he had been actually at Corinth only once before. This conjecture being taken up, a further examination of the passage and the epistle produced proofs which placed it beyond doubt.' For these proofs, which seem to us quite satisfactory, we must be content to refer to *Horæ Paulinæ*, ch. iv. No. xi. It is right to explain, however, that although we have taken Paley's clear exposition of the difficulty and its solution, the latter was by no means first discovered by him, the same having been given by some of the ancient and many of the modern commentators.



TRIUMPHAL ARCH OF TRAJAN AT BENEVENTO. (See 2 Cor. 2. 14, and Col. 2. 15.)

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THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

MUCH diversity of opinion prevails with respect to the time when and the place where the Epistle to the Galatians was written, as may be seen by the table prefixed to the epistles. It there appears that Michaelis makes it the very first of the epistles, where Köhler and Schräder make it the last of all; the latter, indeed, advocating the date given in the Greek MSS. and in the Arabic and Syriac versions, which announce that it was written at Rome during Paul's imprisonment there. That the apostle complains *how soon* the Galatians had been turned aside from the simple doctrines which he had taught them (Gal. i. 6), seems clearly enough to indicate that the Epistle was written not long after the apostle's visit to Galatia. But Paul visited Galatia *twice*, and it remains a question whether the Epistle was sent after the first or the second of these visits. The first visit appears to have taken place in the year 49 or 50, and the second four or five years later. Michaelis and others urge that the Epistle was written after the first of these visits; but in coming to this conclusion they appear to have unaccountably overlooked the apostle's phraseology in iv. 13, where he speaks of circumstances connected with his preaching the Gospel among the Galatians, τὸ πρότερον, '*the former time*,' an expression which clearly indicates that at the period the Epistle was written he had been at least twice in Galatia. Allowing the proper weight to this, the prevailing tendency of recent opinion has been to assign the Epistle a date subsequent to the second of those visits of the writer to the Galatians which the Acts of the Apostles record, and perhaps while he was residing at Ephesus (compare Acts xviii. 23; xix. 1, sqq.). By the table already referred to it is seen that, conformably with this conclusion, out of twenty-three authorities, eight assign it the third, and seven the fourth place among the Epistles of St. Paul.

Like many other of St. Paul's Epistles, the one now before us is chiefly occupied in opposing the disposition shewn by the Christian converts to unite Judaism with Christianity; and since so much of the present Epistle is employed on the subject of circumcision, which point was sooner settled than many others, it is evident that it was written at an earlier stage of this great controversy than when the Epistles to the Corinthians and to the Romans were composed. It appears, indeed, that one or more influential Christian Jews, probably from Jerusalem, had intruded into the Galatian church—which had been founded on the ideas of Christian liberty from the yoke of the Law, which St. Paul entertained—and taught the necessity of circumcision, and of obedience to the whole Law. They seem to have considered, with many others who stirred up the churches against St. Paul, that Christianity was merely a sect or modification of Judaism, which did not by any means dispense with the obligations of the Law, believed by them to be perpetual. This notion it was natural enough for Jews to entertain; and even some of the apostles appear to have relinquished it with difficulty. Indeed, it seems, in this age, to have been the hardest of all things for the Jewish Christians to understand that the new religion was an original, independent, and superseding revelation. St. Paul was constantly brought into contact with the class of feelings arising from such views; since, as the apostle of the Gentiles, it became necessary to him to state the separate claims of Christianity broadly and distinctly. He had to tell the Gentile converts whether they were to obey the Law of Moses or not: whereas the apostles who laboured among the Jews had not the subject equally pressed upon their attention, and did not feel it urgently necessary to teach their converts to *discontinue* that obedience to the Law which they had been accustomed to render. If the apostles of the circumcision permitted these things, as matters indifferent to those who were Jews, Paul felt that it behoved him not to allow that, which might thus be permitted to them as an *indifferent* thing, to be set up as a matter of *necessity* to the Gentiles. To require the Gentiles to conform to the Law of Moses, and above all to be circumcised, was to lay upon their shoulders a yoke very different from the easy one of Christ; and was calculated to hinder the progress of the Gospel among them. For Judaism was *not* adapted to or intended for general acceptance; and it

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must not be concealed that circumcision alone was a great bar to its adoption. For it is certain that the Gentiles had an invincible repugnance to the rite; in which we may perhaps discover the reason for the remarkable fact, that while the female converts to Judaism were very numerous, the males were comparatively few.

It has been ingeniously pointed out by Neander (*Apost. Zeitalter*, ii. 400) that there were circumstances in the previous religious conceptions of the Galatians which might contribute to the result which the apostle deplores. Accustomed to the worship of Cybele, which they had learned from their neighbours the Phrygians, and to the theosophistic doctrines with which that worship was associated, they would be the more readily induced to believe that the fulness of Christianity could alone be developed through the symbolical adumbrations of an elaborate ceremonial.

Some of the other points which the Epistle offers to consideration may remind one of the misrepresentations concerning Paul which were circulated at Corinth. 'The Epistle supposes,' says Paley, 'that certain designing adherents of the Jewish Law had crept into the churches of Galatia; and they had been endeavouring, and but too successfully, to persuade the Galatic converts that they had been taught the new religion imperfectly, and at second hand; that the founder of their church himself possessed but an inferior and deputed commission, the seat of truth and authority being in the apostles and elders at Jerusalem; moreover, that whatever he might profess among them, he had himself, at other times and at other places, given way to the doctrine of circumcision.' *Horæ Paulinæ*, ch. v. No. 1.

The separate commentaries upon the Epistle to the Galatians are rather numerous. A large proportion of those in Latin have the title *Commentarius in Epistolam ad Galatas*, and when that is the case, to avoid repetition we merely indicate the name of the writer and the time and place of publication. Of the whole number, about one half are by Lutherans, evincing the strong interest which that body has taken in the discussion of the doctrines here set forth, after the example of Luther, whose famous commentary nobly introduces the list:—Luther, *Commentarius in Epistolam ad Galatas*, 1519, *sine loc.*, and numerous subsequent editions; Megander, 1532, Tiguri; Meyeri *Adnotationes in Epist. ad Galatas*, Bernæ, 1516; Musculi *Comm. in Epist. ad Galatas et Ephesios*, Basileæ, 1561; Sarcerii *Adnott. in Epistolas ad Galatas et Ephesios*, 1562, Francof.; Maioris *Enarratio Epist. Pauli ad Galatas*, 1560, Vitemb.; Seripandus, Antuerpiæ, 1565; Heshusius, Helmstadt, 1589; Grynæi *Analysis Epistolæ ad Galatas*, Basileæ, 1583; Wigandi *Adnotationes in Epist. ad Galatas*, Vitemb., 1580; Cornerus, Heidelbergæ, 1583; Heilbrunnerus, Lauingæ, 1591; Rollocus (Rollock), Londini, 1602; Perkins, *Commentary upon the Epistle to the Galatians*, in his *Works*, Cambridge, 1601—London, 1603—in Latin at Geneva, 1611; Hoe, Lipsiæ, 1595; Winckelmannus, Giessæ, 1608; Weinrichii *Expositio Epistolæ ad Galatas*, Lipsiæ, 1610; Lyseri *Analysis theologica et scolastica Epistolæ ad Galatas*, Lipsiæ, 1616; Betuleii *Epistola Pauli ad Galatas, paraphrasi et explicatione controversiarum illustrata*, Halæ, 1612; Battus, Gryphiswaldiæ, 1613; Crellius, Racouiæ, 1628; Contzenius, Coloniæ, 1631; Himmelius, Jenæ, 1641; Lithmanni, Ζητήσεις *sacra super Epist. ad Galatas*, Upsaliæ, 1641; Weinmanni *Collegium Galatinum, hoc est, Exercitationes Biblicæ in divinam Apostoli Pauli ad Galatas Epistolam*, Altorfi, 1647; Terseri *Analysis Epist. Pauli ad Galatas, quinque Dissertationibus absoluta*, Upsaliæ, 1649; Lushington, *Commentary upon the Epistle to the Galatians*, Lond., 1650; Fuerbornii *Expositio Epistolæ Pauli ad Galatas*, Giessæ, 1653; Chemnitii *Collegium theologicum in Epist. ad Galatas*, Jenæ, 1656; Kunadi *Dissertationes in Epist. Pauli ad Galatas*, Vitembergæ, 1658; Lagi *Commentatio quadripartita in Epist. ad Galatas*, Gryphiswaldiæ, 1664; Stolbergii *Lectiones publicæ in Epist. ad Galatas*, Vitemb., 1667; Kromayerius, Lipsiæ, 1670; Schmidii *In Pauli ad Galatas Epistolam Commentatio*, Kiloni, 1690, and subsequent editions; Van der Waeyen, *De Brief tot den Galaten, koortelyck verklaart*, Leovardiæ, 1682; Steengracht, *Schat uit oud en nieuw; of uitlegging des brievs Pauli aan den Galaten*, Enchusiæ, 1688; Leydekker, *Liber de Mente Pauli in Epist. ad Romanos et Galatas*, Traj. ad Rhen., 1694; Spener, *Erklärung der Epistel an die Galater*, etc., Francof. ad Mœnum, 1697; Baieri *Explicatio Epist. ad Galatas*, Francof., 1698; Akersloot, *De Sendbrief van Paulus an die Galaten*, Lugd. Bat., 1695; Locke, *Paraphrase and Notes upon the Epistle of Paul to the Galatians*, Lond., 1705; Weisius, Helmstadt, 1705; Mayeri *Paulus, Suecorum Apostolus, Dissertationibus Acad. in Epist. ad Galatas*, Gryphiswaldiæ, 1709; Margaret Van Dyck, *Korte Aanmerking over den Brief van den Apostel Paulus aan de Gemeente te Galatie*, Amsterdam, 1710; Vitringa, *De Brief van de Apostel Paulus aan de Gemeente der Galaten, als mede aan Titum*, Franeker, 1728; Murray, *Erklärung der Epistel Pauli an die Galater*, Lipsiæ, 1739; Rambach, *Exegetische und porismatische Erklärung der Epistel Pauli an die Galater und an den Titum*, Giessæ, 1739; Struensee, *Erklärung des Briefes an die Galater*, Lips., 1714; Moldenhauer, *Der Brief an die Galater übersetzt und erklärt*, Hamb., 1773; Weber, *Der Brief an die Galater übersetzt mit Anmerkungen*, Leipz., 1778; Semleri, *Paraphrasis Epist. ad Galatas cum Prolegg. nott. et Var. Lect.*, Halæ, 1779; Krause, *Der Brief an die Galater, übersetzt und mit Anmerkungen*, Frankf., 1778; Morus, *Acroases in Epist. Paulinas ad Galatas et Ephesios*, Lips., 1795; Borger, *Interpretatio Epist. Pauli ad Galatas*,

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Leyden, 1807 ; Winer, *Pauli ad Galatas Epistola. Latinè vertit, et Commentario perpetuo illustravit*, Lipsiæ, 1821 ; Rückert, *Commentar über den Brief Paulus an die Galater*, Leipz., 1833 ; Matthies, *Erklärung des Briefes Paulus an die Galater*, Greifsw., 1833 ; Usteri *Commentar über den Brief Paulus an die Galater*, Zurich, 1833 ; Sardinoux, *Commentaire sur l'Epître de l'Apôtre Paul aux Galates, précédé d'une Introduction critique et suivi d'une traduction nouvelle d'un sommaire systématique de l'Epître*, Valence, 1837 ; Calvin, *Commentaries on the Epistles of Paul to the Galatians and Ephesians*, translated from the original by the Rev. W. Pringle, Edinburgh, 1841 : the *original* is not separate. There is also a translation, in various editions, of Luther's admirable commentary on this epistle.

CHAPTER I.

6 He wondereth that they have so soon left him and the gospel, 8 and accurseth those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 13 and sheweth what he was before his calling, 17 and what he did presently after it.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead ;)

2 And all the brethren which are with me, unto the churches of Galatia :

3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father :

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel :

7 Which is not another ; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God ? or do I seek to please men ? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that [1]beyond measure I persecuted the church of God, and wasted it :

14 And profited in the Jews' religion above many my [2]equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that [3]I might preach him among the heathen ; immediately I conferred not with flesh and blood :

17 Neither went I up to Jerusalem to them which were apostles before me ; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I [4]went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia ;

22 And was unknown by face unto the churches of Judea which were in Christ :

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

[1] Acts 9. 1. [2] Gr. *equals in years.* [3] Ephes. 3. 8. [4] Or, *returned.*

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Verse 17. '*I went into Arabia, and returned again unto Damascus.*'—From this we learn an important circumstance, to which the Acts of the Apostles contain no allusion. But for this we might suppose that, from the time of his conversion until he went to Jerusalem, Paul had remained entirely at Damascus; but we now know that in this time he had performed a journey into Arabia; we are not, however, informed to what part of Arabia he went, how long he remained, or what work he accomplished. It may seem probable that he went into Arabia Petræa, which adjoined that part of Syria in which Damascus is situated; and it may be well to remember that Damascus was at this time subject to an Arabian king. Doubtless, he preached the Gospel and planted churches in Arabia. That there were Christian churches in that country, in the ages following, is certain. The idea entertained by some, that St. Paul paid a short visit to Arabia for the sake of his health, is preposterous. Some suggest that the Apostle went from Damascus intc Arabia for the benefit of his health. The probability of this we formerly doubted. But although we are still unable to find any precedent for such a practice at Damascus as that of going into Arabia for health, we do find that the air of Damascus is as notoriously bad in particular seasons, as that of the desert is proverbially good.

18. '*After three years.*'—In the history (Acts ix.), the time which elapsed between Paul's conversion and his final departure from Damascus is described as 'many days.' If any one is disposed to question whether this popular phrase can properly be so extended as to mean 'three years,' he may turn to 1 Kings xi. 38, 39—'And Shimei dwelt at Jerusalem *many days:* and it came to pass, at the end of *three years*, that two of the servants of Shimei ran away,' etc.

CHAPTER II.

1 He sheweth when he went up again to Jerusalem, and for what purpose: 3 and that Titus was not circumcised: 11 and that he resisted Peter, and told him the reason, 14 why he and others, being Jews, do believe in Christ to be justified by faith, and not by works: 20 and that they live not in sin, who are so justified.

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but [1]privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: [2]God accepteth no man's person: for they who seemed *to be somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified [3]by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

[1] Or, *severally.* [2] Rom. 2. 11. [3] Rom. 3. 20.

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19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

Verse 1. '*Fourteen years after I went up again to Jerusalem.*'—Most commentators understand this to apply to the journey from Antioch to Jerusalem, which was made by Paul and Barnabas, upon the business of the Gentile converts; and which journey produced the famous apostolical council and decree recorded in Acts xv. Under this hypothesis it has been thought remarkable that Paul should here omit all mention of that decree, not only as it was the result of the journey, but because it was intimately connected with the question which he is now discussing. But any wonder at this may subside, when we reflect that his views on the subject of the non-observance of the law of Moses, went much further than that decree; and that he did not wish to encourage the Galatians to lean on the authority of any other Apostle than himself. There still however remain some rather strong objections. which the reader may see in the *Horæ Paulinæ* of Dr. Paley, who himself is led by them to conclude that the present passage refers to some journey to Jerusalem, previously undertaken, the mention of which is omitted in the Acts.

9. '*Pillars.*'—This title is often given by the Jewish writers to their eminent teachers.

11. '*Peter.*'—There can be no reasonable doubt but that this was the Apostle of that name. Yet, to save so eminent a leader in the church from St. Paul's rebuke, it was very anciently pretended that the person here mentioned was not the Apostle, but another man of the same name, who had been one of the seventy disciples. Clemens (apud Euseb.) makes this statement; and Jerome mentions it as an opinion which some entertained.

CHAPTER III.

1 *He asketh what moved them to leave the faith, and depend upon the law?* 6 *They that believe are justified,* 9 *and blessed with Abraham.* 10 *And this he sheweth by many reasons.*

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered [1]so many things in vain? if *it be* yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as [2]Abraham believed God, and it was [3]accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, [4]In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, [5]Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, [6]The just shall live by faith.

12 And the law is not of faith: but, [7]The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, [8]Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's [9]covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made;

[1] Or, *so great.* [2] Gen. 15. 6. [3] Or, *imputed.* [4] Gen. 12. 3. [5] Deut. 27. 26. [6] Hab. 2. 4. Rom. 1. 17. Heb. 10. 38. [7] Levit. 18. 5. [8] Deut. 21. 23. [9] Or, *testament.*

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and it was ordained by angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one, but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded [10]all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For [11]as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

[10] Rom. 3. 9. [11] Rom. 6. 3.

Verse 17. '*Four hundred and thirty years after.*'—There has been considerable discussion here; and this is rather remarkable, considering that Moses himself, Paul, Josephus, and the Talmudists agree in the same number, which they evidently obtain by counting from the call of Abraham and the original promise to him—the number of years between that promise and its ratification by the birth of Isaac, supplying the years wanting to complete the four hundred and thirty. Stephen, who says, 'four hundred years' (Acts vii. 6), evidently either employs an even number for an uneven one, in a popular address, or counts from the ratification of the promise by the birth of Isaac.

19. '*Ordained by angels.*'—Compare Acts vii. 53. In his account of the promulgation of the law, Moses takes no notice of the presence or ministry of angels. But it was the general opinion of the ancient Jews, that wherever God manifested His presence in an especial manner, hosts of angels were in attendance. In process of time their *ministry* came to be included in the idea of their presence; and in the time of Christ and his apostles, it was universally believed by the Jews that the law was promulgated by the ministry of angels. This is shewn by numerous Rabbinical citations adduced, here and on the parallel texts, by Lightfoot, Wetstein, Schoettgen, and Gill; and Josephus bears testimony to the same effect. *Antiq.* xv. 5. 3.

— '*A mediator.*'—Not, in this place, Christ, as some of the ancient commentators supposed, but Moses. The office which that prophet performed, on the occasion which the Apostle has in view, was essentially that of a mediator; and was so understood by the Jews, who, at this time, were accustomed to give him that title, declaring that he then acted as 'a mediator (אמצעי) between God and them' (*Tzeror Hammor.* fol. 1. 6. 1, 2). They were right; for Moses himself distinctly claims the character thus assigned him; I *stood between the* LORD *and you* at this time, to shew you the word of the LORD.' Deut. v. 5.

24. '*Our schoolmaster to bring us unto Christ.*'—The translation of παιδαγωγός, *pædagogus*, by 'schoolmaster,' throws some shade over the idea this passage is intended to convey. The *pædagogus* was not a schoolmaster, but was generally a slave, or at least a domestic servant, who attended on his master's sons to watch over their behaviour, and particularly to conduct them to and from school and the places of exercise. From this part of his office he derived his name. He had nothing to do with education properly speaking; although when he happened to be an educated man, which was sometimes the case, he appears to have assisted and directed his young masters in getting ready their lessons for school. In the Greek authors, the pædagogus is often introduced as a character, and as such is usually represented as of a severe and imperious disposition. In point of fact, then, the present text really represents Christ himself as the schoolmaster, to whose school the pupils were brought by the pædagogus—the Law.

CHAPTER IV.

1 *We were under the law till Christ came, as the heir is under his guardian till he be of age.* 5 *But Christ freed us from the law:* 7 *therefore we are servants no longer to it.* 14 *He remembereth their good will to him, and his to them,* 22 *and sheweth that we are the sons of Abraham by the freewoman.*

Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the [1]elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth [2]the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

[1] Or, *rudiments.* [2] Rom. 8. 15.

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8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye [3]again to the weak and beggarly [4]elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 [5]Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* not well; yea, they would exclude [6]you, that ye might affect them.

18 But *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for [7]I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

24 Which things are an allegory: for these are the two [8]covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and [9]answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, [10]Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are [11]the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? [12]Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

[3] Or, *back*. [4] Or, *rudiments*. [5] Or, *what was then*. [6] Or, *us*. [7] Or, *I am perplexed for you*.
[8] Or, *testaments*. [9] Or, *is in the same rank with*. [10] Isa. 54. 1. [11] Rom. 9. 8. [12] Gen. 21. 10.

Verse 2. '*Until the time appointed of the father.*'—The case supposed appears to be that of a fatherless heir, who, though he be 'lord of all,' remains under the control of guardians and tutors until he become of age. Among the Jews a fatherless child had two guardians. He became of age at the time appointed by his father's will: but if the father died intestate, his minority terminated at the usual time. This was thirteen years and one day, if the signs of ripeness of age then appeared; but if not, the time might be protracted till he was twenty years of age; and sometimes he even reached thirty-five before the matter was determined.

14. '*My temptation which was in my flesh,*' etc.—St. Paul manifestly refers to the same circumstance of humiliation which he calls the 'thorn in his flesh' when writing to the Corinthians. See the note on 2 Cor. xi. 30. In the preceding verse he calls it 'infirmity of the flesh.'

15. '*Ye would have plucked out your own eyes,*' etc.—The power of seeing being the most precious of all man's bodily faculties—and being deemed such by the universal consent of mankind—to declare that one is dearer to us than our eyes, that we would give our eyes to him or for his sake, are forms of speech universally prevalent for expressing, in the strongest manner, the warm regard entertained for the person to whom, or concerning whom, the declaration is made. Such forms of expression are particularly common in the East; and numerous examples might be adduced, as well from the classical as the Rabbinical writers. Some readers will recollect the line of our own poet:—

'Dear as the light that visits these sad eyes.'

24. '*Which things are an allegory.*'—Rather 'which things are allegorized.' The Greek participle ἀλληγορούμενα, that is, 'converted,' or 'turned into an allegory.' Some think that the words have crept into the text from the marginal note of a transcriber. Others conceive that the Apostle intends to assert that they were considered as an allegory by the prophet Isaiah in the passage quoted, v. 27. That is, that Agar, a bondwoman, represents the earthly Jerusalem, or the present Jews who were slaves to the ceremonial law. Sarah, a free woman, represents Jerusalem from above, or a spiritual (that is, the Christian) dispensation. This, it is alleged, is what the Apostle states as the true meaning of Isaiah's allegory, and which also appears from the prophet himself, ch. liv. 1. Without contesting whether the Apostle means to say that the circumstances are thus 'allegorized' by himself or by Isaiah—it is clear enough that he states certain events in the history of Sarah and Agar as being capable of a spiritual interpretation.

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CHAPTER V.

1 He moveth them to stand in their liberty, 3 and not to observe circumcision: 13 but rather love, which is the sum of the law. 19 He reckoneth up the works of the flesh, 22 and the fruits of the Spirit, 25 and exhorteth to walk in the Spirit.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that [1]if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; [2]who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 [3]A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty: only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this; [4]Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and [5]ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the [6]affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

[1] Acts 15. 1. [2] Or, *who did drive you back.* [3] 1 Cor. 5. 6. [4] Lev. 19. 18. Matt. 22. 39. Rom. 13. 9. [5] Or, *fulfil not.* [6] Or, *passions.*

Verse 7. '*Ye did run well; who did hinder you*?'—This is an agonistical metaphor. The Galatian church is represented under the figure of a racer that did run well; and it is asked, who hindered you, intercepted you, put you wrong, by cutting off or running across your course? for this is the sort of interruption, as applied to the course of the racer, which the original agonistical term (ἐγκόπτω) conveys.

15. '*If ye bite and devour one another,*' etc.—From this it would seem that the religious disputes of the Galatians had generated much animosity and violence. The metaphors appear to be taken from the fighting of street dogs.

20. '*Witchcraft.*'—The original word (φαρμακεία) has been understood by many commentators to mean *poisoning*—a crime of which there were certainly but too many examples among the Greeks, Romans, and Jews. But it is not easy to see why this should not be comprehended under the word *murders;* nor does any reason appear why this should seem a work of the flesh so much more than any other kind of murder as to require to be thus specially set down. We need not remind the reader that our word 'pharmacy' comes from the one here employed. 'It is certain,' observes Doddridge, 'that, on account of the drugs made use of in some supposed magical compositions, this word is often used to express those practices in which *combinations with invisible malignant powers* were believed and intended, to which (whether they had or had not that real foundation which has generally been believed) it is well known that the Gentiles, even in the most learned nations, were very much addicted.'

21. '*Revellings.*'—The κῶμοι, or 'revellings,' here alluded to, were, among the Greeks, as Locke explains, a disorderly spending of the night in feasting, with a licentious indulgence in wine, good cheer, music, dancing, etc.

23. '*Against such there is no law.*'—Josephus, in his account of the Essenes, says, that they could do nothing without the permission of their rulers, except acts of charity and mercy, in which they were left to their discretion.

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CHAPTER VI.

1 He moveth them to deal mildly with a brother that hath slipped, 2 and to bear one another's burden: 6 to be liberal to their teachers, 9 and not weary of well doing. 12 He sheweth what they intend that preach circumcision. 14 He glorieth in nothing, save in the cross of Christ.

BRETHREN, [1]if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For [2]every man shall bear his own burden.

6 [3]Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And [4]let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the houshold of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, [5]by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians written from Rome.

1 Or, *although*. 2 1 Cor. 3. 8. 3 1 Cor. 9. 14. 4 2 Thess. 3. 13. 5 Or, *whereby*.

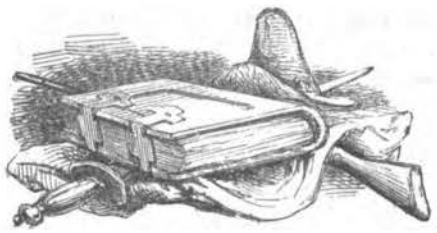
Verse 2. '*Bear ye one another's burdens.*'—This seems to be an allusion to the custom of travellers, who, when too heavily laden with their baggage, relieve one another by bearing the burdens of the weak or fatigued, and thus evince their kindly dispositions towards each other. Burdens are here to be taken for unavoidable frailties and infirmities.

11. '*How large a letter,*' etc.—To shew the perplexity which the passage has occasioned, we may set down the following different interpretations. The Vulgate has, *with what letters*; Castalio, *with how many letters*; Erasmus, *how large a letter*; Beza, *how long a letter*. Some refer the expression to the sublimity of the Apostle's sentiments, as Hilary; some to the large size of the characters employed, as Jerome; and others to the *deformity* of the characters, as if Paul could not well write Greek, as Theophylact and Chrysostom. Considering how well Paul was acquainted with the Greek language, that he was a man of education, and brought up at Tarsus, a famous seat of Greek learning, and where Greek was the language of society and education, the notion that Paul could not decently write the Greek letters seems not a little absurd, if not disrespectful; and therefore some suppose it may have been owing to the infirmity in his flesh to which he refers; and if that was an affection of the eyes, as some suppose, large or even mis-shapen letters would certainly have been to the Galatians a touching evidence of his affliction. Heinsius, however, supposes that these words only refer to the passage which follows, since it was usual for St. Paul to write with his own hand the concluding lines of his epistles. Thus, 'You see in what large letters I have written what follows, as deserving your most serious attention, viz., AS MANY AS DESIRE,' etc., to the end. What gives more probability to this, is the fact that, at this time, all Greek writing was in *capital* letters; so that the only way to give emphasis to a particular passage was to write those letters much larger than usual. The mystery of underscoring, with single or double lines, to denote *italics* or *capitals*, was not then known. Now that γράμματα is in the plural, and that its usual meaning is that of *letters*, that is, *characters* of writing, is certain; and it is also certain, that not Paul himself, nor any classical writer, ever uses the word for *an epistle*. Nevertheless, that our venerable translators are right in assigning it this sense, may appear when we observe, that this very word, in the same plural form, is used by the sacred writers, not merely to describe the characters of a writing but the writing itself. In John v. 27, it is used to signify a written account, as distinguished from a verbal relation or discourse. In the Acts it *is* used for *an epistle*; and in 2 Tim. iii. 15, St. Paul himself applies it to the whole body of the Old Testament Scriptures. That the Apostle should call it 'large' is not surprizing, although it be true that others are larger. For this was written a good while before any of the larger epistles: and it is really large,

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as compared with the usual epistolary communications of that, or indeed of any age—even the present. In fact, it is a *long letter*. And to St. Paul, who usually dictated to an amanuensis, it must have appeared the larger, from being all written by his own hand. He might well therefore refer to its largeness, being so written, as a proof of the interest he felt in the well-doing of the Galatian church.

17. '*I bear in my body the marks of the Lord Jesus.*'—Archbishop Potter supposes that the Apostle here alludes to the *stigmata*, or *brands*, with which the Greeks used to mark those who were appointed to serve in the wars, lest they should make their escape. The stigmata were also sometimes impressed upon slaves for the same reason. Others suppose the reference may be to those marks by which the votaries of particular deities were distinguished. All these customs we have had former occasions of explaining. If any of these conjectures be true, we must suppose that the allusion is metaphorical; not that the Apostle had really caused any such marks to be impressed upon his person to denote him the servant of Christ, but intimating that the meaning expressed by such stigmata was, in his case, exemplified by the weals and marks of the sufferings and punishments he had sustained in his Lord's service. It is, however, very easy, and perhaps preferable, to suppose that he alludes to those marks upon his person, without any reference to such stigmata as we have mentioned.



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THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

ST. LUKE closes his narrative of the Acts of the Apostles by informing us that St. Paul spent two years in imprisonment at Rome. During these two years—that is, from the spring of A.D. 61 to the early part of 63—the apostle wrote the Epistles to the Ephesians, Philippians, Colossians, and to Philemon. This appears from the contents, in which he alludes to the bonds he then wore. The present epistle appears to have been the first written of these, and probably within a few months after his arrival at Rome. This conclusion is founded on the absence of any declared expectation, as in the other epistles, of a speedy deliverance; as well as on the circumstance that the name of Timothy is not mentioned, as it is in the other epistles, from which it is collected that this attached follower had not yet joined the apostle at Rome.

The Gospel was introduced into Ephesus by the apostle Paul when he visited the place on his return from Corinth to Jerusalem, about the year 54 (Acts xviii. 19). On that occasion he does not, however, appear to have preached publicly to the heathen, but only to the Jews and proselytes in the synagogue. They were interested in his teaching, and requested him to prolong his stay; but he urged the necessity of his being at Jerusalem at the approaching feast (probably the passover), but promised to visit them again if possible (Acts xviii. 21). During his absence the highly-gifted Apollos arrived at Ephesus from Alexandria. He was then acquainted only with the doctrine of John the Baptist, but was now fully instructed in the Christian religion by Aquila and Priscilla, who had accompanied Paul from Corinth, and had remained at Ephesus, or had soon returned thither (Acts xviii. 24, 26). Paul himself, on his return from Jerusalem, revisited Asia Minor, and came to Ephesus, where he remained not less than three years (Acts xviii. 23; xix. 1, sqq.). It was during this time that the church was established, which afterwards became so prominent among the churches of Asia Minor, and to which this epistle was written. The circumstances which attended his labours during that period are related in the 19th chapter of the Acts. The success of the Christian cause was at length so great and signal as to inspire alarm in the minds of those who were interested in maintaining the worship of Diana, which they conceived to be in great peril, and who raised a tumult which constrained the apostle to leave the city. It does not appear that he ever visited it again, unless he may have done so after his first imprisonment at Rome. But on his way from Macedonia to Jerusalem he came to Miletus, and sent for the elders of the church at Ephesus, to whom he gave a deeply affecting address, in the conviction that he should see them no more (Acts xx. 16, sqq.).

The importance which Paul attached to the foundation of a Christian church at Ephesus appears from his remaining so much longer there than at any one place, preaching the Gospel. Several reasons have been assigned for his departing so much from his usual plan in favour of Ephesus. One may have been, that it was the principal seat of idolatry then in the world. The evident aim of Paul was to reach the centres of influence and power. Hence he mainly sought to preach the Gospel in large cities; and thus it was that Antioch, and Ephesus, and Corinth, and Athens, and Philippi, and Rome shared so largely in his labours. Not ashamed of the Gospel anywhere, he yet sought mainly that its power should be felt where wealth, and learning, and genius, and talent were concentrated. The very places, therefore, where the most magnificent temples were erected to the gods, where the worship of idols was celebrated with the utmost splendour and pomp, and where that worship was most strongly defended by the civil arm, were those in which the apostle sought first to preach the Gospel. Thus Ephesus, as the most splendid seat of idolatry then in the pagan world, would particularly attract his attention; and hence it was, probably, that he was willing to spend so large a portion of his public life in that place. It may have been for the same reason that John afterwards made the place his permanent abode, and spent so many of his later years there, as the minister of the church which had been founded by Paul. Another reason why the

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apostle sought Ephesus as the field of labour may have been that it was at that time not only a principal seat of idolatry, but that it was a place of great civic importance in the Roman empire. It was the residence of the Roman Proconsul and the seat of the courts of justice in Asia Minor, and to which a large amount of learning and talent was attracted. Any impression, therefore, produced at a place of so much resort to pilgrims, to merchants, to scholars, to suitors, and to public men, who were continually arriving and departing, could not fail to vibrate thence in every direction.

It has been considered difficult to determine *to whom* the present Epistle was addressed. The common opinion that it was addressed to the church at Ephesus is founded on the disputed reading of ch. i. 1, and has been called in question by many scholars of eminent name. These have again been divided in their views. Grotius, Hammond, Mill, Venema, Wetstein, Paley and others take up the opinion broached by the ancient heretic Marcion, that the party addressed in this Epistle is the church at Laodicea, and that we have here the epistle to that church (alluded to in Col. iv. 16) which is commonly supposed to have been lost. Others maintain the opinion first advanced by Archbishop Usher, that this was a circular epistle, addressed to no church in particular, but intended for the use of several churches, of which Ephesus may have been the first or centre. This opinion has been strongly advocated, among others, by Michaelis. The question resolves itself into too many particulars to be discussed in this place. It is examined fully by Dr. W. Lindsay Alexander in the article on the Epistle to the Ephesians in the *Cyclopædia of Biblical Literature*, and there is a satisfactory notice of it in Barnes's Introduction to this Epistle. The tendency of this and other recent inquiry has been to establish the common opinion, and to fortify the received reading of the introductory verse of the Epistle, which declares that it was intended for 'the saints at Ephesus.' But although the Epistle thus appears to have been, as it purports to be, addressed to the church in Ephesus, it remains confessedly difficult to explain how it happens that, contrary to his usual habit, Paul nowhere refers to the circumstances of his former residence there, makes no allusion to his troubles or his triumphs, takes no notice of the 'elders' with whom he had such interesting intercourse at Miletus, salutes no one by name, and throughout addresses them as if they were to him personally unknown. In this respect it is, as Barnes remarks, 'unlike all the other epistles he ever wrote, and all which we should have expected from a man in such circumstances.' It was indeed the observation of this singularity of the Epistle which led to the adoption of the other alternatives, to neither of which is there any objection apart from the insufficiency of the arguments and authorities advanced in their support.

With respect to the contents of the Epistle, it is, as remarked by Dr. W. L. Alexander (*loc. cit.*), 'so much the utterance of a mind overflowing with thought and feeling, that it does not present any precisely marked divisions under which its different parts may be ranked. After the usual apostolic salutation, Paul breaks forth into an expression of thanksgiving to God and Christ for the scheme of redemption (i. 3-10), from which he passes to speak of the privileges actually enjoyed by himself and those to whom he was writing, through Christ (i. 11-23). He then reminds the Ephesians of their former condition when they were without Christ, and of the great change which, through divine grace, they had experienced (ii. 1-22). An allusion to himself as enjoying by divine revelation the knowledge of the mystery of Christ leads the apostle to enlarge upon the dignity of his office, and the blessed results that were destined to flow from the exercise of it to others (iii. 1-12). On this he grounds an exhortation to his brethren not to faint on account of his sufferings for the Gospel, and affectionately invokes on their behalf the divine blessing, concluding this, which may be called the more doctrinal part of his Epistle, with a doxology to God (iii. 13-21). What follows is chiefly hortatory, and is directed partly to the inculcation of general consistency, stedfastness in the faith, and propriety of deportment (iv. 1; v. 21), and partly to the enforcement of relative duties (v. 22; vi. 9). The Epistle concludes with an animated exhortation to fortitude, watchfulness, and prayer, followed by a reference to Tychicus as the bearer of the Epistle, and by the usual apostolic benediction' (vi. 20-24).

The style of the Epistle to the Ephesians is very animated. There is, however, a peculiarity in it, and also (although not in an equal degree) in the Epistle to the Colossians, which renders it somewhat difficult. Every single word is perfectly intelligible; but the sentences are so long, and the members of which each sentence consists are at the same time so short, that they are frequently, in the original, capable of many different constructions, of which it is not always easy to determine which is the right one. If a passage, therefore, were unpointed, some would place the commas in one place, some in another; and in the common editions of the Greek Testament the points are alleged to be placed with less judgment in this Epistle than in any other part. The cause of the peculiarity of style here exhibited is difficult to assign. It could not be the apostle's advanced age, for the Second Epistle to Timothy, which was of still later date, exhibits language as fluent as any other of St. Paul's Epistles.

The following are the separate commentaries on this Epistle, the name, place, and date only being given when the title is the common one of *Commentarius in Epistolam ad Ephesios*:—Megandri

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Commentarius in Epistolam ad Ephesios, Basileæ, 1534; Maioris *Enarratio Epist. Pauli scripta ad Ephesios*, Vitemb., 1552; Naclanti *Enarrationes in Epist. ad Ephesios*, etc., Venet., 1554; Wellerus, Noribergæ, 1559; Bucerii *Prælectiones in Epist. Pauli ad Ephesios, habitæ Cantabrigiæ in Anglia anno* 1550 and 1551, Basileæ, 1562; Binemanni *Expositio in Epist. Pauli ad Ephesios*, London, 1581; Stevartius, Ingoldstadt, 1593; Rollock, Genevæ, 1596; Zanchius, Neostadtii, 1594; Weinrichii *Explicatio Epist. Pauli ad Ephesios*, Lipsiæ, 1593; Battus, Gryphiswaldiæ, 1619; De Quiros, Hispali, 1622; Meelfuhreri *Comm. in Epistolas Pauli ad Ephesios, Philippenses, et in primum ad Timotheum*, Noribergæ, 1624; Hannekenii *Explicatio Pauli Epistolæ ad Ephesios*, Marpurgi, 1631; Tarnovii *Comm. in Epist. Pauli ad Ephesios, ad Philipp., ad Coloss., et ad Thessalonicenses*, Rostochii, 1636; Althoferi *Animadversiones sacræ in Epist. ad Ephesios*, Altorfii, 1641; Crocius, Casselis, 1642; Wandalini *Paraphrasis in Epist. ad Ephesios*, Slesuici, 1650; Bodii *In Epist. Pauli ad Ephesios Prælectiones supra CC. in quibus præter textus Apostolici adcuratam analysin et explicationem copiosam et dilucidam*, London, 1552; Scattergood, *Annotationes in .... Epist. ad Ephesios*, Cantab., 1653; Lagi *Commentatio quadripartita super Epist. ad Ephesios*, Gryphiswaldiæ, 1664; Schmidii *Paraphrasis super Epist. ad Ephesios*, Argentor., 1684; Spener, *Erklärung der Episteln an die Epheser und Colosser des Apostels Pauli*, etc., Halæ, 1706; Pfeffingeri *Dissertationes in Epist. ad Ephesios*, Argentor., 1711; Roell, Traj. ad Rhen., 1715; Dinant, *De Brief aan die van Efeze, verklaart en toegepast.*, Rotterdam, 1711; Van Til, Amstelod., 1726; Gudius, *Gründliche erleuterung des lehrreichen Briefes an die Epheser*, Laubanæ, 1735; Alphen, *Specimen Analyticum in Epist. Pauli ad Ephesios*, Traj. ad Rhen., 1742; Callander, *An Essay towards a Literal Version of the New Testament, in the Epistle of Paul to the Ephesians*, Glasgow, 1779; Cramer, *Neue übersetzt des Brief Paulus an die Epheser*, Hamb., 1782; Esmarch, *Paulus Brief an die Epheser übersetzt*, Altona, 1785; Krause, *Der Brief Pauli an die Epheser übersetzt und mit Anmerkungen*, Frankf., 1789; Müller, *Der Brief Pauli an die Epheser erklärt und mit Einleitung*, etc., Heidlb., 1793; Holzhausen, *Der Brief des Apostel Paulus an die Epheser, übersetzt und erklärt*, Hanover, 1833; Rückert, *Der Brief Pauli an die Epheser eläutert und vertheidigt*, Leipz., 1834; Harless, *Commentar über den Brief Pauli an die Epheser*, Erlangen, 1834; Meier, *Commentar über den Brief Paulus an die Epheser*, Berlin, 1834; Matthies, *Erklärung des Briefes Pauli an die Epheser mit besond. Berücksichtigen der neusten Commentare*, Leipzig, 1835; Barnes, *Notes Explanatory of the Epistles of Paul to the Ephesians, Philippians, and Colossians*, New York, 1845.

CHAPTER I.

1 *After the salutation,* 3 *and thanksgiving for the Ephesians,* 4 *he treateth of our election,* 6 *and adoption by grace,* 11 *which is the true and proper fountain of man's salvation.* 13 *And because the height of this mystery cannot easily be attained unto,* 16 *he prayeth that they may come* 18 *to the full knowledge and* 20 *possession thereof in Christ.*

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 [1]Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [2]*places* in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in [3]heaven, and which are on earth; *even* in him:

[1] 2 Cor. 1. 3. 1 Pet. 1. 3. [2] Or, things. [3] Gr. *the heavens.*

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11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first [4]trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation [5]in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working [6]of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And [7]hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

[4] Or, *hoped.* [5] Or, *for the acknowledgment.* [6] Gr. *of the might of his power.* [7] Psal. 8. 6.

Verse 1. '*Ephesus.*'—For an account of Ephesus see the note on Rev. ii. 1.

— 13. '*Ye were sealed.*'—This has been explained on the same principle as Gal. vi. 17, that is, as an allusion to a mark impressed upon a votary or servant, to denote that he was the property of the god or master whose mark he bore. That such an allusion may be intended is very possible; for we see it employed most distinctly in Rev. vii. 3; but the text does not *need* the illustration thus supplied; since it may be sufficiently explained as a metaphor derived from the use of a seal to impress validity and confirmation, and to insure the security of that to which it was affixed. It is certain that many of the allusions in this Epistle will appear the clearer when it is borne in mind that the goddess Diana was zealously worshipped at Ephesus. Hewlett, by his note here, seems to think that the present allusion may receive some illustration from the fact, that those who were initiated into the mysteries of Diana received a seal or ring, with the figure of a he-goat, as the mark of their initiation.

14. '*Earnest.*'—The word ἀρραβών is very happily rendered by the word 'earnest,' which is of course here used in the sense of the first part of a payment deposited as a security for the whole; or rather, perhaps, in the larger sense, in which the word 'earnest' is still used in, at least, our south-western provinces, with reference to any deposit to attest the sincerity of an intention, as when a person leaves a deposit with a person of whom he agrees to take a house or apartment.

18. '*The eyes of your understanding.*'—This is a phrase which often occurs in the Rabbinical writings. Some of the Greek copies, with the Vulgate, and all the Oriental versions, have 'the eyes of your heart,' which also is much used in the Jewish writings.

23. '*The fulness of him that filleth all in all.*'—Chandler ingeniously conjectures that, in the expressions here employed, the Apostle has some reference to the famous statue of Diana at Ephesus. Her image, as shewn in the note on Acts xix. 27, was that of a woman, and her body filled with the breasts of a woman (hence called Mammosa), to denote, as Jerome tells us, that she was the nurse, supporter, and life of all living creatures, or, as Macrobius states (*Saturnal.* i. 20), that she represented the earth, or nature, by whose nourishment the whole earth is sustained. Now this, says Chandler, gives a beautiful turn to the Apostle's expression. The church of Christ is that body, that πλήρωμα, or 'fulness,' which he upholds and enriches by his bounty. Diana, among the Ephesians, was esteemed the nurse and supporter of all things; and her many breasts denoted the various methods and sources by which she conveyed her nourishment to the universe. Such a one, Paul tells the Ephesians, Christ really was, 'for he filleth all things with all things.' He filleth the church and all its members with a rich variety of blessings; and as St. John, who also lived at Ephesus, tells us (i. 16), in the very same manner of expression, 'of his fulness have we all received, and grace for grace.'

CHAPTER II.

1 *By comparing what we were by* 3 *nature, with what we are* 5 *by grace:* 10 *he declareth, that we are made for good works; and* 13 *being brought near by Christ, should not live as* 11 *Gentiles, and* 12 *foreigners in time past, but as* 19 *citizens with the saints, and the family of God.*

AND [1]you *hath he quickened,* who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling [2]the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

[1] Col. 2. 13. [2] Gr. *the wills.*

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4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved ;)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith ; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before [3]ordained that we should walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands ;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world :

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us ;*

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances ; for to make in himself of twain one new man, *so* making peace ;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity [4]thereby :

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For [4]through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the houshold of God ;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone ;*

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

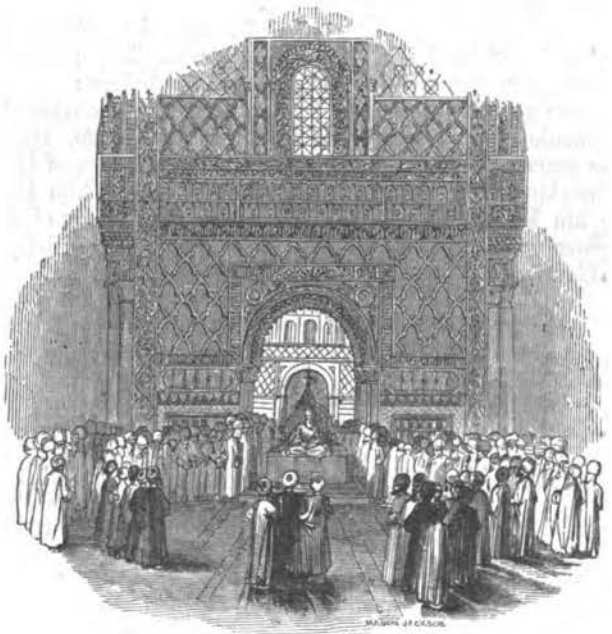
22 In whom ye also are builded together for an habitation of God through the Spirit.

[3] Or, *prepared.* [4] Or, *in himself.* [5] Rom. 5. 2.

Verse 2. ' *Prince of the power of the air.*'—Satan is so called, probably with reference to the Jewish notion that the air was peopled by evil spirits. But, indeed, the heathen also were familiar with the idea that the air was inhabited or pervaded by spiritual beings (dæmons) ; and this was in particular a dogma of the Pythagorean philosophy, with which the Ephesians were imbued.

14. ' *The middle wall of partition.*'—This is an acknowledged allusion to the middle or partition wall in the temple which separated the court of the Gentiles from the court of Israel, and beyond which it was death for any foreigner to pass.

18. ' *Through him we both have access.*'—That is, ' Through him we have, both of us, introduction,' etc.



INTRODUCTION TO AN EASTERN PRINCE. 475

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The word προσαγωγὴν, rendered 'access,' refers to the custom of introducing one to the presence of some great prince or other eminent personage, when decorum required that he should be ushered in by some person appointed for the purpose,—a custom of all courts, ancient and modern.

20. '*Are built upon the foundation.*'—Here Doddridge quotes Lord Shaftesbury as observing that the Apostle accommodates himself to the taste of the Ephesians, who were extremely fond of architecture, by frequent allusions to building, and of the majesty, order, and beauty of which their temple consecrated to Diana was so celebrated a masterpiece. There may be something in this, although, as Doddridge himself observes, many allusions of the same kind are to be met with in other Epistles.

— '*The chief corner-stone.*'—Signifying a large massive stone, so formed, that when placed at a corner it binds together two outward walls of an edifice. Now this properly makes no part of a foundation, from which it is distinguished at Jer. li. 26; though, as the edifice rests upon it, it may be so called. Sometimes the term denoted those massive slabs which, being placed towards the bottom of any wall, served to bind the work together; as in Isa. xxviii. 16, where this very word occurs. Of these there were often two layers without cement or mortar.

CHAPTER III.

5 The hidden mystery, 6 that the Gentiles should be saved, 7 was made known to Paul by revelation: 8 and to him was that grace given, that 9 he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 (If ye have heard of the dispensation of the grace of God which is given me to youward:

3 How that by revelation he made known unto me the mystery; as I wrote [1]afore in few words;

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that [2]I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

[1] Or, *a little before.* [2] Gal. i. 16.

Verse 3. '*As I wrote afore.*'—That is, as he had already written in this same Epistle; alluding doubtless to ch. i. 9, 10.

8. '*Less than the least.*'—See the note on 2 Cor. iv. 17.

10. '*The principalities and powers in heavenly places.*'—This, and similar expressions elsewhere, is thought to denote the angels of highest place in heaven.

15. '*The whole family in heaven and earth.*'—In the Jewish writings there is frequent reference to 'the family of holy angels,' and 'the family above,' and to 'the family below;' which mode of expression the Apostle seems here to have adopted.

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CHAPTER IV.

1 He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men, that his church might be 13 edified, and 16 grown up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 corrupt communication.

I THEREFORE, the prisoner [1]of the Lord,) beseech you that ye [2]walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 [3]One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, [4]When he ascended up on high, he led [5]captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might [6]fill all things.)

11 [7]And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come [8]in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the [9]stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But [10] [11]speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 [12]From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the [13] [14]blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye [15]put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And [16]be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and [17]true holiness.

25 Wherefore putting away lying, [18]speak every man truth with his neighbour: for we are members one of another.

26 [19]Be ye angry, and sin not: let not the sun go down upon your wrath:

27 [20]Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have [21]to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good [22]to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And [23]be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

1 Or, *in the Lord.* 2 Philip. 1. 27. Col. 1. 10. 1 Thess. 2. 12. 3 Mal. 2. 10. 4 Psal. 68. 18. 5 Or, *a multitude of captives.* 6 Or, *fulfil.* 7 1 Cor. 12. 28. 8 Or, *into the unity.* 9 Or, *age.* 10 Zech. 8. 16. 11 Or, *being sincere.* 12 Col. 2. 19. 13 Rom. 1. 21. 14 Or, *hardness.* 15 Col. 3. 8. 16 Rom. 12. 2. 17 Or, *holiness of truth.* 18 Zech. 8. 16. 19 Psal. 4. 4. 20 James 4. 7. 21 Or, *to distribute.* 22 Or, *to edify profitably.* 23 2 Cor. 2. 10. Col. 3. 12, 13.

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Verse 8. '*He led captivity captive.*'—The idea is that of vanquished enemies led captive. The Apostle has been thought to allude to a custom of the triumphal processions of Roman conquerors, in which the captives were led in chains behind the car of the victor. Captives of the highest rank were in general specially reserved for this purpose. It is very possible that the Apostle had this circumstance in view in adapting this passage, which is borrowed from David (Ps. lxviii. 18), who lived long before Rome existed. The custom was not, however, peculiar to the Romans, but prevailed from the most remote antiquity in Egypt and the East.

— '*Gave gifts unto men.*'—If the preceding illustration be founded on a correct impression, the present text may be understood, under the same point of view, as an allusion taken from the custom for ancient conquerors to distribute gifts or largesses to their friends and countrymen, as part of the solemnity of their triumph.

14. '*Sleight of men.*'—The word translated 'sleight' (κυβεία) literally means a *playing at dice*, and in that sense has been adopted by the Jewish writers from the Greek. The word, therefore, implies of itself dexterity in an indifferent sense; but as mountebanks have always cheated the eyes of the multitude at dice, and by various tricks of sleight of hand of a similar nature, so it came to denote craft and trickery in general, which it unquestionably does in this place. The word may thus be understood as an allusion derived from *cogging* the dice, thimble-rigging, and other tricks of the same sort. It is observable that dice are of very high antiquity; and thimble-rigging was a trick known to and practised by the ancient Egyptians.

25. '*Putting away lying.*'—This was by no means a superfluous injunction; for the heathen had no *principle* of truth among themselves, or anything on which a high standard of moral sentiment might be erected. Whitby, in a note on this text, shews by various citations that lying was expressly allowed by the wisest of the heathen philosophers, whenever a lie might seem more convenient or profitable than the truth. Thus, Menander,—'A lie is better than a hurtful truth;' Plato,—'He may lie who knows how to do it in a fit season;' and Proclus,—'Good is better than truth.'

26. '*Let not the sun go down upon your wrath.*'—This also was a Pythagorean precept. Plutarch (*De Frat. Amor.*) relates, that when there had been any difference or misunderstanding among the scholars of Pythagoras, they were bound to embrace each other and shake hands before the sun went down.

CHAPTER V.

2 After general exhortations, to love, 3 to flee fornication, 4 and all uncleanness, 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ his church.

BE ye therefore followers of God, as dear children;

2 And [1]walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

3 But [2]fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of [3]disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:

9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them.*

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are [4]reproved are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, [5]Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 [6]See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is.*

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 [7]Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For [8]the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

1 John 13. 34, and 15. 12. 2 Col. 3. 5. 1 Thess. 4. 3, &c. 3 Or, *unbelief.* 4 Or, *discovered.* 5 Isa. 60. 1. 6 Col. 4. 5. 7 Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1. 8 1 Cor. 11. 3.

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25 [9]Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 [10]For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they [11]two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

[9] Col. 3. 19. [10] Gen. 2. 24. Matt. 19. 25. Mark 10. 7. [11] 1 Cor. 6. 16.

Verse 12. '*For it is a shame even to speak*,' etc.—Those who were initiated in the Eleusinian and Bacchanalian mysteries were engaged not to divulge them. Here the Apostle is understood to insinuate that this was a prudent restriction, because it was base even to name the things that were transacted in these mysteries.

— '*Done of them in secret*.'—Whitby, Chandler, and others, think there is here an allusion to the sacred *mysteries* of the heathen. They were celebrated in the night; and, although none of the initiated might divulge them, on pain of death, it transpired that all manner of abominations were committed on such occasions. This may be included; but the Apostle's allusion seems to have a larger and more general application.

18. '*Be not drunk with wine*.'—We are disposed to take this as a general dehortation from excess in wine, under any circumstances, without supposing it bears any exclusive reference to the notorious Bacchanalia of the heathen. But, no doubt, such celebrations are included, as offering too conspicuous an exhibition of excess, to be by any possibility overlooked or left out of consideration. These dissolute ceremonies were celebrated in honour of the god of wine, and during their continuance men and women made it a point of religion to intoxicate themselves, and run tumultuously about the streets, fields, and vineyards, with wild songs and shoutings. Some think that the Apostle glances at this last part of such celebrations in the ensuing recommendation of decent and edifying psalmody. Plato says that, during the Bacchanalia, scarcely a sober person could be found in the whole territory of Athens; and the case seems to have been much the same in other places.

19. '*Psalms and hymns and spiritual songs*.'—Some think that these are synonymous terms, associated to strengthen the sense. In itself this would be not unlikely, since the ancient taste was studious of that accumulation of synonymous and cognate words, which the modern taste rejects and avoids as a blemish. But in the present case we are disposed to agree with those who conclude that different things are intended by these words. The *psalms* (ψαλμοί), some explain of the Psalms of David only; but it appears rather that, while the term includes these, it also comprehends other compositions, adapted, as they were, to instruments and voices. The *hymns* (ὕμνοι) may be presumed to have been other and plainer compositions (chiefly of praise), both in words and as set to music; and were perhaps in one part, if not entirely, without instrumental accompaniments. The *spiritual songs* (ᾠδαί), Bloomfield (whom we are following here) agrees with the ancient and best modern commentators in regarding as signifying not merely religious, or spiritual and edifying, in opposition to the carnal and impure songs at the heathen festivals and entertainments, but as being suggested by the Holy Spirit. These, as may be conjectured, were sung by one person alone, like our solo anthems; it, however, appears probable, from Col. iii. 16, that they were not always *sung*, but merely *recited*; and if so, these 'spiritual songs' would have been something like the strains of the Italian *improvisatore*, in that sort of composition, half poetry and half prose, so characteristic of the Oriental style. The commentators instance the songs of Elisabeth, of Mary, and of Zacharias, recorded by St. Luke, ch. i.



BACCHANALIAN PROCESSION.

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CHAPTER VI.

1 *The duty of children toward their parents,* 5 *of servants toward their masters.* 10 *Our life is a warfare,* 12 *not only against flesh and blood, but also spiritual enemies.* 13 *The complete armour of a Christian,* 18 *and how it ought to be used.* 21 *Tychicus is commended.*

[1]CHILDREN, obey your parents in the Lord: for this is right.

2 [2]Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, [3]ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 [4]Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, [5]forbearing threatening: knowing that [6]your Master also is in heaven; [7]neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against [8]spiritual wickedness in [9]high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and [10]having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 [11]And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador [12]in bonds: that [13]therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ [14]in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

[1] Col. 3. 20. [2] Exod. 20. 12. Deut. 5. 16. Ecclus. 3. 8. Matt. 15. 4. Mark 7. 10. [3] Col. 3. 21. [4] Col. 3. 22. Tit. 2. 9. 1 Pet. 2. 18. [5] Or, *moderating.* [6] Some read, *both your and their master.* [7] Wisd. 6. 7. Ecclus. 35. 12. Rom. 2. 11. [8] Or, *wicked spirits.* [9] Or, *heavenly.* [10] Or, *having overcome all.* [11] Col. 4. 3. 2 Thess. 3. 1. [12] Or, *in a chain.* [13] Or, *thereof.* [14] Or, *with incorruption.*

Verse 11. '*Put on the whole armour of God.*'—See the note and cut at 2 Cor. vi. There can be no question that, as there stated, the allusions to armour and arms in the New Testament have a particular reference to the appointments of the Roman soldiers, who were in those times dispersed everywhere in the countries and towns in which the sacred writers lived, or which they visited, and to which they wrote. For ample illustrations, pictorial and literary, of the several articles mentioned in the enumeration, we may more particularly refer to the copious notes on these subjects which have been given in the Old Testament.

14. '*Having your loins girt about with truth.*'—It is not sufficient to explain this as an allusion to 'the belts with which the flowing robes of the Orientals required to be girded up for any active employment' (Bloomfield). For all the allusions being to 'armour,' this must be comprehended as part of the 'whole armour,' which the Apostle exhorts the Christian warrior to put on. It was, therefore, the military girdle, which was not only one of the most ornamental parts of military equipment, but was also important for defence, covering as it did the joints of the armour, keeping the whole compact and firm, as well as strengthening the loins of those who wore it. See the note on 1 Sam. xvii. 5.

— '*Breastplate.*'—See the note on 1 Sam. xvii. 5.

15. '*Your feet shod,*' etc.—Here military sandals or boots are classed with armour, the propriety of which will appear

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from the note and cuts under Ruth iv. 8. If, with some commentators, we suppose the reference is to firmness of standing, as in the base or foundation of an edifice, the Apostle may be well imagined to have had in view those military caligæ which were furnished with spikes, to enable those that wore them to stand firm and unmoved. Or if, with others, the allusion is supposed to be merely to the defence of the feet from the roughness of the way, and from the designs of enemies, who were wont to throw caltrops into the fields and to set spikes in the ground to impede the march and wound the feet of the soldiers—then we may well conclude the text to bear a reference to the boots, greaves, or sandals, which, to defend the feet from such annoyance, were composed of, or furnished with, brass, iron, or other metals. Specimens, serving to illustrate either explanation, will be found in the cuts under Ruth v., and to the note there we may also again refer.

16. '*Shield*.'—See the note on Judges v. 8.

— '*Fiery darts*.'—This is an evident allusion to the arrows and javelins which, being charged with combustible matters and set on fire, were discharged against the enemy. These were easily extinguished if opposed by a shield; for while on this, being covered with metal, the fire could take no effect, we learn from Arrian that these 'fiery darts' were easily extinguished by any rapid or sudden jerk; for they had no great force, as, if arrows, they were necessarily discharged from a slack bow, as the fire went out if a tight one were employed. It was also necessary that, in order to have their destined effect, they should meet some soft substance in which they might fix. Hence, on both grounds we see the peculiar propriety with which the Apostle describes these missiles as being extinguished by a shield. These fiery darts, whether as fire-bearing arrows or javelins, were used both to distress and injure the persons of the enemy, or to set their tents and wooden buildings on fire. These missiles were, in their more simple form, twined round with tar and pitch, and discharged in a burning condition: but the more complete and injurious weapon is described by Ammianus Marcellinus (xxiii. 4) as a hollowed reed, to the lower part of which, under the point or barb, was attached a round receptacle, made of iron, for combustible materials; so that such an arrow had much resemblance to a distaff. The reed was filled with burning naphtha; and when the arrow was discharged, if allowed to take full effect, it struck the enemies' ranks, or the objects at which it was directed, and remained infixed, the flame consuming whatever it met with, and was of such a nature that water had no effect upon it, but rather increased its violence; nor could it be extinguished but by being smothered with earth.

17. '*Helmet*.'—See the note on 1 Sam. xvii. 5.

— '*Sword*.'—See the note on Num. xxxi. 8.



EPHESUS.

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THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

THIS is another of the Epistles written by St. Paul during his imprisonment at Rome, as is manifest from various allusions which the Epistle itself contains (i. 7, 13; iv. 22). And it may further appear that it was written towards the end of his confinement, and was most probably the last of the series; for there are distinct intimations that he had already been a considerable time at Rome, and was in expectation of being speedily released: he even meditated to allow Timothy, his most confidential assistant, to depart, and in a short time to come himself to them (i. 12, 14; ii. 19, 26).

This is a very gratifying Epistle. Philippi enjoyed the distinction of being the first city of Europe in which the Gospel was preached by St. Paul; and its church was, consequently, the first founded by him. And what is more, this church appears to have remained stedfast in those doctrines which it had received, without being disturbed by those divisions and controversies, or dishonoured by those irregularities, which in most of the other churches occasioned so much anxiety to their founder. Hence this Epistle is, as Horne observes, 'the only one of St. Paul's letters to the churches, in which not one censure is expressed or implied against any of its members; but, on the contrary, sentiments of unqualified commendation and confidence pervade every part of the Epistle. Its style is singularly animated, affectionate, and pleasing.'

It moreover appears that the church at Philippi had on all occasions manifested the most affectionate and generous interest in the apostle's welfare and comfort. When the Gospel was first preached in Macedonia, no other church, except that of Philippi, contributed to his support. Although Thessalonica was the chief city of the province, yet when the apostle was there, the considerate Philippians twice sent him money, lest the success of the great cause in which they felt so much interest, might be hindered by his becoming burdensome to the Thessalonians (iv. 15, 16). They did the same when he was at the wealthy Corinth, and 'to cut off occasion from them that desired occasion,' declined to accept the wages of his labour from the church there. And now, when the kind-hearted Philippians heard or guessed that their venerated teacher, in imprisonment at Rome, needed assistance, they hastened to send to him Epaphroditus, one of their pastors, with supplies of money. On his return home, Paul sent by him this letter, in which he gratefully acknowledges their kindness to him. From the manner in which he expresses himself, we learn, with some surprise, that he had really been in circumstances of considerable want at Rome: but this may be easily accounted for by the recollection, that not having converted the Romans, he did not think himself entitled to receive his support from them; while in most of the other churches there were factions opposed to him, and from such churches it was his rule not to accept assistance. We may also consider that his situation at Rome, as a prisoner, probably precluded him from deriving much advantage from his trade. Under this concurrence of circumstances, it so happened that the church at Philippi was the only one to which the apostle could concede the privilege and honour of ministering to his wants.

The Epistle to the Philippians is, to quote the words of Dr. W. L. Alexander, 'written throughout in a very animated and elevated style. It is full of the most sublime thoughts and the most affectionate exhortations. It resembles more the production of a father addressing his children than that of an apostle laying down authoritatively what is to be received and followed. The whole of it shews, as Theophylact observes, how very much he loved and esteemed those to whom it was addressed.'

The following are the separate commentaries on the Epistle to the Philippians:—Hoffmannii *Commentarius in Epistolas ad Philippenses*, Basileæ, 1541; Maiori *Enarratio Epist. Pauli ad Philippenses*, Vitemb., 1554; Welleri *Comm. in Epist. Pauli ad Philippenses et Thessalonicenses*, Lipsiæ, 1541; Musculi *Comm. in Epist. ad Philippenses, Colossenses, Thessalonicenses, et in Primam ad Timotheum*, Basileæ, 1565; Oleviani *Notæ in Epist. ad Philippenses*, Genevæ, 1580; Aretii *Comm. in Epist. Pauli ad Philipp., Coloss., et utramque ad Thessalonicenses*, Morgiis, 1580;

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Zanchii *Comm. in Epist. Philipp., Coloss., et Thessalon.*, Neostadtii, 1595; Airay, *Lectures upon the whole Epistle to the Philippians*, London, 1598; Weinrichii *Explicatio Epistolæ ad Philippenses*, Lipsiæ, 1595; Battus, *Comm. in Epist. ad Philippenses*, Rostochii, 1627; Stevartii *Comm. in Epist. ad Philippenses*, Ingoldstadt, 1595; Velasquez, *Commentarii et Adnotationes in Epist. Pauli ad Philippenses*, 1628; Schottani *Analysis et Commentaria in Epist. Pauli ad Philippenses*, Franeck., 1637; Meelfuhreri *Epist. Pauli ad Philippenses, commentationibus perspicuis enarrata*, Noribergæ, 1627; Althoferi *Observationes Sacræ; seu Commentariolus in Epist. Pauli ad Philippenses*, Argentor., 1668; Scheidii *Septenarius Disputationum Græcarum philologicarum in Epist. Pauli ad Philippenses*, Argentor., 1668; Breithaupti *Animadversiones exegeticæ et dogmatico-practicæ in Epist. Pauli ad Philippenses*, Halæ, 1693; Van Til, *Over de Sendbrieven van Paulus aan die Romeinen en Filippensen*, Harlaem, 1721; Buschingii *Introductio Historico-Theologica in Epist. Pauli ad Philippenses*, Halæ, 1746; Storr, *Dissertt. exeget. in Epist. ad Philippenses*, Tubingen, 1783; Ende, *Epist. Pauli ad Philipp. ex recens. Griesbachii, nova Vers. Lat. et Annotatione perpetuâ illustrata*, Torgœa, 1789; Rheinwald, *Commentar über den Brief Paulus an die Philipper*, Berlin, 1827; Matthies, *Erklärung des Briefes Pauli an die Philipper*, Griefswald, 1835; Lang, *Der Brief Pauli an die Philipper zur Erbauung bearbeitet*, Altdorf, 1800; Rettig, *Quæstiones Philippenses*, Giessen, 1831; Hoog, *Specimen Academicum Inaugurale de Cœtûs Christianorum Philippensis Conditione primævâ, ex Epistolâ iis ab Apostolo Paulo*, Lugd. Bat., 1825; Baynes, *The Church at Philippi; or the Doctrines and Conduct of the Early Christians illustrated: intended to serve as an Historical Commentary upon St. Paul's Epistle to the Romans*, London, 1834; Steiger, *Exégèse des Epîtres de Saint Paul aux Philippiens et aux Colossiens, autographiée d'après les Cours lus à l'Ecole de Théologie de Genève*, Paris, 1837; Hengel, *Comment. perpetuus in Epist. Pauli ad Philippenses*, Leipz., 1839; Hölemann, *Comment. in Epist. Pauli ad Philippenses*, Leipz., 1839; Rilliet, *Commentaire sur l'Epître de l'Apôtre Paul aux Philippiens accompagné de Recherches sur l'Eglise de Philippes, et sur les dispositions qui favorisaient chez les populations païennes d'Europe l'accès de la prédication Apostolique*, Paris, 1841.

CHAPTER I.

3 He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 daily praying to him for their increase in grace: 12 he sheweth what good the faith of Christ had received by his troubles at Rome, 21 and how ready he is to glorify Christ either by his life or death, 27 exhorting them to unity, 28 and to fortitude in persecution.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every [1]remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you [2]will perform *it* until the day of Jesus Christ:

7 Even as it is meet for me to think this of you all, because [3]I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are [4]partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all [5]judgment;

10 That ye may [6]approve things that [7]are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds [8]in Christ are mani-

1 Or, *mention.* 2 Or, *will finish it.* 3 Or, *you have me in your heart.* 4 Or, *partakers with me of grace.* 5 Or, *sense.* 6 Or, *try.* 7 Or, *differ.* 8 Or, *for Christ.*

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fest in all [9]the palace, and [10]in all other *places*;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only [11]let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, *and* now hear *to be* in me.

9 Or, *Cæsar's court.* 10 Or, *to all others.* 11 Ephes. 4. 1. Coloss. 1. 10. 1 Thess. 2. 12.

Verse 1. '*Philippi.*'—For some particulars concerning Philippi, see the notes on Acts xvi. 12.

13. '*The palace.*'—This is, in the original, πραιτώριον, in Latin *prætorium*; and as it has different applications, its sense here has been rather disputed. At Rome it signified the public hall where causes were tried by the prætor; but more usually it denoted the camp or quarters of the prætorian cohorts without the city. That this last is intended is the opinion of many recent commentators. But it is also to be observed that the name of prætorium was, in

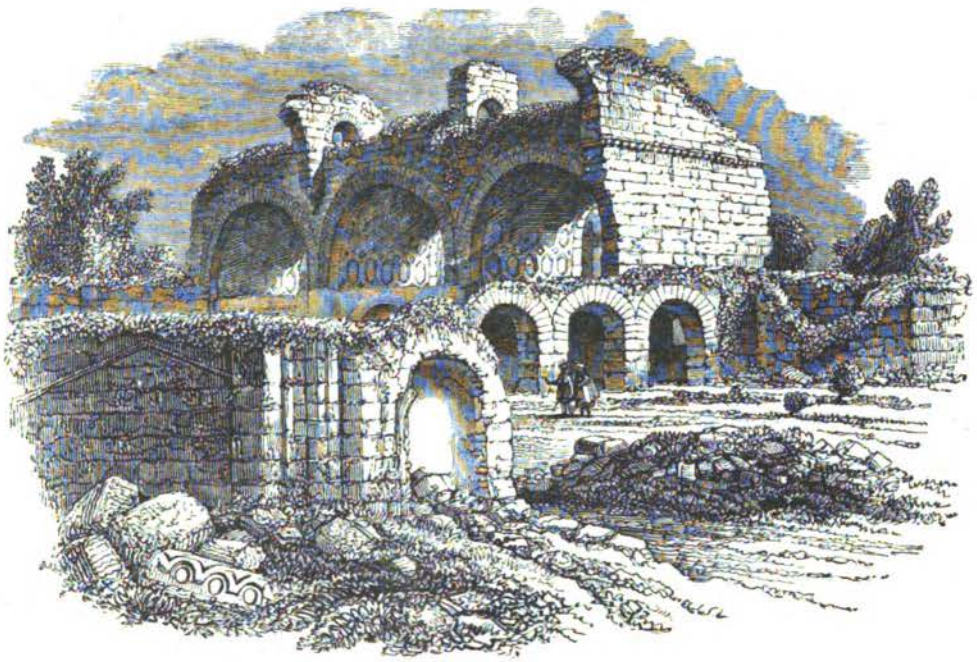


ROOM IN ROMAN PALACE.

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the provinces, given to the palace of the governors, both because they administered justice in their residence and had their guards stationed there. Hence it is inferred that, though the Apostle was at Rome when he wrote this, and although the circumstances to which he refers occurred in that city, yet, writing to persons residing in the provinces, he uses the word *prætorium* in the provincial sense, and means by it the emperor's palace. This is the interpretation which our translators adopted, and in which we are ourselves most disposed to acquiesce, and that principally on account of the important corroboration which it receives from ch. iv. 22, where the Apostle mentions 'the saints of Cæsar's household.'

A Roman palace of this time, being a building which was always before the eyes of Paul and the disciples at Rome, and in which some of those disciples dwelt, would be a very suitable illustration for this place. But the remains of no such palace are in existence. A few years after this indeed, and subsequently to the burning of Rome, Nero built himself a glorious palace on Mount Palatine, which was named 'the golden palace.' When the emperor saw it finished he said, 'Now I am going to be lodged like a man!' This splendid fabric was burned and rebuilt in the reign of Commodus; and of the palace so rebuilt, in its present ruined condition, fringing the mount with its broken arches, a representation is given in our present engraving. It still bears the name of 'Nero's Palace;' and although of somewhat later origin than the time of St. Paul, it will be considered interesting from its approximation to his time, and from its furnishing the only idea obtainable from actual remains of the palaces in which the Roman emperors abode.



RUINS OF THE PALACE OF NERO.

CHAPTER II.

1 *He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation:* 12 *to a careful proceeding in the way of salvation, that they be as lights to the wicked world,* 16 *and comforts to him their apostle, who is now ready to be offered up to God.* 19 *He hopeth to send Timothy to them, whom he greatly commendeth,* 25 *as Epaphroditus also, whom he presently sendeth to them.*

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife of vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the [1]likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

1 Or, *habit.*

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9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and [2]harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom [3]ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be [4]offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 [5]But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man [6]likeminded, who will naturally care for your state.

21 For all [7]seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and [8]hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

[2] Or, *sincere.* [3] Or, *shine ye.* [4] Gr. *poured forth.* [5] Or, *moreover.* [6] Or, *so dear unto me.*
[7] 1 Cor. 10. 24. [8] Or, *honour such.*

Verse 15. '*Ye shine as lights in the world.*'—Doddridge paraphrases, 'Shine as elevated lights;' observing, in his note, after Saurin, that φωστῆρες has this energy, and alludes to the buildings which we call lighthouses, the most famous of which was that raised on the isle of Pharos, where Ptolemy Philadelphus built a celebrated tower, on which a bright flame was always kept burning at night, to direct mariners on their way, and to warn them of the rocks which they were to pass at the entrance of the haven of Alexandria. But Dr. Bloomfield thinks that Doddridge evinces less than his usual judgment in adopting this notion from the brilliant but fanciful Saurin (who got it from Beza); and alleges that the allusion is to the heavenly luminaries which give light to the world.

17. '*If I be offered,*' etc.—Better, 'If I be *poured out upon,*' etc.—The term employed is a common sacrificial one, denoting the libations which, both among the Heathens and the Jews, were poured out upon the sacrifice. What therefore Paul means to do is to consider the faith of the Philippians as a sacrifice acceptable to God; for the promotion of which he could rejoice to see his life poured out, by martyrdom, as a libation.

25. '*Fellowsoldier.*'—It is possible that St. Paul may employ this expression in the sense, and with the force, suggested by an ancient custom in the Roman army, under which every soldier had a favourite comrade, to whom he was bound to render, and from whom he had a right to expect, assistance in all difficulty, and fellowship in all danger.

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CHAPTER III.

1 He warneth them to beware of the false teachers of the circumcision, 4 shewing that himself hath greater cause than they to trust in the righteousness of the law: 7 which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the ways of carnal Christians.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, [1]of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, [2]a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended; but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19 Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we [3]look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

[1] 2 Cor. 11. 22. [2] Acts 23. 6. [3] 1 Cor. 1. 7. Tit. 2. 13.

Verse 5. '*Circumcised the eighth day.*'—Of circumcision, and the time for it, we have already spoken. But we may here observe, that the Jews laid very great stress not only on the rite itself, but on its being performed on the eighth day. The Septuagint has an addition to Gen. xvii. 14, which we also find in the Samaritan Pentateuch:—'The male child which is not circumcised on the eighth day shall be cut off from among his people.'

— '*An Hebrew of the Hebrews.*'—This was a proud distinction among the Jews, as it denoted one who was a Hebrew by both parents, and that by a long series of ancestors, without any mixture of Gentile or proselyte blood. In the same sense, and with equal pride, a Bedouin boasts himself an 'Arab of the Arabs.'

12. '*Not as though I had already attained.*'—This and the two following verses are replete with agonistical metaphors. Here the word rendered 'attained' signifies, to have arrived at the goal and won the prize, but without having as yet received it. It will be seen that the allusions are to the foot-races, concerning which see the notes on 1 Cor. ix.

— '*Perfect.*'—Some give to this word (τετελείωμαι), as here employed, the sense which we have assigned to 'attained;' but it seems rather to denote the victor's being crowned and receiving his reward. It is also observable that in those games where the prizes were different, the most esteemed prizes, the leafy crowns, were distinguished as perfect prizes; the others, such as tripods, caps, and helmets, not being accounted equally honourable.

— '*That I may apprehend,*' etc.—This with the context offers considerable difficulty, nor have we met with any explanation with which we are able to rest satisfied. The idea of the word rendered 'apprehend' is that of taking hold of or seizing suddenly and with eagerness; and since there is no doubt of its being used in an agonistical sense, we will venture to suggest whether it may not allude to

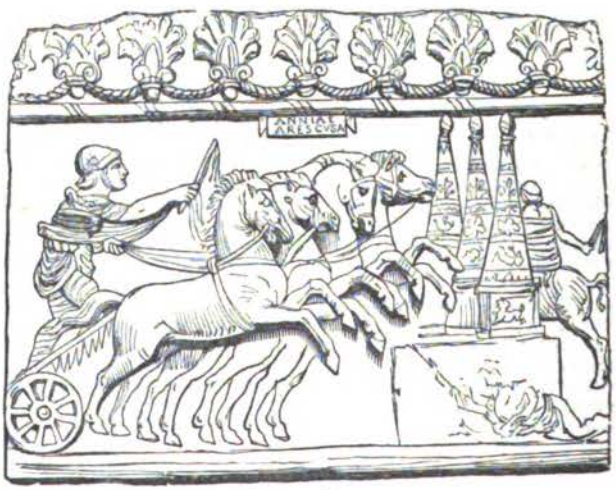
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GRECIAN FOOT-RACERS. Designed from Antique Sculptured Representations.

the laying hold of the pole or post, which marked the goal, by the racer who has outstripped the other competitors, and who by that act claims the victory and its reward. This explanation seems to us at least as easy as any which has yet been offered, and considerably more natural.

— '*That for which also I am apprehended of Christ Jesus.*'—The expression, 'I am apprehended,' in this place means 'laid hold of,' chosen and appointed by Christ as one of his distinguishing apostles. Rosenmüller has shewn from a passage in Aulus Gellius (*Noctes Attic.* i. 12) that the vestal virgins, when taken into the sacred order, were said to be 'taken' (*capi*), or 'apprehended.' The meaning of the Apostle, therefore, is, that he earnestly endeavoured to acquire those Christian graces and that perfection of



CHARIOT RACE.

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holiness which he was appointed by Christ to teach others. St. Paul here indulges in the figure called *antanaclasis*.

13. '*Forgetting those things which are behind.*'—Not looking back to see how much ground has been passed, or how far the other racers are behind; but pressing forward with no other thought or object than to be the first to reach the goal. There is something like this in a simile which Horace derives from a chariot-race:—

'Thus, from the goal when swift the chariot flies,
The charioteer the bending lash applies,
To overtake the foremost on the plain,
But looks on all behind him with disdain.'
Serm. l. i. Sat. i. FRANCIS.

14. '*I press toward the mark.*'—This means the mark of the goal, which was generally a pole set up in the ground, and sometimes surmounted by the leafy crown which was to be the prize of the victor. The word ἐπεκτείνω, 'to reach forth towards,' expresses with beautiful propriety the manner in which the racer stretches his head and hands forward in anxiety to reach the goal.

— '*The prize.*'—See the notes on 1 Cor. ix. 25; and *supra*, v. 12.

16. '*Already attained.*'—The word here rendered 'attained' is different from that which is similarly translated in v. 12. It is still, however, an agonistical word, and describes not to have arrived at the goal, thereby completing the race, but to be foremost in the race which is still in progress.

— '*The same rule.*'—See the note on 1 Cor. ix. 26.

CHAPTER IV.

1 *From particular admonitions* 4 *he proceedeth to general exhortations,* 10 *shewing how he rejoiced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them.* 19 *And so he concludeth with prayer and salutations.*

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

4 Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* [2]honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me [3]hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But [4]I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cesar's houshold.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

1 Revel. 3. 5, and 20. 12, and 21. 27. 2 Or, *venerable.* 3 Or, *is revived.* 4 Or, *I have received all.*

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Verse 2. '*Euodias... Syntyche.*'—These are names of women, between whom there appears to have been some serious dissension; but who, as appears from the next verse, had 'laboured with Paul in the Gospel.'

3. '*Clement.*'—Some think that this was the same person as the Clement who was afterwards bishop of Rome, and whose important epistle to the Corinthians is still extant, as well as other writings which are ascribed to him, but are spurious. Most of the ancients were of opinion that he is here intended: and although we should not like to express a very decided opinion on the subject, we think this conclusion has been rather hastily, and scarcely on sufficient grounds, rejected by most modern commentators.

22. '*The saints... of Cæsar's household.*'—Some think that this must mean some of Cæsar's relations; but it is more clearly understood of his domestics and officers, particularly freed-men. Some of them may have been of high rank; but all that can be said as to their situation in Cæsar's household, as well as the manner in which they became acquainted with the doctrines of Christ, must be matter of mere conjecture. There is, however, no difficulty in seeing that some members of so large an establishment may have had opportunities of being acquainted with persons who had embraced the Christian faith, and were acquainted with the history and character of the Apostle; and this may have led to the desire of such further information as ultimately procured for them the honourable distinction of being the 'saints of Cæsar's household.'



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THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

THIS town lay in the southern part of Phrygia, near to Laodicea and Hieropolis, which are mentioned together in ch. iv. 13. The Acts of the Apostles record two journeys of St. Paul into Phrygia; but it is not on either occasion mentioned that he visited any of these places. Indeed, from considering the route taken by him on those occasions, it appears that both times he travelled through the northern part of the extensive country of Phrygia; whereas Colossæ, and the other cities named, lay in the south. This therefore shews the probability that the church to which St. Paul now writes was not founded by himself; and this probability seems rendered a certainty by ch. ii. 1, where—although the passage has been sometimes differently interpreted—he seems to say as clearly as possible that the churches of Colossæ and Laodicea had never 'seen his face in the flesh.' It therefore appears probable that the Colossians became acquainted with Christianity through persons who had been converted by St. Paul, and with himself only from verbal accounts. It is not improbable that Epaphras, mentioned in ch. i. 7, and iv. 12, 13, was one of the earliest teachers of this church; although there appears no satisfactory reason for supposing, with Rosenmüller, that *he* was its founder. It appears, from Acts xix. 10, that during Paul's residence at Ephesus, many, both Jews and Greeks, came from various parts of Asia to hear the Gospel; and Michaelis supposes that several Colossians, and especially Philemon, may have been of this number. He adds in a note, 'As St. Paul subjoins the name of Timothy to his own (ch. i. 1), it is not improbable that Timothy had taught Christianity at Colossæ. Throughout the whole of the first chapter St. Paul speaks in their joint names, and uses the plural number 'we,' except where the subject relates to his own imprisonment, and where Timothy therefore could not be included. From ch. i. 1, he proceeds in the first person singular. Here again, therefore, he distinguishes what concerned only himself from that in which Timothy was concerned.'

There is a very remarkable similarity between this Epistle and that to the Ephesians; so much so, indeed, that, says Michaelis, 'Whoever would understand these Epistles must read them together; for the one is in most places a commentary on the other, the meaning of single passages in one Epistle, which alone might be variously interpreted, being determined by the parallel passages in the other Epistle.'

This circumstance would alone suggest the probability that the two Epistles were written at nearly the same time. But this is further confirmed when we read that this, as well as the Epistle to the Ephesians, were sent from Rome to Asia Minor, by the hand of Tychicus: from the present Epistle we also learn that Onesimus was with him; and, consequently, that the Epistle to Philemon was despatched on the same occasion. We do not see anything, against the strong evidence of these circumstances, which requires us to assent to the opinion of Michaelis, that the present Epistle was written towards the end of St. Paul's confinement; which makes it necessary to suppose that Tychicus was sent twice into Asia Minor, first with the Epistle to the Ephesians, and subsequently with that to the Colossians, accompanied by the one for Philemon, of which Onesimus was the bearer.

The following are the separate commentaries on Colossians; the name, place, and date only being given when the title is *Commentarius in Epistolam ad Colossenses.* Musculus, Basileæ, 156; Malanchthonis *Enarratio Epistolæ Pauli ad Colossenses*, 1559; Aretius, Morgiis, 1580; Oleviani *Notæ in Epist. ad Colossenses*, Genevæ, 1580; Grynæi *Explicatio Epistolæ ad Colossenses*, Basileæ, 1585; Wigandi *Adnotationes in Epist. Pauli ad Colossenses*, Vitemb., 1586; Heshusius, Magdeburg, 1594; Heinrichii *Explicatio Epist. Pauli ad Colossenses*, Lipsiæ, 1595; Rollock, Genevæ, 1602; Cartwright, *Commentary on the Colossians*, London, 1602; Elton, *Exposition of the Epistle to the Colossians*, London, 1615; Byfield, *An Exposition of the Epistle to the Colossians, wherein not only the Text is methodically analyzed, but the sense of the words, by the help of Writers both ancient and modern, is explained*, Lond., 1615; Byfield, *An Exposition of the Epistle to the Colossians*, London, 1627; Turnemanni *Medulla Meditationem in Epist. ad Colossenses*, Francof., 1625;

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Battus, Rostochii, 1628; the same translated, with a Life of the Author and Notes, by the Rev. Josiah Allport, London, 1831-32; Althoferi *Observationes Sacræ, seu Comment. in divinam ad Coloss. Epist. Pauli*, Altorf., 1643; Ferguson, London, 1658; Martinii *Analysis Epist. ad Colossenses*, Groningen, 1658; Gerhardi, *Adnott. posthumæ in Epist. ad Colossenses*, Jenæ, 1660; Quenstedtii, *Disputationes Exegeticæ in Epist. ad Colossenses*, Vitemb., 1664; Rageri *Exegesis Epist. ad Colossenses*, Lubecæ, 1669; Schmidii *In Pauli ad Colossenses Epistolam Commentatio*, Hamburgi, 1691; D'Outrien, *De Sendbrief van Paulus aan de Colossen*, Amsterdam, 1694; Suicer *In Epist. Pauli ad Colossenses Commentarius critico-exegeticus, theologiæ Christianæ Compendium*, Tiguri, 1699; Rambach, *Erklärung der Epistel Pauli an die Colosser*, Giessæ, 1740; Van Til, Amsterdam, 1721; Pierce, *A Paraphrase and Notes on the Epistles of Paul to the Colossians, Philippians, and Hebrews, after the manner of Mr. Locke*, Lond., 1733; Boysen, *Praktische Erklärung des Brief Pauli an die Kolosser*, Quedlb., 1776; Gisborne, *A Familiar Exposition and Application of the Epistle of St. Paul to the Colossians*, etc., Lond., 1816; Philalethes (John Jones, LL.D.), *The Epistles of St. Paul to the Colossians, to the Thessalonians, and to Titus, and the general Epistle of James: a new Version from the Greek*, etc., Lond., 1820; Böhmer, *Theologische Auslegung des Paulinische Sendschreibens an die Kolosser*, Breslau, 1825; Junker, *Histor.-krit. und philologische Commentar über den Brief Pauli an die Kolosser*, Manheim, 1828; Bähr, *Commentar über den Brief an die Kolosser, mit stäter Berücksichtigen der älteren und neueren Ausleger*, Basel, 1833; Steiger, *Der Brief Pauli an die Kolosser, Uebersetzung, Erklärung, einleitende und epikritische Adhandlungen*, Erlangen, 1835; Huther, *Commentar über den Brief Pauli an die Colosser*, Hamb., 1841.

CHAPTER I.

1 After salutation he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth further for their increase in grace, 14 describeth the true Christ, 21 encourageth them to receive Jesus Christ, and commendeth his own ministry.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of [1]his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is [2]the image of the invisible God, the firstborn of every creature:

16 For [3]by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 [4]And he is before all things, and by him all things consist.

[1] Or, *the Son of his love.* [2] Heb. 1. 3. [3] John 1. 3. [4] 1 Cor. 8. 6. John 1. 3.

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18 And he is the head of the body, the church: who is the beginning, [5]the firstborn from the dead; that [6]in all *things* he might have the preeminence.

19 For it pleased *the Father* that in him should all fulness dwell;

20 And, [7]having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies [8]in *your* mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:

23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, [9]to fulfil the word of God;

26 *Even* [10]the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

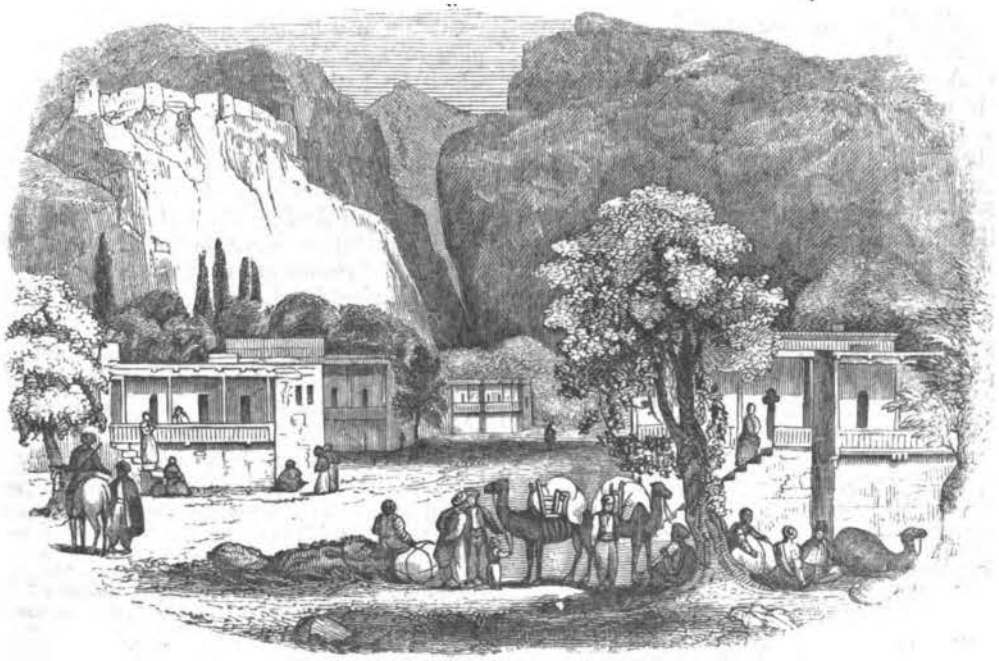
27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ [11]in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

[5] 1 Cor. 15. 20. Revel. 1. 5. [6] Or, *among all*.
[7] Or, *making peace*. [8] Or, *by your mind in wicked works*.
[9] Or, *fully to preach the word of God*, Rom. 15. 19.
[10] Rom. 16. 25. Eph. 3. 9. [11] Or, *amongst you*.

Verse 2. '*Colosse*.'—This place, which claims particular notice here, was with the others situated in the southern part of Phrygia. Though a town of considerable note, it was by no means the principal one of Phrygia; for when that great province was ultimately divided into Phrygia Pacatiana and Phrygia Salutaris, it ranked but as the sixth city of the former division. The town was seated on an eminence to the south of the Meander, at a place where the river Lycus began to run under ground, as it did for five furlongs, after which it again rose and flowed into the Meander. This valuable indication of the site of Colossæ, furnished by Herodotus (l. vii. c. 30), establishes the truth of the received conclusion, that the ancient city is represented by the modern village of Khonas. This village is described by Mr. Arundel as being situated most picturesquely under the immense



COLOSSÆ.—KHONAS.

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range of Mount Cadmus, which rises to a very lofty and perpendicular height behind the village, in some parts clothed with pines, in others bare of soil, with vast chasms and caverns. The immense perpendicular chasm seen in the view affords an outlet to a wide mountain-torrent, the bed of which is dry in summer. The approach to Khonas, as well as the village itself, is beautiful, abounding in tall trees, from which vines of most luxuriant growth are suspended. In the immediate neighbourhood of the village are several vestiges of an ancient city, consisting of arches, vaults, squared stones, while the ground is strewed with broken pottery, which so generally and so remarkably indicates the sites of ancient towns in the East. That these ruins are all that now remain of Colossæ there seems no just reason to doubt.

12. '*Partakers of the inheritance.*'—There seems here to be a figure derived from the distribution of the territory of the earthly Canaan by lot to the families of Israel; for the full force of the terms employed (*μέρις κλήρου*, 'an allotted portion') suggests the idea of a state in which each citizen has a portion or possession assigned to him by lot.

13. '*From the power of darkness.*'—One of the names which the Jews gave to Satan was חֹשֶׁךְ, 'Darkness.'

CHAPTER II.

1 *He still exhorteth them to be constant in Christ,* 8 *to beware of philosophy, and vain traditions,* 18 *worshipping of angels,* 20 *and legal ceremonies, which are ended in Christ.*

FOR I would that ye knew what great [1]conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3 [2]In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the [3]rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 [4]Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 [5]And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them [6]in it.

16 Let no man therefore judge you [7]in meat, or in drink, or [8]in respect of an holyday, or of the new moon, or of the sabbath *days:*

17 Which are a shadow of things to come; but the body *is* of Christ.

18 Let no man [9]beguile you of your reward [10]in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the [11]rudiments of the world, why, as though living in the world, are ye subject to ordinances,

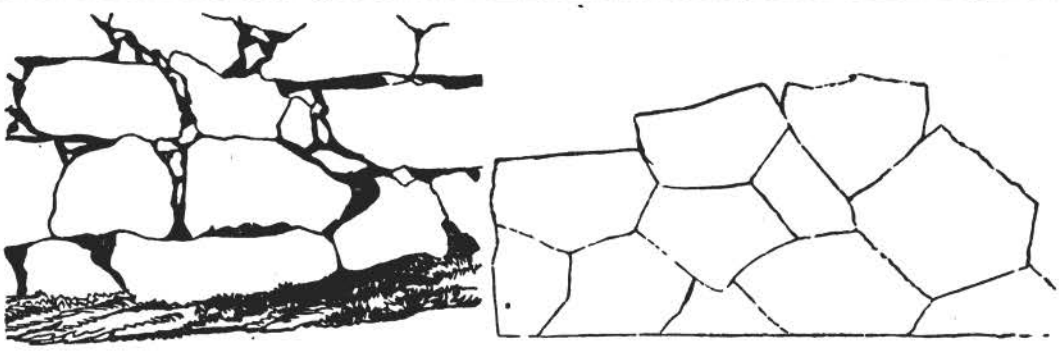
21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and [12]neglecting of the body; not in any honour to the satisfying of the flesh.

1 Or, *fear*, or, *care.* 2 Or, *Wherein.* 3 Or, *elements.* 4 Rom. 6. 4. 5 Ephes. 2. 1. 6 Or, *in himself.* 7 Or, *for eating and drinking.* 8 Or, *in part.* 9 Or, *judge against you.* 10 Gr. *being a voluntary in humility.* 11 Or, *elements.* 12 Or, *punishing*, or, *not sparing.*

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ANCIENT MASONRY. Greece.

Verse 7. '*Rooted and built up.*'—Say rather rooted and well founded, like (for such is the allusion) the immense stones without cement which formed the foundation of ancient edifices.

8. '*Spoil you through philosophy and vain deceit.*'—It appears very plainly that in the church of Colossæ, as in most others to which Paul writes, the pure and simple truths of the Christian faith had already been corrupted by an infusion of erroneous and superstitious notions and practices. What these were we can only collect from the Apostle's animadversions upon them, and from our knowledge of the kinds of error which were in those times prevalent. It will appear that most of the mistakes and unseemly practices of the early Christian churches arose from an imperfect forgetfulness, on the part of the converts, of the old things in which they had been brought up; from which proceeded a disposition to relinquish as little as possible of the old leaven, which, however applied, could only serve, not to quicken, but to adulterate the bread of life. This applies both to the Jews and the heathen, but is with peculiar emphasis applicable to the former. In some instances the principle of amalgamation produced new and distinct forms and systems of error, which are doubtless sometimes alluded to in the apostolical writings, although we are not ourselves by any means disposed to see references to them so frequently as Hammond and some other commentators.

In the present Epistle, St. Paul, in mentioning the errors which endangered the Colossian church, has been thought by some to allude to the doctrines or practices of the Essenes; while others determine the references to the Gnostics. There are many who suppose, however, that the Apostle alludes to the tenets of the Jewish doctors, who at this time mixed to some extent the philosophy of the heathen with their own ceremonial worship, which they learned to allegorize; but others conclude that he means to censure the heathen philosophy in general, seeing that it was altogether hostile to the Gospel, and could not be mixed with it without serious detriment to the latter. Lastly, some divide the matter between Jews and Gentiles; and in this we are inclined to concur, considering it most probable that the tenets condemned by the Apostle are in part those of superstitious Judaizing teachers, who zealously inculcated not only the Law of Moses, but with it the stupid traditionary lore and the dogmas of the Rabbins; and partly those which were retained by partial converts from heathenism, who blended Platonic notions with the doctrines of the Gospel.

14. '*Blotting out the handwriting,*' etc.—The word means '*having annulled,*' etc. Most commentators think there is here an allusion to the 'crossing out of an account in a tradesman's book,' or to the 'blotting out or defacing of a handwriting or bond;' but it seems (as Lysias, in Rosenmüller, conjectures) more probably to refer to the abrogation of any law by painting over the tablet on which it was written. The word in this physical sense of *painting over* occurs in several ancient writers.

— '*Nailing it to his cross.*'—This is generally supposed to contain an allusion to an ancient method of cancelling bonds, decrees, and writings in general, by striking a nail through them.

15. '*Made a shew of them openly, triumphing over them.*'—Here is another allusion to the custom of the Roman triumphs, in which the picked captives were paraded before the chariot of the conqueror, the kings and queens wearing their crowns, and all with their hands bound behind them. From this grand pageant the unhappy captives were generally led away to slaughter.

18. '*Worshipping of angels.*'—This may be explained under almost any of the alternatives suggested in the note on verse 8, since there was scarcely any system at this time which was not more or less infected with an undue reverence of angels. In this there was, as the Apostle intimates, an unsound semblance of humility, since it proceeded on the notion, that God was too high and holy for man to appear worthily before Him; and hence that angels acted as mediators and intercessors, to present the prayers of men before Him, and to procure them favourable acceptance with Him. Nearly such as these were the opinions of the Platonists concerning demons, whom they represent as employed in carrying the prayers of men to God, and returning with the desired blessings. The opinions of the Jews differed little from this. After their return from the Babylonish captivity, they talked and thought very much about angels, and held them in high veneration. They alleged that the Law was promulgated and delivered by angels; and that in their history the affairs between God and them had been for the most part transacted by the agency of angels. Hence they began to worship and invoke them as intercessors and mediators. They indeed named an angel, called Sandalphon, whom they regarded as more immediately set over the prayers of the righteous; and their ideas in this matter are sufficiently intimated in their still existing liturgies, as in this:—'O ye angels of mercies, ministers of the most High, entreat now the face of God for good.'

21. '*Touch not; taste not; handle not.*'—In the time of Christ and his apostles there was a sect among the Jews called Essenes, which is not mentioned by name in the New Testament, but the principles of which are considered by some commentators to be not very obscurely alluded to in this and the following verses. There seems some ground for this conclusion; nor is it in itself by any means unlikely that some of the leading Jews in the church at Colossæ should be members of this sect, and disposed to inculcate its tenets. Of these we have some account in Josephus and Philo; and they have not been altogether overlooked by Pliny. From these sources we learn that the Essenes were divided into two classes: 1, The *practical*, who lived in society, and some of whom were married. They lived in towns and their neighbourhoods, and applied themselves to husbandry and other occupations which they deemed innocent. Thus far they were distinguished from, 2, The *contemplative* Essenes, who

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led an ascetic life in caves and wildernesses, and abstained from the society of women, in the hope of acquiring a high degree of purity, and of rendering themselves more meet for the kingdom of God. These are supposed to be those whom our Lord describes as eunuchs who had made themselves such for the kingdom of heaven's sake (Matt. xix. 12). They pretended that their contemplative life brought them into such a state of elevation and abstraction, as made them peculiarly acquainted with the things of the invisible world, and particularly with the nature and qualities of angels, and enabled them to unveil futurity and predict coming events. Hence what the Apostle says in the *preceding* verses has been thought to apply to them, and certainly might do so. Further, the Essenes were more strict in the observance of the Sabbath than even the Jews in general. They wore no clothes but of undyed wool. They abstained from animal food, confining themselves to vegetables, and indeed living chiefly on coarse bread, and drinking nothing but water. They were so strict, that they considered themselves polluted by the touch of any person not of their own sect, and were careful to cleanse themselves by ablutions from the impurity they had contracted. Now certainly some of the expressions of the Apostle coincide remarkably enough with these particulars, to afford ample justification to those who have concluded that 'there might be a sodality of Essenes at Colossæ, as there were in many other places out of Judæa; and that some of the Christians, being too much inclined to Judaism, might also affect the peculiarities of this sect, which may be the reason of the Apostle's so particularly cautioning the Colossians against them.' See Jennings's *Jewish Antiquities*, b. i. ch. 12; Prideaux's *Connection*, *sub anno* 107 B.C. To ourselves it appears, that whether the Apostle alludes to the Essenes or not, he does allude to some such notions as the Essenes entertained, and to such practices as they observed.

CHAPTER III.

1 *He sheweth where we should seek Christ.* 5 *He exhorteth to mortification,* 10 *to put off the old man, and to put on Christ,* 12 *exhorting to charity, humility, and several other duties.*

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your [1]affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; [2]fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another, and forgiving one another, if any man have a [3]quarrel against any; even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And [4]whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 [5]Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 [6]Husbands, love *your* wives, and be not bitter against them.

20 [7]Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

21 [8]Fathers, provoke not your children *to anger*, lest they be discouraged.

22 [9]Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and [10]there is no respect of persons.

1 Or, *mind.* 2 Ephes. 5. 3. 3 Or, *complaint.* 4 1 Cor. 10. 31. 5 Ephes. 5. 22. Tit. 2. 5. 1 Pet. 3. 1.
6 Ephes. 5. 25. 7 Ephes. 6. 1. 8 Ephes. 6. 4. 9 Ephes. 6. 5. Tit. 2. 9. 10 Rom. 2. 11. Ephes. 6. 9.

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Verse 3. '*Your life is hid with Christ in God.*'—This is very possibly a figure, derived from the custom of hiding valuable property in times of danger and alarm.

5. '*Inordinate affections.*'—Tyndale translates this correctly by 'unnatural lust,' which is also the interpretation of the Syriac version. The Greek word is πάθος, without any adjective; whence the Latin *Pathicus*. The same word is well rendered 'vile affections' in Rom. i. 26, where most of the elder versions have 'shameful lusts.'

19. '*And be not bitter against them.*'—'Hence, they who sacrificed to Juno Nuptialis, saith Plutarch (*Præcepta Conjugalia*, p. 141), did separate the gall from the sacrifice, and throw it away; signifying that there should be no bitterness or wrath betwixt those that were married.'—*Whitby*.

CHAPTER IV.

1 *He exhorteth them to be fervent in prayer,* 5 *to walk wisely toward them that are not yet come to the true knowledge of Christ.* 10 *He saluteth them, and wisheth them all prosperity.*

MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 [1]Continue in prayer, and watch in the same with thanksgiving;

3 [2]Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 [3]Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always [4]labouring fervently for you in prayers, that ye may stand perfect and [5]complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

[1] Luke 18. 1. 1 Thess. 5. 17. [2] Ephes. 6. 19. 2 Thess. 3. 1. [3] Ephes. 5. 15. [4] Or, *striving*. [5] Or, *filled*.

Verse 1. '*Masters, give unto your servants that which is just and equal,*' etc.—Some commentators are surprised that, after having devoted four times the space at the end of the preceding chapter to the duty of servants (slaves) to their masters, he here dispatches the reciprocal duty of masters to their servants so briefly. But the phrase which he has chosen seems to convey all that is essential, for there is no duty not involved in it: and besides, as Dr. Bloomfield observes, 'it requires no Œdipus to see why the Apostle should be brief and delicate on this head, considering that the slaves formed so considerable a part of the population, in some places far exceeding the free persons.'

7. '*Tychicus.*'—This verse, as compared with Eph. vi. 21, 22, in connection with the remarkable similarity between this Epistle and that to the Ephesians, suggests that, as intimated in the *Introduction*, the two Epistles were written nearly at the same time, and sent together by the hand of Tychicus.

9. '*Onesimus....who is one of you.*'—See the Epistle to Philemon, from which we learn that Onesimus was a slave who had run away from his master. This master was Philemon, a person who had been converted by means of our Apostle; and Onesimus having fled to Rome, and being there converted by St. Paul, was by him sent back to Philemon with a letter, in which he entreats him to receive the returned runaway 'as a brother beloved.' There is nothing in the Epistle to Philemon which intimates to what place he belonged; only we learn that he was of the same place with Archippus, wherever that might be; and from that circumstance it here turns out that he was of Colossæ; for in verse 17 the Apostle salutes Archippus as a minister of the church at Colossæ. Taking these circumstances together, it appears more than probable that Onesimus now returns to his old master with Paul's Epistle, in company with Tychicus, the bearer of an epistle to the church at the same place. Philemon, who is thus ascertained to have been a member, and appa-

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rently a distinguished one, of the church at Colossæ, would most likely have been saluted by name in this Epistle, had not the Apostle written to him separately. Observe also that Aristarchus, Mark, Epaphras, Luke, and Demas, who in this Epistle send their salutations to the church of Colossæ, are also saluters of Philemon in Paul's Epistle to him.

10. '*Aristarchus.*'—This person was of Thessalonica in Macedonia, and became Paul's 'companion in travel,' after his visit to that place. As such he is mentioned as being, with Gaius, dragged into the theatre by the mob, during the tumult at Ephesus. We afterwards find that he was with Paul in his perilous voyage to Rome. Compare Acts xix. 29; xxvii. 2.

— '*Marcus, sister's son to Barnabas.*'—That Mark was nephew to Barnabas is nowhere else mentioned, not even in the history (Acts xii. 12) which records a contest concerning him between Paul and Barnabas. If the circumstance had there been mentioned, it would have furnished some explanation of the adherence of Barnabas to Mark, and their leaving Paul together. But it is from such undesigned coincidences and incidental explanations as this that Paley has obtained that wonderful mass of evidence for the truth of the Scripture history of St. Paul, which his *Horæ Paulinæ* offers.

13. '*Laodicea, and.... Hierapolis.*'—These two towns were both near Colossæ, which was, in fact, situated between them. Laodicea was the most important of the three, being indeed the capital of the province, and will come regularly under our notice in Rev. iii. 14. Eusebius reports that the three towns were destroyed by an earthquake in the tenth year of the Emperor Nero, being but a few years after this epistle was written: but, if so, they must soon have been rebuilt, as their historical existence does not then terminate. Hierapolis is visible from the theatre of Laodicea, from which it is five miles distant northward. The place owed its ancient celebrity and its name of Hierapolis (holy city) to some very remarkable springs of mineral water, above which was a temple dedicated to Apollo, of which some remains are still extant; and the theatre and gymnasium are in good preservation. There are also many ancient sepulchres. The ancient importance of the place is attested by the magnificence of the ruins. The place is now called Pambouk-kale (Cotton Castle), from the white appearance of the cliffs of the mountain, upon the lower summit, or rather on an extended terrace, of which the ruins are situated.

16. '*The epistle from Laodicea.*'—This has occasioned considerable discussion. 'Chrysostom and Theodoret remark, in their commentaries on this verse, that some understand by this, an epistle which the church of Laodicea had written to the Apostle. For the expression *τὴν ἐκ Λαοδικείας* signifies *that from Laodicea*, NOT *that to the Laodiceans*, *τὴν πρὸς τοὺς Λαοδικεῖς*. Several are of the same opinion. The words may however signify both, and contain in either case a very harsh ellipsis.—'Cause the epistle to be brought to you from Laodicea, *which they have received from me*;' or, 'Cause the epistle to be brought to you from Laodicea, *which they have written to me.*'' Hug, *Introduction*, sect. cxxvi.

The explanation which supposes this to be an epistle which the Laodiceans had written to St. Paul, presumes that the Laodiceans had written to him concerning the errors of certain false teachers, and soliciting his advice: and that the Apostle replies in the present epistle, which he addresses to the Colossians, perhaps because this was the larger church, though Laodicea was the more considerable city; and also, probably, because the same false teachers had caused still greater disturbance among the Colossians. But he directs them, nevertheless, to send the same epistle to the Laodiceans, and to obtain in return a copy of their letter to him, in order that they might the better understand his answer. This explanation is adopted by Dr. Horne, in his Introduction to this epistle, although, when speaking of that to the Ephesians, he prefers a different view. It is liable to some very serious objections, since it requires us to suppose that Paul should have written to the Colossians what related properly to the Laodiceans; that he returns no answer to the Laodiceans, who had doubtless not written to him without a cause; that he wrote to the one what they could not understand, and did not write to the others who could understand him. Besides, the epistle to the Colossians, after all, is not so arranged as to refer to a preceding epistle from any party whatever: it merely refers to verbal accounts. But, notwithstanding these objections, we would far more willingly concur in this hypothesis than admit, with Doddridge and others, that the Apostle refers to an epistle written by him specially to the Laodiceans, and which has since been lost. But we are not driven to this alternative, since it is fairly open to us to conclude that the Apostle means the epistle which is known to us as to the Ephesians, and which was *encyclical* or circular, being addressed to the Ephesians, Laodiceans, and some other churches in Asia Minor; or else, more simply, with Dr. Macknight, that St. Paul sent the Ephesians word by Tychicus, who carried their letter, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians. At any rate, that the epistle to the Ephesians is intended, is so highly probable in itself, is so well corroborated by certain peculiarities in that epistle, so well meets all the conditions of the question, and is so amply supported by ancient testimonies, that we are fully justified in our acquiescence, although absolute *proof* of the fact is necessarily wanting.



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THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

THE account of the first establishment of the faith of Christ at Thessalonica, by St. Paul, is given in Acts xvii., to which the reader may advantageously refer before perusing this and the next epistle, Driven from the capital of Macedonia by the rage and malice of the Jews, the apostle retired to Berea, whence also the pursuing hatred of the Thessalonian Jews compelled him to withdraw to Athens, and from that place, after a time, he proceeded to Corinth. Silas and Timothy had, however, been left behind at Berea; whence the latter, at the apostle's desire, went to visit the Thessalonians (ch. iii. 1, 2, 5). It seems that Paul had intended to stay at Athens till his companions joined him; but he had left that city and proceeded to Corinth before they arrived. Now the epistle being written in the names of Paul, Silas, and Timothy, it is evident that it was not composed until they had met together in that city; thus disproving the statement in the spurious subscription, that it was written from Athens. The accounts which were brought to the apostle, by Silas and Timothy, of the state in which they left the Thessalonian church, probably gave the immediate occasion to this epistle.

It will be observed that this explanation gives a very early date to the present epistle. In the introductory note on that to the Galatians, we have shewn that it was written by St. Paul during this same residence at Corinth, and that it is generally conceived to be the first, or one of the two or three first, which the apostle wrote. In short, the question, on this point, lies between that epistle and the one (or indeed the two) now before us. Opinion is equally divided on the subject, As these epistles were written at the same place, and nearly at the same time, it may be allowed to remain doubtful whether the priority should be assigned to the one epistle to the Galatians, or the two to the Thessalonians; or whether the former may not take date *between* the two latter. And this is really of little consequence, when we have more certain evidence for the conclusion, that the three together form, in point of time, the first part of that invaluable portion of Sacred Scripture of which the apostle Paul was the writer.

The occasion of the epistle has been already stated. Its object evidently is to comfort the Thessalonians under trial, and to encourage them in the patient and consistent profession of Christianity. The epistle may be conveniently divided into two parts. The former of these, which comprises the first three chapters, is occupied with statements chiefly of a retrospective character. It details the apostle's experience among the Thessalonians, his confidence in them, his deep regard for them, and his efforts and prayers in their behalf. The latter part of the epistle (iv. 5) is, for the most part, of a hortatory character: it contains the apostle's admonitions to the Thessalonians to walk according to their profession; to avoid sensuality, dishonesty, and pride; to cultivate brotherly love; to attend diligently to the duties of life; to take the comfort which the prospect of Christ's second coming was calculated to convey, but not to allow that to seduce them into indolence or idle speculation; to render due respect to their spiritual superiors; and, by attention to a number of duties which the apostle specifies, to prove themselves worthy of the good opinion he entertained of them. He concludes the epistle by offering fervent supplication on their behalf, and the usual apostolic benediction.

As most of the Commentaries on the Epistles to the Thessalonians take them together, we give them all in one list:—Hoffmanni *Commentarius in Epistolam ad Titum et in posteriorem ad Thessalonicenses*, Francof., 1545; Willichii *Comment. in utramque Epistolam ad Thessalonicenses*, Basileæ, 1546; Aretii *Comment. in utramque Pauli Epist. ad Thessalonicenses*, Morgiis, 1580; Jewell, *Exposition on the two Epistles of the Apostle Saint Paul to the Thessalonians*, London, 1584; Rolloci *Commentarius in utramque Epist. ad Thessalonicenses*, Edinburgh, 1598; Sclater, *Exposition and Notes on the First Epistle to the Thessalonians*, London, 1597; Hunnii *Expositio plena et perspicua Epistolarum ad Thessalonicenses*, Francof., 1603; Stevartii *Comm. in utramque Epist. ad Thessalonicenses*, Ingoldstad., 1609; Jackson, *Exposition of the Second Epistle to the Thessalonians*, London, 1621; Bradshaw, *Exposition of the*

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Second Epistle to the Thessalonians, London, 1629; Crellii *Comm. in utramque Epist. ad Thessalonicenses*, Racouiæ, 1636; Martini, *Analysis Epistolæ prioris ad Thessalonicenses* Groningiæ, 1649; Schmidii *Paraphrasis utriusque Epistolæ ad Thessalonicenses*, Hamburgii, 1691; Landreben, *Erklärung über die zwey Briefe Pauli geschrieben an die Thessalonicher*, Francof., 1707; Streson, *Meditatien over den tweeden Brief van den Apostel Paulus aan de Thessalonicensen*, Amsterdam, 1710; Turrettini *Comment. in Epistolas Pauli ad Thessalonicenses*, Basileæ, 1739; Van Alphen *Paulus eerste Brief aan de gemeente te Thessalonika verklaart*, Utrecht, 1741; Philipps, *The Greek of the Epistle of Paul to the Thessalonians explained*, Lond., 1751; Schleiermacher, *Pauli Epistolæ ad Thessalonicenses. Recensuit, veterum recentiorumque notas selectas congessit, suasque adjecit, et tamquam specimen Novæ editionis Epistolarum Pauli*, Berolini, 1823; Pelt, *Epistolas Pauli ad Thessalonicenses, perpet. illustravit Commentario et copiosiore Expositionum e Patribus Ecclesiasticis collectar. instruxit delectu*, Gryphiswald, 1830; Reiche, *Authentiæ posterioris ad Thessalonicenses Epistolæ Vindiciæ*, Gottingæ, 1830.

CHAPTER I.

1 *The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving, and prayer:* 5 *and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.*

PAUL and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 [1]We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren [2]beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

[1] Philem. 4. [2] Or, *beloved of God, your election.*

Verse 1. '*The Thessalonians.*'—It is proper here to take some notice of the city, to the church in which the two Epistles now before us were addressed.

Thessalonica was a port, very advantageously situated at the bottom of the Thermatic Gulf. It stood on the slope of a mountain, rising in the manner of an amphitheatre, and protected at the summit by an acropolis of vast extent. Strabo says that originally, when only a village, it bore the name of Therma. But when it had been greatly aggrandized by Cassander, who removed thither the inhabitants of several neighbouring towns, he changed its name to Thessalonica, which was that of his wife, the sister of Alexander the Great. When the country was conquered by the Romans (B.C. 168), it was divided into four parts, of which Thessalonica was the special capital of the second, and the general capital of the whole.

Thessalonica adored many gods, but principally Jupiter, as the father of Hercules, the alleged founder of its ancient royal family. This rich and powerful city had, for public spectacles and for the amusement of the citizens, a famous amphitheatre, where also gladiatorial combats were exhibited; there was also a circus for public games. Pliny says Thessalonica was in his time a free city; to which the more important distinction of a colony was substituted by the emperors Valerian and Gallien. It also bears on coins the title of *Neōcoros*, concerning which see the note on Acts xix. 35.

This important place still survives, as a town of great consequence, under the abridged name of Salonica. As there is no better account of this place than Dr. Clarke has given, we transcribe the descriptive part of his statement. 'The walls of Salonica give a very remarkable appearance to the town, and cause it to be seen to a great

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distance, being whitewashed; and, what is still more extraordinary, they are also painted. They extend in a semicircular manner from the sea, enclosing the whole of the buildings within a *peribolus*, whose circuit is five or six miles; but a great part of the space within the walls is void. It is one of the few remaining cities which has preserved the ancient form of its fortifications; the mural turrets yet standing, and the walls that support them, being entire. Their antiquity is perhaps unknown, for, although they have been ascribed to the Greek emperors, it is very evident that they were constructed in two distinct periods of time; the old Cyclopean masonry remaining in the lower parts of them, surmounted by an upper structure of brickwork. The latter part only may properly be referred to the time of the Greek emperors, being also characterized by the method of building, which then became very general, of mixing broken columns and fragments of the early Grecian architecture and sculpture, confusedly among the work. Like all the ancient and modern cities of Greece, its wretched aspect within is forcibly contrasted with the beauty of its external appearance; rising in a theatrical form upon the side of a hill, surrounded with plantations of cypress and other evergreens and shrubs. The houses are generally built of unburnt bricks, and for the most part they are little better than so many hovels. The citadel stands in the higher part of the semicircular range from the shore; and there is a bastion, with a battery, at either extremity towards the sea, but no fosse on the outside of the walls.'

Some considerable ancient remains are still to be seen at Salonica. There is the citadel or castle, which is the old Greek citadel or Acropolis: in this there are some *verde antique* pillars, supposed to be the remains of a temple of Hercules. There is also a triumphal arch of Marcus Aurelius; and the colossal torso of a female statue supposed to be that of the wife of Cassander, whose name was given to the city. The other antiquities, besides those found in the citadel, are—two triumphal arches at each end of the principal street, one of Augustus and the other of Constantine; a rotunda built after the model of the Pantheon at Rome; an ancient temple of the Thermean Venus, now turned into a Turkish mosque; and the ancient church of St. Sophia, which corresponds, on a smaller scale, with the cathedral church of that name at Constantinople, and is now also, like that famous edifice, used as a mosque. But the most remarkable monument is the magnificent Corinthian propylæum of a large enclosed place which is usually supposed to have been the hippodrome; and of which the attic over the entablature is charged with figures as large as life, in alto-relievo, which are among the finest Grecian sculptures which have escaped the ravages of time. This work is attributed, by Beaujour, to the reign of Nero. To this summary we may add that, at some distance without the walls of the city, there is a tumulus, which Dr. Clarke considered the largest he had seen in Turkey. In the cemetery, also without the walls, there are many shafts of ancient columns; while, in different parts of the town, several marble soroi are now used as cisterns.

The situation of Thessalonica was so judiciously selected, that it is still a flourishing commercial town, from which is exported the corn, cotton, wool, tobacco, bees'-wax, and silk of all Macedonia. It has a large population, containing, as in the time of St. Paul, a very considerable proportion of Jews; and Dr. Clarke thinks he can trace, from the two epistles before us and from the Acts of the Apostles, that the Jews, in those times, at Thessalonica, were a very similar set of persons to those which he found there at the beginning of the present century.

5. '*In much assurance.*'—In this (πληροφόρια) there is a metaphor derived from a ship in full sail—that is, with all her sails set and filled by the wind.

8. '*Your faith....is spread abroad.*'—Grotius very properly remarks here that many merchants traded from Thessalonica, which was a rich commercial city, to all parts of Greece: and hence they had more than usually favourable opportunities of making known their own conversion, and of promulgating the leading truths of the Gospel.

CHAPTER II.

1 *In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it.* 18 *A reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them.*

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at [1]Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have [2]been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for [3]labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 [4]That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God with-

[1] Acts 16. 22. [2] Or, *used authority.* [3] Acts 20. 34. 1 Cor. 4. 12. 2 Thess. 3. 8. [4] Ephes. 4. 1. Phil. 1. 27. Coloss. 1. 10.

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out ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have [5]persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of [6]rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

[5] Or, *chased us out.* [6] Or, *glorying.*

Verse 9. '*Labouring night and day, because we would not be chargeable.*'—The Apostle seems to allude to that excessive application to his handicraft employment, which at times became necessary, that he might allow himself opportunity, at other times, of pursuing his evangelical labours. Or it may seem to have been his custom to make up by night labour for the loss of time (to his trade) which his higher duties occasioned. To this there seem to be allusions in other Epistles. We may hence perceive that it was no light resolve when the Apostle determined that the labour of his hands should minister not only to his own wants, but to the necessities of those who were with him.

15. '*Contrary to all men.*'—Although it was the intention of the Law of Moses to keep the Jews separate and distinct from all other nations, by the establishment of ceremonial rites and usages, which rendered intercourse with the heathen difficult or impossible while that Law was obeyed; it was certainly not the intention of the Law to dictate or encourage that absolute hatred to the persons and to the very souls of people of other nations, which the Jews did, in the time of the Apostle, most certainly entertain. The fact is often noticed by the heathen writers; and the feeling was repaid by a degree of dislike and contempt which only that feeling could exceed, and which even the proud and supercilious Romans were not in the habit of applying to any other nation. Thus Tacitus characterizes them (*Hist.* v. b. v. cap. 11) 'as being faithful to obstinacy, and spontaneously merciful among themselves, but towards all others actuated by the most irreconcileable hatred.' This hatred seems to have proceeded so far, that they would not shew the road to one who was not of their religion, nor lead the thirsty person, if uncircumcised, to the common spring (Juven. *Sat.* xiv. 103, 4.); and although this is said by a satirist, it is no doubt true, being amply confirmed by their own writers, who held it more than doubtful whether it were not unlawful to stretch forth a hand to save a heathen when in imminent danger of perishing.

16. '*Forbidding us to speak to the Gentiles.*'—See Acts xvii. 5, 13. No particular instance is mentioned in the life of Paul previous to this, when they had formally commanded him not to preach to the heathen; but no one can doubt that this was one of the leading points of difference between him and them. Paul maintained that the Jews and Gentiles were now on a level with regard to salvation; that the wall of partition was broken down: that the Jew had no advantages over the rest of mankind in this respect, and that the heathen might be saved without becoming Jews or being circumcised (Rom. ii. 25–29; iii. 22–31). The Jews did not hold it unlawful to speak to the Gentiles, and even to offer to them eternal life (Matt. xxiii. 15); but it was only on condition that they should become proselytes to *their* religion, and should observe the institutions of Moses. If saved, they held that it would be *as Jews*—either originally such, or such by becoming proselytes. Paul maintained just the opposite opinion, that heathens might be saved *without* becoming proselytes to the Jewish system; and that, in fact, salvation was as freely offered to them as to the children of Abraham. Though there are no express *instances* in which they prohibited Paul from speaking to the Gentiles recorded *before* the date of this epistle, yet events occurred *afterwards* which shewed what were their feelings, and such as to make it in the highest degree probable that they had attempted to restrain him. See Acts xxii. 21, 22.

CHAPTER III.

1 *Saint Paul testifieth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them: partly by rejoicing in their well doing:* 10 *and partly by praying for them, and desiring a safe coming unto them.*

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

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6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, [1]direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may [2]stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

[1] Or, *guide*.

[2] 1 Cor. 1. 8. Chap. 5. 23.

Verse 1. '*When we could no longer forbear.*'—That is, when *I* could not (*v.* 5), for it is there evident that Paul refers to himself only, though he uses the plural form of the word. There was no one with him at Athens after he had sent Timothy away (Acts xvii. 15; xviii. 5), and this shews that when in ii. 6 he uses the term 'apostles' in the plural number, he refers to himself only, and does not mean to give that name to Timothy and Silas. If this be so, Timothy and Silas are nowhere else called 'apostles' in the New Testament.

— '*We thought it good to be left at Athens alone.*'—Paul had been conducted to Athens from Berea, where he had remained till Silas and Timothy could come to him (Acts xvii. 15). It appears from the present statement that Timothy *had* joined him there, but such was his solicitude for the church at Thessalonica, that he very soon after sent him there, and chose to remain himself alone at Athens. Why he did not *himself* return to Thessalonica is not stated. It is evidently implied that it was a great personal inconvenience for him thus to part with Timothy and to remain alone at Athens, and that he evinced the strong love which he bore to the church at Thessalonica by being willing to submit to it.

2. '*And sent Timotheus.*'—The fair construction of the passage is, that he sent him *from* Athens. But in the history (Acts xvii.) there is no mention that Timothy came to Athens at all, and it may now be asked how this statement is reconcilable with the record in the Acts? It is mentioned there that 'the brethren sent away Paul [from Berea] to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him to Athens' (Acts xvii. 14, 15). The history further states, that after Paul had remained some time at Athens he went to Corinth, where he was joined by Timothy and Silas, who came to him from Macedonia (Acts xviii. 5). But in order to reconcile the account in the Acts with the statement before us in the epistle, it is necessary to suppose that Timothy had come to Athens. In reconciling these accounts we may observe, that though the history does not expressly mention the arrival of Timothy at Athens, yet there are circumstances mentioned which render this extremely probable. First, as soon as Paul reached Athens he sent a message back to Silas and Timothy to come to him as soon as possible, and there is every probability that this request would be obeyed (Acts xvii. 15). Secondly, his stay at Athens was on purpose that they might join him there. Now whilst '*Paul waited for them at Athens* his spirit was stirred within him' (Acts xvii. 16). Thirdly, his departure from Athens does not appear to have been in any sort hastened or abrupt. He had an opportunity of seeing the city (Acts xvii. 17); he held a controversy with the philosophers (Acts xvii. 18–22); he made converts there (Acts xvii. 24), and 'after these things,' he calmly went to Corinth. There was no tumult or excitement, and it is not suggested that he was driven away, as in other places, because his life was in danger. There was, therefore, ample *time* for Timothy to come to him there, for Paul was at liberty to remain as long as he pleased; and as he stayed there *for the express purpose* of having Timothy and Silas meet him, it is to be presumed that his wish was in this respect accomplished. Fourthly, the sending back of Timothy to Macedonia, as mentioned in the epistle, is a circumstance which will account for the fact mentioned in Acts xviii. 5, that Timothy came to him '*at Corinth*' instead of at Athens. He had given directions for him to meet him *at Athens* (Acts xvii. 15), but the history mentions only that he met him, after a long delay, '*at Corinth.*' This delay, and this change of place, when they rejoined each other for the purpose of labouring together, can only be accounted for by the supposition that Timothy *had* come to him at Athens, and had been immediately sent back to Macedonia with instructions to join him again at Corinth. This is one of the 'undesigned coincidences' between the history in the Acts of the Apostles and the Epistles of Paul, of which Paley (*Hor. Paul.*) has made so good use in demonstrating the genuineness of both. 'The epistle discloses a fact which is not preserved in the history, but which makes what is said in the history more significant, probable, and consistent. The history bears marks of an omission; the epistle furnishes a circumstance which supplies that omission.'

8. '*Now we live, if ye stand fast.*'—In the Scriptures, as well as in the classical writers, 'to live' often occurs in the sense of 'to enjoy life,'—'to be happy;' and so doubtless is here to be understood.

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CHAPTER IV.

1 He exhorteth them to go on forward in all manner of godliness, 6 to live holily and justly, 9 to love one another, 11 and quietly to follow their own business: 13 and last of all to sorrow moderately for the dead. 15 And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.

FURTHERMORE then we [1]beseech you, brethren, and [2]exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no *man* go beyond and [3]defraud his brother [4]in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that [5]despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are [6]taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack [7]of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so [8]them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with [9]the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore [10]comfort one another with these words.

1 Or, *request.* 2 Or, *beseech.* 3 Or, *oppress, or, overreach.* 4 Or, *in the matter.* 5 Or, *rejecteth.* 6 John 13. 34, and 15. 12. 7 Or, *of no man.* 8 1 Cor. 15. 23. 9 1 Cor. 15. 52. 10 Or, *exhort.*

Verse 5. '*Even as the Gentiles.*'—That the Gentiles generally held fornication to be a matter in itself indifferent, is true: but we are disposed to think there is here a special reference to the practices of this nature for which Thessalonica was notorious even among the heathen. 'We know of little that is brilliant in the morality of this place. But the female sex of that place in particular, had little pretension to the character of that chaste seclusion which so much adorns this sex: and this virtue stood generally in this city so little in public estimation, that satire was able to choose it as the theatre of the excursions of its wanton fancy.' (Hug, sect. lxxxv.) Hug here alludes to passages in Lucian's '*Ass*;' but does not quote them, probably on account of that rank obscenity which, however appropriate to Thessalonica, precludes here any further reference or explanation.

16. '*With a shout.*'—The word in its usual signification denotes such a simultaneous shout as that by which an army excited itself when rushing to the onset, or the cries by which associated labourers, such as rowers in a galley, encouraged and directed themselves in any conjoint efforts of strength. Commentators hesitate whether to accept the magnificent passage before us as a literal description, or as a series of images derived from the triumphal entrance of a conquering king, taking possession of a kingdom with an armed force. Dr. Bloomfield, who takes the latter opinion, says of this 'shout,'—'If I might venture to express a conjecture, I should suggest that possibly by the κελεύσματι may be meant some inexpressibly awful crash of thunder, accompanied, perhaps, with a pealing roar from most universal subterraneous convulsions, which, even in the ordinary course of nature, as we learn from travellers (see Humboldt on the Andes), exceed the noise produced by the discharge from a whole park of artillery.' *Recens. Synop.* in loc.

— '*The dead in Christ shall rise first.*'—The Jews also had a notion, that certain classes of persons would rise before others. Their opinion allowed this distinction to all those Jews who died in the land of Israel; and hence, in part, the anxiety which so many of the nation have in all ages exhibited to end their days there. They also taught, that those who studied the Law as they ought should rise first to life everlasting: but we cannot clearly make out whether this means that those Jews who did so in other lands should enjoy this privilege in common with *all* the Israelites who died in the Holy Land; or that those who thus studied the Law in that land should rise first of all these.

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CHAPTER V.

1 *He proceedeth in the former description of Christ's coming to judgment,* 16 *and giveth divers precepts,* 23 *and so concludeth the epistle.*

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that [1]the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, [2]putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore [3]comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, [4]to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we [5]exhort you, brethren, warn them that are [6]unruly, comfort the feeble-minded, support the weak, be patient toward all *men.*

15 [7]See that none render evil for evil unto any *man;* but ever follow that which is good, both among yourselves, and to all *men.*

16 Rejoice evermore.

17 [8]Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful *is* he that calleth you, who also will do *it.*

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I [9]charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

[1] Matt. 24. 43, 44. 2 Pet. 3. 10. Rev. 3. 3, and 16. 15. [2] Isa. 59. 17. Eph. 6. 16, 17. [3] Or, *exhort.* [4] Heb. 13. 17. [5] Or, *beseech.* [6] Or, *disorderly.* [7] Prov. 17. 13, and 20. 22. Matt. 5. 44. Rom. 12. 17. 1 Pet. 3. 9. [8] Luke 18. 1. Col. 4. 2. [9] Or, *adjure.*

Verse 7. '*They that be drunken are drunken in the night.*'—The ancients held it to be eminently disgraceful for a man to be seen drunk in the day-time; while excessive indulgence in drink after night-fall, was more leniently considered.

17. '*Pray without ceasing.*'—An ancient Christian sect called Euchitæ apprehended from this and similar passages that it was the duty of Christians to pray literally *without ceasing,* making prayer the whole work of salvation and the whole business of the Christian life. A slight acquaintance with the idiom of the original language of the Scriptures will however suffice to correct this and some other common errors of the said kind. It may be laid down as a canon of philological interpretation that adverbs of time expressing perpetuity, sometimes denote only frequency or regularity at stated times or seasons. For the following valuable instances of this we are indebted to Professor Bush:—'To cause the lamp to burn *always*' (Exod. xxvii. 20). That this is not to be taken strictly, but merely as equivalent to 'from evening to morning,' appears from the ensuing verse: 'Aaron and his sons shall order it from *evening to morning.*' That the lamp of the tabernacle did not burn during the day is evident from 1 Sam. iii. 3—'Ere the lamp of God *went out* in the temple of the Lord.' Again it is said (Exod. xxviii. 30), 'And thou shalt put in the breastplate of judgment, the Urim and Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually,' that is, whenever he went into the inner place of the sanctuary, as is clear from the preceding clause, by which the word 'continually' is to be limited. So (2 Sam. ix. 7) David says to Mephibosheth, 'Thou shalt eat bread at my table *continually,*' *i.e.* at the stated hours of meals. In like manner, 'to pray without ceasing' is to pray constantly, morning and evening, at the stated hours of prayer. In this precept the apostle seems to have had reference to the injunction of the Mosaic law (Exod. xxix. 38, 42), 'Now this is that which you shall offer upon the altar; two lambs of the first year day by day *continually.* The one lamb you shall offer in the morning and the other lamb you shall offer in the evening. This shall be a *continual* burnt-offering throughout your generations.' At those

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stated hours of sacrifice, viz., at nine o'clock in the morning and at three in the afternoon, the devout Jews used either to go up to the temple to pray, or to pray in their own houses. This duty the apostle would have the Christian disciples still observe; and the word here used (ἀδιαλείπτως, *without ceasing, continually*) is applied to their praying statedly, morning and evening. The same rule of interpretation will throw light upon numerous other passages of Scripture which are frequently misapprehended by the English reader, such as David's saying 'that he would dwell in the house of the Lord *for ever*;' that he would 'bless the Lord *at all times*;' that he would 'meditate in his law *day and night*.' So (Luke ii. 37) it is said of Anna the propheteess, that she took up her permanent abode at the temple, but regularly resorted thither, at stated times, and was uncommonly assiduous in her devotions. Compare with this Acts xxvi. 7: 'Unto which promise our twelve, instantly *serving God day and night*, hope to come.' This is in accordance with our Saviour's direction, Luke xviii. 1, 'That men ought *always to pray*, and not to faint,' *i.e.* that they should continue in the regular discharge of this duty every day at the appointed times, and that they should not desist, though their prayers should not be immediately granted. According to the same usage, from the apostles going up to the temple at the stated hours of prayer, they are said to have been '*continually* in the temple blessing and praising God.' To this circumstance of the temple-worship there is a beautiful allusion (Rev. iv. 8), where, concerning the four living creatures, it is said, 'They rest not *day nor night* (or at the morning and evening sacrifices), saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.' In the same sense Cornelius is said in Acts x. 2 to have 'prayed to God *always*;' and through Christ we are said to 'offer unto God the sacrifice of praise *continually*;' and, finally, in this sense of the words are we to understand all such passages as the following, in which the apostle speaks of the *unremittingness* of his prayers and praises to God on the behalf of the Christians. Rom. i. 9, 'For God is my witness, that *without ceasing* I make mention of you always in my prayers.' Col. i. 3, 'Praying *always* for you.' 1 Thess. i. 2, 3, 'We give thanks to God *always* for you all, making mention of you in our prayers; remembering *without ceasing* your work of faith.' 2 Tim. i. 3, 'I thank God, whom I serve from my forefathers with pure conscience, that *without ceasing* I have remembrance of thee in my prayers *night and day*.'

21. '*Prove all things; hold fast that which is good*.'—The ancient commentators, with much apparent reason, regarded this as a metaphor, derived from the custom of the money-changers in dealing with the money offered to them. They proved or tested it by weighing, or by ringing, by the touchstone, or by fire; and, finally, rejecting that which was proved to be base by the tests they had applied, 'held fast,' or retained, that which was good.

23. '*Spirit and soul and body*.'—What is the difference between the spirit and the soul? Most commentators understand, that the apostle speaks according to the ideas that were then prevalent among Jews and Gentiles, who considered the whole man as composed of three parts,—that is, *the spirit*, being the mind or intellect, which is, or should be, the ruling power; *the sensitive soul*, being the seat of the affections, passions, and appetites; and *the visible body*, being the earthly tabernacle in which these faculties and powers dwell, and in and through which they act. No doubt man is thus composed, whether the division be good or bad, and whether the apostle alludes to it or not.



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THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

It is evident that this epistle was written soon after the other, and from the same place. For Silvanus, or Silas, and Timotheus, were still with Paul when it was written, both their names being joined to Paul's own in the inscription of this, as of the former epistle; and we know that both of them left him on his departure from Corinth (Acts xviii. 18). It appears to have been occasioned by the intelligence brought back by the person by whom the first epistle had been sent. This intelligence seems to have been to the effect, that the Thessalonians had so misconceived a passage in his former letter as to apprehend him to intimate that the second coming of Christ and the end of the world was close at hand; in consequence of which they became anxious and alarmed, and generally laid aside all secular business, as incompatible with due preparation for that important and awful event. Hug, indeed, and some others, think, from ch. ii. 2, that their alarm was occasioned by a spurious letter, written in the apostle's name, and announcing the approaching moment of the Lord's appearance, and written perhaps less with a bad intention than with a view of accelerating their amendment. This is not *impossible;* but the conjecture supplies no explanation which is necessarily required; since it is easy to perceive that 1 Thess. iv. 13, &c., might be so taken as to furnish some ground for the misapprehension which the Thessalonians entertained. This he now labours to rectify. He beseeches them not to be shaken in mind by the apprehension of the Lord's immediate appearance. He assures them that it was not so near as they supposed, for there was much to happen before that could take place, and, in particular, there was previously to be a great apostacy from the purity and simplicity of the Christian faith (ii. 5-12). He then exhorts them to hold fast by the traditions they had received, whether by word or epistle, and commends them to the consoling and sustaining grace of God (ver. 15-17). The rest of the epistle consists of expressions of affection to the Thessalonians and of confidence in them; of prayers on their behalf, and of exhortations and directions suited to the circumstances in which they were placed. As regards the disposition and arrangement of these materials, the epistle naturally divides itself into three parts. In the first (i. 1-12), the apostle mingles commendations of the faith and piety of the Thessalonians with prayers on their behalf; in the second (ii. 1-17), he dilates upon the subject of the trouble which had been occasioned to the Thessalonians by the anticipation of the near approach of the day of the Lord; and in the third (iii. 1-14), he accumulates exhortations, encouragements, and directions to the Thessalonians respecting chiefly the peaceable, quiet, and orderly conduct of their lives, which he follows up with a prayer on their behalf to the God of peace. The epistle concludes with a salutation from the apostle's own hand, and the usual benediction (ver. 17, 18).

It is well remarked by Barnes, that 'this Epistle, though short, has a great permanent value, and is indispensable to a proper understanding of the great doctrine of the Redeemer's second advent. It is written, indeed, to correct an error in a single church, and at a particular time; but history has shewn that there is a tendency to the same error in all ages, and that there was need of some permanent inspired statement to check it. . . . . The declarations in Scripture are positive and abundant, that the time of our Lord's appearing is not made known to mortals, and it is not possible now to make out a stronger argument to prove that the time is near, than could have been made out from the First Epistle to the Thessalonians, and yet Paul deemed it necessary to write them a second letter, expressly to shew them that the interpretation which they put upon his letter was unauthorized. The truth is, that it was not the design of God to make known to men the exact time when the Lord Jesus will return to judgment; and all attempts, since the time of Paul, to settle that have failed, and will doubtless continue to fail, as they always have done.'

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CHAPTER I.

1 Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: 11 and therewithal useth divers reasons for the comforting them in persecution, whereof the chiefest is taken from the righteous judgment of God.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 [1]We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when [2]the Lord Jesus shall be revealed from heaven with [3]his mighty angels,

8 In flaming fire [4]taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would [5]count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

[1] 1 Thess. 1. 2, 3. [2] 1 Thess. 4. 16. [3] Gr. *the angels of his power.* [4] Or, *yielding.* [5] Or, *vouchsafe.*

CHAPTER II.

1 He willeth them to continue stedfast in the truth received, 3 sheweth that there shall be a departure from the faith, 8 and a discovery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what [1]withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume [2]with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceiveableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who

[1] Or, *holdeth.* [2] Isa. 11. 4. Hos. 6. 5. Rev. 2. 16.

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believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

Verse 2. '*That ye be not soon shaken in mind . . . . as that the day of Christ is at hand.*'—It is uniformly stated in Scripture that the approach of the Lord Jesus to judge the world will produce great consternation and alarm (see Matt. xxiv. 30; Luke xxiii. 30; Rev. i. 7). Some idea of this may be formed from the effects which the expectation of that event has at various times produced. A very recent instance of this is given by Barnes, who states that in a single year (1843) seventeen persons were admitted into the Lunatic Asylum, Worcester, Massachusetts, who had become deranged in consequence of the expectation that the Lord Jesus was about to appear.

CHAPTER III.

1 *He craveth their prayers for himself,* 3 *testifieth what confidence he hath in them,* 5 *maketh request to God in their behalf,* 6 *giveth them divers precepts, especially to shun idleness and ill company,* 16 *and last of all concludeth with prayer and salutation.*

FINALLY, brethren, [1]pray for us, that the word of the Lord [2]may have *free* course, and be glorified, even as *it is* with you:

2 And that we may be delivered from [3]unreasonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into [4]the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, [5][6]be not weary in well doing.

14 And if any man obey not our word [7]by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

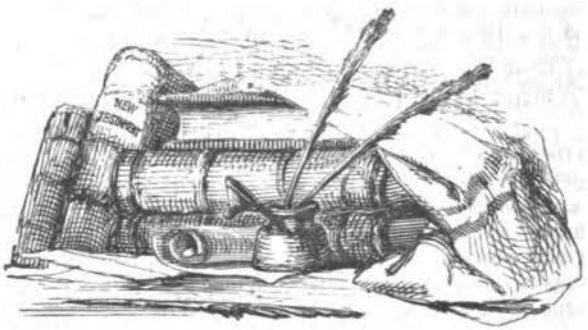
¶ The second *epistle* to the Thessalonians was written from Athens.

[1] Eph. 6. 19. Colos. 4. 3. [2] Gr. *may run.* [3] Gr. *absurd.* [4] Or, *the patience of Christ.* [5] Gal. 6. 9. [6] Or, *faint not.* [7] Or, *signify that man by an epistle.*

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Verse 10. '*That if any would not work, neither should he eat.*'—This has very much the air of a proverb; and, in fact, there was such a proverb in very frequent use among the Jews. A similar adage is also found among the classical writers. From the earnestness with which the apostle dwells on this matter, in both his epistles to the Thessalonians, it would appear that many of the converts were disposed to give over work, and look for their maintenance to the wealthier or more industrious brethren.

17. '*With mine own hand, which is the token in every epistle.*'—This corroborates the observation made in the note on Rom. xvi. 22. See also the concluding lines of the Introduction. Taking this in connection with chap. ii. 2, it would seem that the apostle directs their attention to this, his usual custom, by which his genuine epistles might be known, in consequence of their having been imposed upon and discouraged by something written in his name. As he usually dictated to an amanuensis, imposition might be easy, unless, as he now informs them that he always did, he wrote the concluding lines of salutation with his own hand, forming to every epistle a token which could not be mistaken.



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THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

THE excellent person to whom this epistle is addressed was a native of Lystra in Lycaonia. His father was a Greek; but his mother was a Jewess, and she, notwithstanding this marriage, appears, as well as her own mother Lois, to have been a woman of excellent character; and both are mentioned with respect and praise by the apostle (2 Tim. i. 5). Under the pious care of these venerable women, Timothy was brought up in intimate acquaintance with the Holy Scriptures (2 Tim. iii. 15). There is no distinct notice of his conversion in the Acts of the Apostles; but it is generally supposed to have taken place during the first visit made by Paul and Barnabas to his native city (Acts xiv.). The seed was sown in a good soil, and prospered so well, in forming a character enlightened by knowledge, and beautiful in truth and holiness, that Timothy attracted the esteem of all the brethren in those parts; so that when St. Paul came to Lystra the second time, he was mentioned to him with such commendation, that the apostle selected him to be the companion of his travels, and 'took and circumcised him because of the Jews which were in those quarters: for they all knew that his father was a Greek' (Acts xvi. 2, 3). At this time Timothy was probably little more than twenty years of age. Henceforward we frequently hear of him as the companion and fellow-traveller of St. Paul, and as employed on several special missions—being sent with instructions to various churches, and being despatched before or left behind the apostle, at different places and on various occasions; and when he and Paul tarried together in the same place for a season, he acted as his assistant in preaching the Gospel. It is therefore to the intimate and confidential associate of many years, that the apostle writes this epistle.

We learn from ch. i. 3, that, at St. Paul's request, Timothy remained behind at Ephesus, to instruct the church there, when Paul himself went to Macedonia. The Acts record two visits of the apostle to Ephesus. After his first visit to the city he travelled to Jerusalem (Acts xviii. 19-23): but after his second visit (Acts xix.), he did commence a journey into Macedonia (xx. 1); and this therefore has been by many supposed to have been the occasion to which he here refers. It will be recollected that, towards the end of this second visit to Ephesus, the apostle wrote his First Epistle to the Corinthians, and that the Second Epistle to the same church was written after he arrived in Macedonia; and it has been concluded by a large number of critics, that this epistle was written about the same time, and, in point of date, may be placed between the two epistles in question. But, unhappily for this hypothesis, it appears from the superscription to the second of these epistles, that Timothy was not at Ephesus, but was actually with the apostle in Macedonia, when it was written. Many, without referring to this fatal objection, the discovery of which we owe to the acuteness of Paley, have concluded that this explanation was beset with too many difficulties to be admitted; and were led to suppose that the epistle was written many years later, even after the apostle's liberation from that first imprisonment at Rome, with which the Acts of the Apostles terminates the record of St. Paul's proceedings. This explanation supposes that the journey to Asia Minor, where he left Timothy at Ephesus, and afterwards proceeded to Macedonia, was also subsequent to his liberation. This is strongly corroborated, or indeed confirmed, by our being able to collect, from the epistles written from Rome by the apostle during his first imprisonment, some intimations of his intention to take such a journey. Thus he informs both the Colossians and the Philippians, that he hoped to see them shortly. Colossæ was in Asia Minor, eastward of Ephesus, and Philippi was in Macedonia. If he executed this intention—and we may well conclude that he did, for, in writing to Philemon of Colossæ, he had said, 'But withal prepare me a lodging, for I trust that through your prayers I shall be given unto you;'—if then, in pursuance of this purpose, he came to Colossæ soon after he was set at liberty at Rome, it was very improbable that he would fail to visit Ephesus, which lay so near it, and where he had spent three years of his ministry. As he was also under a promise to the church of Philippi to see them 'shortly,'—if he passed from Colossæ to Philippi, or from Philippi to Colossæ, he could hardly avoid taking Ephesus in his way. On these grounds, and on others which we have not space to insert, we cannot but acquiesce in the con-

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clusion which assigns a date to the epistle (probably about the year 64) posterior to St. Paul's first imprisonment at Rome.

'The common authorship of the two epistles to Timothy has seldom been denied,' says Dr. W. L. Alexander, 'nor, if denied, could the denial be successfully maintained, so marked and numerous are the points of resemblance between the two, except upon the assumption that the one has been made up from the other. When, however, we inquire, By *whom* were they written? the question is one which has occasioned in more recent times no small controversy. If we defer to the testimony of the early ecclesiastical writers, no doubt will remain upon the point. For the high antiquity of these epistles the allusions to passages in them by Barnabas, Clement of Rome, Polycarp, and Ignatius sufficiently vouch (Lardner, ii. 20, 38, 79, 96). That they are also to be regarded as genuine productions of the apostle whose name they bear, is attested by Irenæus (*Adv. Hær.*, lib. i. *sub init.* iii. 3, 3), by Theophilus of Antioch, who quotes 1 Tim. ii. 1, 2, along with Rom. xiii. 7, 8, as part of "the divine word" (*Ad. Autol.* iii. 14); by Clement of Alexandria (*Strom.* ii. 283, 448); by Tertullian (*De Præscr. Hæret.* c. 25); by Caius (ap. Euseb. *Hist. Eccles.* vi. 20); by Origen, etc. (comp. Lardner, ii. 20). To this weighty mass of external evidence there is nothing to oppose of the same kind; for the omission of these epistles by Marcion from his *Apostolicon* is a fact to which, from the well-known caprice and prejudice of that heretic, no weight can be attached. Unless, therefore, difficulties of the most insurmountable nature are presented by the epistles themselves to our regarding them as the productions of St. Paul, we must hold their claim to rank as his to be unimpeachable.'

Now, it has been confidently maintained by Eichhorn, De Wette and others, that such difficulties do occur; and others, led by the learned and acute Schleiermacher, who would not go so far as to repudiate *both* the epistles, have held that the *first* could not be regarded as the production of Paul by reason of various minute difficulties which its style and contents appeared to them to exhibit. An abundance of learning and of minute criticism has been expended on this matter, and the result has undoubtedly been to establish the claims which were impugned, by giving occasion for the vigorous and victorious stand made for the Pauline origin of the epistle by Hug, Bertholdt, Planck and others. These writers have clearly shewn that the reasons urged by their opponents are of no critical value; and they have, by the discussion of the question, in our judgment, placed the authenticity of the First Epistle to Timothy far above all doubt and all objection.

Those who wish to acquaint themselves with the bearings of that discussion must consult Schleiermacher, *Ueber den sogennanten ersten Brief des Paulus an den Timotheus. Ein Kritisches Sendschreiben an J. C. Gass*, Berlin, 1807; Eichhorn, *Einleitung in das Neue Test.*, iii. 329; De Wette, *Einleitung*, p. 283, sq.; and, on the other side, Planck, *Bemerkungen über den ersten Paulinischen Brief an den Timotheus, in Beziehung auf das Kritische Sendschreiben von Hrn. Prof. Fr. Schleiermacher*, Gottingen, 1808; Bertholdt's *Einleitung*, sect. 775. The subject of the authority of the pastoral epistles of Paul has also been discussed by Wegscheider in his *Commentary;* Bengel, *Archivi;* Beckhaus, *Specimen Observatt. etc., de formulis in Prima Epistola ad Tim.;* Heydenreich, *Die Pastoralbriefe Pauli*, 1826; Geurike, *Beiträge*, etc. 1828; and Böhl, *Ueber die Zeit des Abfassung, etc., der Briefe an Timotheus und Titus*, 1829. Very able and lucid summaries of the principal points in controversy are also given by Schott in his *Isagoge*, § 72, sqq., and by Dr. W. L. Alexander, in his article on this Epistle, in the *Cyclopædia of Biblical Literature.*

There are few commentaries on either of the Epistles to Timothy separately; but there are several on both, and the Epistle to Titus is often included, thus forming complete commentaries on the pastoral epistles:—Megandri *Expositio in utramque Epistolam ad Timotheum*, Basileæ, 1536; Crucigeri *Commentarius in Epistolas ad Timotheum*, Argentor., 1540; Willichii *Expositio in Epistolas ad Timotheum*, Argentor., 1542; Alessii (Hales) *Disputatio in utramque Epistolam ad Timotheum, et ad Titum*, Lipsiæ, 1550; Espencæi *In priorem Pauli Apostoli ad Timotheum Epistolam Commentarii et Digressiones*, Lutetiæ, 1561; Artopœi *Scholia in utramque Epistolam ad Timotheum*, Stetini, 1545; Venatorii *Distributiones viginti in priorem Epist. ad Timotheum*, Lipsiæ, 1553; Melancthonis *Enarratio Epistolæ prioris ad Timotheum, et duorum capita secundæ*, Vitemb., 1561; Maioris *Enarrationes Epistolarum Pauli ad Timotheum*, Vitemb., 1564; Chytræi *Enarratio et Scholia in priorem Epist. ad Timotheum*, Francof., 1569; Hesselii *Comment. in primam Epist. Pauli ad Timotheum*, Lovanii, 1568; Danaei *Comment in priorem Epist. ad Timotheum*, Genevæ, 1577; Hyperii *Comment. in Epistolas ad Timotheum, Titum et Philemonem*, Tiguri, 1582; Weinrichii *Comment. in Epistolas ad Timotheum*, Lipsiae, 1618; Dibuadii, *Speculum Sacerdotii, seu Comment. in priorem Epist. ad Timotheum*, Hanoviæ, 1598; Magaliani *Operis Hierarchici, sive de Ecclesiastico principatu libri, in quibus Pauli Epistolæ tres, prima et secunda ad Timotheum et una ad Titum, Comment. illustrantur*, Lugd., 1609; Sottomaioris *Comment. in priorem ac posteriorem Pauli Apost. Epistolam ad Timotheum, item in Epist. . . . . ad Titum*, Parisiis, 1510; Stevarti *Comment. in utramque Epistolam ad Timotheum*, Ingoldstadtii, 1610; Sculteti *Observationes grammaticæ, historicæ, logicæ et theologicæ in Epistolas ad Timotheum, ad Titum et Philemonem*, Francof., 1624; Barlow, *An Exposition of the Second Epistle to*

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Timothy, London, 1625; Meelfuhreri *Comment. in primam Epistolam ad Timotheum*, etc., Noribergæ, 1628; Gerhardi *Adnotationes ad prior. et post. Pauli ad Timotheum Epistolam*, etc., Jenæ, 1643; Haberti *In Pauli Apostoli Epistolas tres episcopales, ad Timotheum, ad Titum et unam ad Philemonem Exposito perpetua*, Parisiis, 1656; Cocceii *S. Pauli Apostoli Epistolæ ad Timotheum, Titum et Philemonem, cum Commentario*, Lugd. Bat., 1667; Schmidii *Paraphrasis prioris Epistolæ ad Timotheum*, Hamburgi, 1691; Gargon, *Beide Brieven van den Apostel Paulus aan Timotheus, geopend en betoond*, Lugd. Bat., 1706; Huls, *Korte oopeninge van Pauli beide brieven geschreeven aan Timotheus*, Rotterdam, 1727; Mosheim, *Erklärung der beyden Briefe des Apostels Pauli an den Timotheus*, Hamb., 1755; Fleischmann *Interpretatio Epistolarum Pauli ad Timotheum et Titum*, Tübingen, 1791; Hesse, *Paulus Briefe an den Timotheus übersetzt und elautert*, Göttingen, 1796; Wegscheider, *Der Erste Brief Pauli an den Timotheus, neu ubersetzt und erklärt, mit Beziehung auf die neuesten Untersuchungen über die Authentie desselben*, Götting., 1810; Curtii *De Epistolæ prioris ad Timotheum authentiâ, cum aliquo vitæ Paulinæ tempore conciliandâ Commentatio*, Berolini, 1828; Leo, *Pauli Epistola Prima ad Timotheum Græce, cum Commentario perpetuo*, Lips., 1837; Bröchner, *Commentationes de Epistolâ posteriori Pauli ad Timotheum*, Kopenh., 1829; Mack, *Commentar über den Pastoral Briefe des Apostel Paulus*, Tübingen, 1836; Matthies *Erklärung der Pastoral Briefe mit besonderer Beziehung auf Authentie und Ort und Zeit der Abfassung*, Griefsw., 1840.

CHAPTER I.

2 Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia. 5 Of the right use and end of the law. 11 Of Saint Paul's calling to be an apostle, 20 and of Hymeneus and Alexander.

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

2 Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 [1]Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some [2]having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, that [3]Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

[1] Chap. 4. 7, and 6. 4. 2 Tim. 2. 23. Tit. 1. 14, and 3. 9.
[2] Or, *not aiming at.*
[3] Matt. 9. 13. Mark 2. 17.

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18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have [4]delivered unto Satan, that they may learn not to blaspheme.

[4] 1 Cor. 5. 5.

Verse 4. '*Fables.*'—St. Paul probably alludes to the Jewish fables which can be traced nearly up to the time of the apostles, and which were probably then believed, as they have been ever since. In another place, he aptly calls them 'old wives' fables,' chap. iv. 5—a title which they richly deserved, for many of them were the most enormous absurdities which the mind of man ever conceived; and the least improbable of them were necessarily mere matters of imagination and conjecture.

— '*Endless genealogies.*'—This alludes, doubtless, to the immense anxiety of the Jews in all matters relating to their genealogies, to which we have had more than one occasion to refer. Eusebius (*Eccl. Hist.* 7) preserves a tradition that the genealogical archives were destroyed by Herod, to conceal the meanness of his own descent. Whether this be true or not, the public registers, which enabled every Jew to trace and prove his pedigree, have, from those times, been irrecoverably lost. This has ever been a source of unfailing regret to the Jews, who, among the other benefits which they expect from the Messiah, suppose that all genealogical matters will be set right by him.

9. '*Murderers of fathers.*'—The Greek properly means '*smiters* of fathers,' though here it doubtless means parricides. This was forbidden formally by the law of Moses (Exod. xxi. 15); but it is said to have been a crime which the Roman law did not contemplate as possible, and hence that they had no enactment against it. But if they thought that such a crime would never be committed, they judged too favourably of human nature; for we know not of any country which has wanted examples of it.

— '*Murderers of mothers.*'—This was also formally forbidden by the law of Moses (Exod. xxi. 15); for it rightly judged that the law of nature was not a sufficient safeguard against even this monstrous crime. The time of Paul furnished a notorious example of it in the highest place; for it is familiarly known that Nero caused his mother, Agrippina, to be murdered, and the annals of crime disclose the names of not a few who have imbrued their hands in the blood of those who bore them.

10. '*Menstealers.*'—Meaning those who decoyed away or kidnapped free persons, and sold them for slaves. The Law punished this offence with death (Exod. xxi. 16; Deut. xxiv. 7), which, the Jewish writers inform us, was inflicted by strangling. This practice was also forbidden among the Greeks, and was condemned by the Flavian law among the Romans.

CHAPTER II.

1 *That it is meet to pray and give thanks for all men, and the reason why.* 9 *How women shall be attired.* 12 *They are not permitted to teach.* 15 *They shall be saved, notwithstanding the testimonies of God's wrath, in childbirth, if they continue in faith.*

I [1]EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in [2]authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, [3]to be testified in due time.

7 [4]Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that [5]women adorn themselves in modest apparel, with shamefacedness and sobriety; not with [6]broidered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But [7]I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

[1] Or, *desire.* [2] Or, *eminent place.* [3] Or, *a testimony.* [4] 2 Tim. i. 11. [5] 1 Pet. 3. 3. [6] Or, *plaited.* [7] 1 Cor. 14. 34.

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Verse 8. '*Pray every where.*'—This, as Gill conjectures, probably implies an opposition to the Jewish notion that the temple of Jerusalem was the only proper place of prayer, and that prayer made elsewhere should be directed towards it. In fact, the Jews appear to have entertained a notion that prayer could not directly ascend to heaven from any other place; but, in distant places, travelled, so to speak, to Jerusalem, and mounted to heaven from the sanctuary.

— '*Lifting up holy hands.*'—Alluding to the custom common to Jews and Gentiles, and almost universal, of raising the hands in prayer.

9. '*Broidered hair,*' etc.—We have already, particularly under Isa. iii., illustrated the subject of female dress and ornament, in sufficient amplitude to render unnecessary any further details in this place. Many commentators understand from the context, that the limitations here imposed apply to the dress and appearance of women at the assemblies for public worship; but if so, what is said with such an application may doubtless be safely extended, *mutatis mutandis*, to other times and other places. Indeed, any sedulous attention to personal appearance and ornament, whether in woman or man, can obtain no countenance from the principles laid down in the New Testament, as those by which the conduct and deportment of a Christian should be regulated. Even the pride of heathen philosophy did not deem this matter unworthy of its attention. Justin (l. xx. c. 4) relates, that when Pythagoras was at Crotona, he taught the men philosophy, and the women modesty; and, by his exhortations, so far prevailed upon the latter, that they laid aside their costly garments and ornaments of gold, as instruments of luxury, and took them to the temple of Juno, where they offered them to that goddess.

13. '*For Adam was first formed, then Eve.*'—In itself, and apart from circumstances, it would not seem very clear why this should be a reason for the subjection of the woman to the man. But this was conformable to the Jewish modes of reasoning on such subjects. They assigned pre-eminence to priority of creation, in itself and apart from all circumstances; and so far was this carried that they assigned pre-eminence even to the elements which were first created.

CHAPTER III.

2 *How bishops, and deacons, and their wives should be qualified,* 14 *and to what end Saint Paul wrote to Timothy of these things.* 15 *Of the church, and the blessed truth therein taught and professed.*

THIS *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

2 [1]A bishop then must be blameless, the husband of one wife, vigilant, sober, [2]of good behaviour, given to hospitality, apt to teach;

3 [3]Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not [4]a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have [5]used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and [6]ground of the truth.

16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

[1] Tit. 1. 6, &c. [2] Or, *modest.* [3] Or, *not ready to quarrel and offer wrong, as one in wine.* [4] Or, *one newly come to the faith.* [5] Or, *ministered.* [6] Or, *stay.*

Verse 2. '*Blameless.*'—This is a metaphorical expression; the original word (ἀνεπίλημπτος) being an agonistical term describing one who gives his adversary no opportunity to lay hold of him.

— '*The husband of one wife.*'—This has given occasion to immense discussion; the question being, whether the Apostle means that a bishop should not have more than one wife at a time; or that he should not be one who had married again after the death of his first wife. Reason, analogy, and authority seem to us decidedly to preponderate in favour of the former opinion. And since, at this time, divorce was more common than even polygamy—or, in other words, men did not so much keep two or more wives simultaneously, as frequently change them by divorce—we cannot but consider that this is also forbidden to the bishops, in the present text, as being only a modification of polygamy. It is remarkable that it was a rule among the Jews that, although a plurality of wives was allowed to others, a high-priest could have but one wife. If he had two previously, he was obliged to divorce one

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of them before he could succeed to that high office. The Egyptian priests were under a similar restriction (Diod. Sic. l. i. 51), and so were the Flamines among the Romans. Indeed, many of the qualifications which the Apostle proceeds to enumerate, were such as even the heathen required of their priests.

The text was, however, by the early churches, and is still by the Eastern churches, understood to mean that they should be only once married—that is to say, that they should be such as, being married, could not marry again when the wife died, without forfeiting their functions, or such as, having had a wife deceased, had remained widowers. Jerome, speaking of the ill reputation of marrying twice, says that no such person could be chosen into the ministry in his days. Augustine testifies the same; and Epiphanius affirms that in his time that law prevailed in the whole church. There was, certainly, in the ancient world, a strong feeling in those countries where polygamy was not practised, against the second marriages of those who aspired to peculiar decency of social conduct. So, among the Greeks, Charonidas excluded from the public councils those who, having had children by a first wife, had taken a second. 'It is impossible,' he said, 'that a man can advise well for his country, who does not consult the good of his own family; he whose first marriage has been happy ought to rest satisfied with his happiness; if unhappy, he must be out of his senses to risk being so again.' There was something of the same feeling among the ancient Germans, but it had special reference to widows. They deemed it a species of polygamy for a woman to marry a second husband after the death of the first. 'A woman,' they said, 'has but one life and one body, therefore should have but one husband;' and besides, they added, 'she who knows she is never to have a second husband, will the more value the one she has, and will the more endeavour to preserve his life and promote his happiness.'

8. '*Not greedy of filthy lucre.*'—The wives of the deacons (or rather, probably, the female deacons, or deaconesses) are also, in verse 11, told 'to be faithful in all things.' It is possible that this may not have been said without some view to the peculiar trust confided to the deacons, which, if they were covetous or unfaithful persons, might enable them, with little fear of detection, to embezzle the money contributed by the church for the relief of the poor. It should be observed that the word *αἰσχροκερδὴς* is of very large meaning, denoting not merely a lover of filthy lucre, but one who will get money by any means, however discreditable. And this seems to be its sense here.

CHAPTER IV.

1 *He foretelleth that in the latter times there shall be a departure from the faith.* 6 *And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.*

Now the Spirit speaketh expressly, that [1]in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth [2]little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This *is* a faithful saying, and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear [3]to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

[1] 2 Tim. 3. 1. [2] Or, *for a little time.* [3] Or, *in all things.*

Verse 2. '*Seared with a hot iron.*'—It may be doubtful whether this metaphor is derived from the custom of branding certain criminals with a hot iron; or from the practice of surgeons, in cauterizing or searing affected or wounded parts, by which they were rendered insensible of feeling. When we recollect how common the use of the actual cautery was among the ancient doctors, as it still is in the East, the latter may seem a very probable conclusion.

12. '*Let no man despise thy youth.*'—This is one of the passages which has been strongly insisted upon by those who contend for the early date of the epistle. 'But it is replied, that Servius Tullius, in classing the Roman people, as Aulus Gellius relates (*Noctes Atticæ*, 28), divided

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their age into three periods. Childhood he limited to the age of seventeen; youth, from that to forty-six; and old age, from forty-six to the end of life. Now, supposing Timothy to have been twenty years old A.D. 50, when he became Paul's assistant, he could not have been more than thirty-four in A.D. 64, two years after the Apostle's release, when it is supposed that this epistle was written. Since, therefore, Timothy was then in that period of life which, by the Greeks as well as the Romans, was considered as youth, the Apostle, with propriety, might say to him, "Let no man despise thy youth." (Horne's *Introduction*, iv. 387.) This is very good: but it is even sufficient to account for the expression, to know that Timothy was much younger than the persons usually appointed as presiding ministers in a church. In our own country, a bishop or a judge of thirty-four, or even of forty, would, in like manner, be called young.

CHAPTER V.

1 *Rules to be observed in reproving.* 3 *Of widows.* 17 *Of elders.* 23 *A precept for Timothy's health.* 24 *Some men's sins go before unto judgment, and some men's do follow after.*

REBUKE not an elder, but intreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew [1]piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth [2]in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own [3]house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be [4]taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary [5]to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 [6]Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, [7]Thou shalt not muzzle the ox that treadeth out the corn. And, [8]The labourer *is* worthy of his reward.

19 Against an elder receive not an accusation, but [9]before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things [10]without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

1 Or, *kindness.* 2 Or, *delicately.* 3 Or, *kindred.* 4 Or, *chosen.* 5 Gr. *for their railing.* 6 1 Cor. 9. 14. Gal. 6. 6. 7 Deut. 25. 4. 8 Matt. 10. 10. 9 Or, *under.* 10 Or, *without prejudice.*

4. '*Nephews.*'—The word *nephew* now commonly means the son of a brother or sister, But the English word had formerly a larger scope, and embraced grandchildren, or descendants of any description. This is its meaning here.

9. '*Having been the wife of one man.*'—There has been much diversity of opinion. whether this means that she never had but one husband, or whether she had been the wife of but one man at a time, or had cast off one and married another while the first still lived. The same difficulty has been felt here as in iii. 2 (see the note there). Doddridge, Clarke, and others, suppose that it means,

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who had lived in conjugal fidelity to her husband. The reason assigned for this opinion by Doddridge is, that the Apostle did not mean to condemn second marriages, since he expressly (*v.* 14) commends it in the younger widows. The correct interpretation probably is, to refer it to one who had been married *but once*, and who, after her husband had died, had remained a widow. The reasons for this opinion briefly are (1), that this is the interpretation most naturally suggested by the phrase; (2) that it agrees best with the description of the one that has to be enrolled among the 'number'—those who were *widows indeed*—as we should more naturally apply this term to one who had remained unmarried after the death of her husband, than to one who had been married again; (3) that, while it was not unlawful or improper in itself for a widow to marry a second time, there was a degree of respect and honour attached to one who did not do it, which would not be felt for one who did. Comp. Luke ii. 36, 37. 'She was a widow of great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years.' The same is true now. There is a higher degree of respect felt for *such* a widow than there is for one who has been married again, though she may be again a widow. (4) Among the heathens, it was regarded as especially honourable to have been married to but one man, and such widows wore the *Pudicitiæ Coronam*, or crown of chastity. (Val. Max. l. i. c. ii.; comp. Livy, l. x. c. 23; see Whitby.) (5) As these persons were not only to be maintained by the church, but appear also to have been intrusted with an office of guardianship over the younger females, it was of importance that they should have such a character that no occasion of offence should be given, even among the heathen; and in order to that, Paul gave direction that only those should be thus enrolled who were in all respects *widows*, and who would be regarded, on account of their age and their whole deportment, as 'widows indeed.'

— '*Let not a widow be taken into the number under threescore years old.*'—There has been some doubt about the meaning of this direction. Doddridge and others imagine that it refers to the deaconesses mentioned in ch. iii. 11; while others conclude that these women were poor widows (properly so called), put on a list to be maintained at the expense of the church. Rosenmüller shews that, besides the *general roll*, which comprehended all the Christians of any church, there was another confined to those poorer Christians who were maintained at the general expense, including virgins and maidens. An entry upon this list is probably intended; and the specified age is in favour of this conclusion, as, both among the Jews and heathen, the sixtieth year was that at which old age was supposed to commence. It would seem that before the sixtieth year they might receive casual relief; but were not put on the list for regular maintenance. However, this is one among many matters alluded to in the Epistles, respecting which it would be hazardous to express any very positive conclusion, without a more intimate knowledge of the circumstances of the primitive church than we have now the means of realising.

10. '*If she have washed the saints' feet.*'—A little incident which occurred to Buckingham at es-Salt, beyond the Jordan, appears to us to convey a striking illustration of this passage:—'We broke up early, dispersing before nine o'clock, when we were taken to another house to sleep. The mistress of it, who was a widow, and related to my guide, received us kindly, and insisted on going through the ceremony of washing my feet, observed, as I understood, among the Christians of es-Salt to all strangers who came among them as guests or visitors.' The custom exists elsewhere. The following curious illustration is from Burchell's *Travels in South Africa*:—'I now, for the first time, had an opportunity of witnessing the old colonial custom of *washing feet* after supper. A maid-servant carried round to each member of the family in turn, according to age, a small tub of water, in which all washed in the same water. It must be regarded as a proof of their good sense, that shewed respect to the habits of a foreigner, by not pressing me to join in this ceremony. The tub was merely offered me, and then passed on. But this custom is, I believe, gradually wearing away throughout the colony. Its utility was more evident in former times, when the colonists went without stockings, as, indeed, many do at the present time; but since the country has become so much richer, that almost every person can afford to clothe himself more completely, this practice is falling into disuse.'

13. '*They learn to be idle,*' etc.—'The Apostle means to say that, with the younger widows, this maintenance at the public expense will engender the vices which idleness ever produces in those who are able to work.'—*Bloomfield.*

14. '*The younger women.*'—The context clearly shews that young *widows* are here intended; and in this sense nearly all interpreters, ancient and modern, are agreed.

CHAPTER VI.

1 *Of the duty of servants.* 3 *Not to have fellowship with new-fangled teachers.* 6 *Godliness is great gain,* 10 *and love of money the root of all evil.* 11 *What Timothy is to flee, and what to follow;* 17 *and whereof to admonish the rich.* 20 *To keep the purity of true doctrine, and to avoid profane janglings.*

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them,* because they are brethren; but rather do *them* service, because they are [1]faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is [2]proud, knowing nothing, but [3]doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 [4]Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and

[1] Or, *believing.* [2] Or, *a fool.* [3] Or, *sick.* [4] Or, *gallings one of another.*

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hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have [5]erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good [6]confession;

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* the blessed and only Potentate, [7]the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; [8]whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded, nor trust in [9]uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, [10]willing to communicate;

19 [11]Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

5 Or, *been seduced.* 6 Or, *profession.* 7 Rev. 17. 4, and 19. 16. 8 John 1. 18. 1 John 4. 12. 9 Gr. *uncertainty of riches.* 10 Or, *sociable.* 11 Matt. 6. 20. Luke 12. 33.

Verse 8. '*Having food and raiment*,' etc.—This has very much the appearance of a proverbial expression. Commentators, noting that house-room is not mentioned, observe that σκεπάσματα must be taken in the general sense as denoting every necessary *covering*, and therefore including house-room. Without disputing this, it may be observed that in the mild climates of the East house-room need not perhaps be *indispensably* included among the necessaries of life.

12. '*Fight the good fight*,' etc.—This, and what follows, are agonistical metaphors, drawn from the eagerness with which those who contended in the Grecian games *struggled for* and *laid hold on* the crown which was the victor's reward. The 'many witnesses' may also be an allusion to the vast numbers of persons who were spectators of the contest, and whose presence animated the competitors.

19. '*Laying up in store for themselves*,' etc.—The idea of 'laying up treasure in heaven,' as our Saviour expresses it, was familiar to the Jews. The Babylon Talmud relates an illustrative story of one king Munzab, who distributed his father's treasures to the poor, which brought to him his brethren and friends complaining of his conduct. He replied to them, 'My fathers treasured up below, I treasure up above. My fathers treasured up for others, I treasure up for myself. My fathers treasured up for this world, I treasure up for the world to come.'



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THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

SOME facts concerning this epistle appear evident from its contents; namely, that Paul was a prisoner when it was written (ch. i. 8, 12, 16; ii. 9); that Rome was the place of his imprisonment; and that he was in such immediate expectation of being put to death, that he considered these as his dying advices to his faithful and attached follower, unless he should be able to join him very shortly. But then the question is, whether the imprisonment, during which this epistle was written, was the apostle's first imprisonment, in which he wrote so many of his other epistles, including, as we suppose, the *first* to the same person; or whether it was in a *second* imprisonment there, which the uniform tradition of the church avers to have taken place. High names are found among the advocates of both alternatives; but, upon the whole, we have no hesitation in considering the latter to be best supported by the general tone of the epistle, as well as by various indicative details, which it contains. *These* we have no room to trace. Dr. Horne, who has done so in his *Introduction*, arrives at the following conclusion, in which we concur:—'That this epistle was written by Paul at Rome, and during an imprisonment different from that recorded in Acts xxviii. Paul was released from his first confinement A.D. 63, and, after visiting several churches, returned to Rome early in 65; where, after being confined rather more than a year, it is generally agreed that he suffered martyrdom A.D. 66. Now, as the apostle requests Timothy to come to him before winter (2 Tim. iv. 21), it is probable that this epistle was written in the month of July or August, A.D. 65.' A large and acute investigation of the matter may be seen in Michaelis, ch. xxii. sect. 2; and Paley has some very satisfactory observations in *Horæ Paulinæ*, ch. xii. No. 1.

The Second Epistle to Timothy unites not fewer proofs in favour of its Pauline origin than the first epistle. Its authority has been indeed admitted by Schleiermacher and others who have called that of the first in question; and it may be remarked, that the moment that the authenticity of the first epistle is established, that of the second ceases to be questionable, as the two are seen by manifest signs to be the work of the same hand. It was the perception of this identity of authorship which constrained Eichhorn, when he had, as he thought, disproved the authenticity of the first epistle, to abandon also the second; and Schleiermacher was less consistent when he maintained the authority of the second epistle while impugning that of the first. We must refer the reader to the authorities cited in the introduction to the first epistle, but may cite the words of Bertholdt, who, after disposing in detail of Eichhorn's objections, thus closes the discussion:—'The authenticity of this second epistle of Paul to Timothy has been more than once called in question by Eichhorn. Nevertheless, when we consider the positive proofs in its favour, we cannot but regard it as impregnable. I purposely pass over the testimony of the ancient fathers; but I must remark that the epistle itself contains many particulars which wholly militate against the notion of its being a spurious writing. Could a forger, for example, have dreamed of mentioning Timothy's mother, and even his grandmother, *by name* (i. 5)? Could he have imagined a journey of Onesiphorus to Rome (i. 6), another journey of Paul's to Corinth (iv. 20), to Troas (iv. 13), and to Melitus (iv. 20). In the hypothesis of Eichhorn these two journeys are entirely fictitious, and we are to suppose that the writer grossly compromised himself, and wilfully furnished a ready means of detecting his imposture to every one acquainted with the circumstances. How could such a writer have imagined so particular a matter as the direction to Timothy to bring the case of books, and even the cloak, which had been left at Troas (iv. 13)? and how would he have ventured to specify even the name of the person with whom the apostle had lodged? There either was at Troas a man of this name, or there was not. If there was not, by that alone which he says of Carpus, he must have betrayed himself in a manner the most senselessly inconsiderate, and have disclosed to all eyes the spurious character of his epistle.' *Einleitung in das Neue Testament.*

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CHAPTER I.

1 Paul's love to Timothy, and the unfeigned faith which was in Timothy himself, his mother, and grandmother. 6 He is exhorted to stir up the gift of God which was in him, 8 to be stedfast and patient in persecution, 13 and to persist in the form and truth of that doctrine which he had learned of him. 15 Phygellus and Hermogenes, and such like, are noted, and Onesiphorus is highly commended.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called *us* with an holy calling, [1]not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus [2]before the world began;

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 [3]Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have [4]believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

[1] Tit. 3. 5. [2] Ephes. 1. 4. Tit. 1. 2. [3] 1 Tim. 2. 7. [4] Or, *trusted*.

Verse 6. '*That thou stir up the gift.*'—There is a metaphor in this, taken from the act of stirring or blowing up a fire that has become dull or almost extinct.

15. '*Phygellus and Hermogenes.*'—Of these persons nothing certain is known. The ecclesiastical traditions allege that they were two of the seventy disciples, and in the end became followers of Simon Magus. We imagine that this is little more than conjecture.

16. '*Onesiphorus.*'—Also, on the same authorities, stated to have been one of the seventy disciples, and ultimately bishop of Corone. We may here observe, once for all, that we have always had a strong suspicion that the pretended lists of the seventy disciples have been made out on the principle of including all the names incidentally mentioned in the sacred books and not otherwise appropriated.

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CHAPTER II.

1 He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and shunning profane and vain babblings. 17 Of Hymeneus and Philetus. 19 The foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me [1]among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The [2]husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying: For [3]if we be dead with *him*, we shall also live with *him*:

12 [4]If we suffer, we shall also reign with *him*: [5]if we deny *him*, he also will deny us:

13 [6]If we believe not, *yet* he abideth faithful: he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a [7]canker: of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth [8]sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; [9]and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But [10]foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, [11]patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may [12]recover themselves out of the snare of the devil, who are [13]taken captive by him at his will.

1 Or, *by.* 2 Or, *The husbandman labouring first, must be partaker of the fruits.* 3 Rom. 6. 5, 8. 4 Rom. 8. 17. 5 Matt. 10. 33. Mark 8. 38. 6 Rom. 3. 3. 7 Or, *gangrene.* 8 Or, *steady.* 9 Rom. 9. 21. 10 1 Tim. 1. 4. Tit. 3. 9. 11 Or, *forbearing.* 12 Gr. *awake.* 13 Gr. *taken alive.*

Verse 4. '*No man that warreth entangleth himself with the affairs of this life.*'—It was a prominent object of the Roman military laws to keep the soldiers free from the cares and distractions of civil life. They were not allowed to marry, or to engage in any husbandry or trade; and they were forbidden to act as tutors to any person, or curators of any man's estate, or proctors in the causes of other men. In short, they were excluded from those relations, agencies, and engagements which were thought calculated to divide their minds with that which was designed to be the sole object of their present existence.

5. '*Yet is he not crowned, except he strive lawfully.*'—It is known that the Grecian athletic games were regulated by many rules, the infraction of any one of which disqualified a competitor, and debarred him from the prize even were he victorious. Those who purposed to contend at the Olympic games were required to repair to the public gymnasium at Elis, ten months before the solemnity, where they prepared themselves by continual exercises. No man that had omitted to present himself at the appointed time, was allowed to put in for any of the prizes: nor were the accustomed rewards of victory given to such persons, if by any means they insinuated themselves, and overcame their antagonists; nor would any apology, though seemingly ever so reasonable, serve to excuse their absence. No person that was himself a notorious criminal, or nearly related to one, was permitted to contend. Further, to prevent underhand dealings, if any person was

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convicted of bribing his adversary, a severe fine was laid upon him; nor was this alone thought a sufficient guard against unfair contracts and unjust practices, but the contenders were obliged to swear they had spent ten whole months in preparatory exercises; and, besides all this, they, their fathers, and their brethren, took a solemn oath that they would not by any sinister or unlawful means endeavour to stop the fair and just proceedings of the games. If, after all these precautions, any one transgressed the rules in the least matter, he not only failed of the prize, even though the apparent victor, but was subject to disgrace and punishment.

9. '*Even unto bonds.*'—During St. Paul's first imprisonment he was allowed to remain 'in his own hired house with a soldier that kept him.' How he was circumstanced in his second imprisonment, during which this epistle appears to have been written, we have no means of knowing with certainty; but the probability seems to be that his treatment was then much less favourable than in the first instance it had been. The old ecclesiastical traditions state that, just before the end of their lives, the apostles Peter and Paul were together confined in the Mamertine prison at Rome. Of this joint imprisonment we shall say nothing, nor of that of St. Peter in particular. But since it seems that St. Paul was kept as a prisoner at Rome, and since it is probable that his treatment was not very favourable, we are inclined to consider it probable that he was kept in a prison; and, if so, we are induced to think the Mamertine prison the more likely to have been the place of his confinement, from finding it frequently mentioned in the old martyrologies as the place in which many of the early martyrs were imprisoned.

The Mamertine prisons date from the earliest times of Rome; being constructed, according to Livy, by Ancus Martius, and enlarged by Servius Tullius. The lower prison, however, assigned to the latter king, is supposed by some to have been a quarry, and by others one of those subterranean granaries which were used in very ancient times. Be this as it may, these prisons, which still exist, offer a striking instance of the durability of Roman works. They occur on the descent of the Capitoline Mount towards the Forum; and near the entrance were the Scalæ Gemoniæ. by which the culprits were dragged to the prison or out of it to execution. They consist of two apartments, one above the other, built with large uncemented stones. There is no entrance, except by a small aperture in the upper roof, and by a similar hole in the upper floor leading to the cell below, without any staircase to either. The upper prison is twenty-seven feet long by twenty wide; and the lower one, which is elliptical, measures twenty feet by ten. The height of the former is fourteen feet, and of the latter eleven. In the lower dungeon is a small spring, which is said at Rome to have arisen at the command of St. Peter to enable him to baptize his keepers, Processus and Martinianus, with forty-seven companions, whom he had converted. They also show the pillar to which it is alleged that this apostle was bound. The prison itself, with a small chapel in front, is now dedicated to him; and over it is the church of *S. Giuseppe de' Falegnami*, built in 1539. Dr. Burton says that a more horrible place for the confinement of a human being can scarcely be conceived; and Sallust, in a passage adduced by him, says that, from uncleanness, darkness, and foul smells, its appearance was disgusting and terrific. See Burton's *Description of the Antiquities of Rome*, 1821.

19. '*Having this seal.*'—Doubtless the meaning is, as in common language, the *impression* of a seal; and hence perhaps, by extension, any inscription. The word certainly has sometimes that meaning, and has thus been understood here by many recent commentators, who also suppose there is a more special reference to the inscriptions which, in ancient as well as in modern times, were sometimes engraven on one of the foundation stones of a building, denoting the purpose of its erection.

26. '*That they may recover themselves out of the snare,*' etc.—The word rendered 'recover' in the text, and 'awake' in the margin (ἀνανήψωσιν), occurs nowhere else in the New Testament. It properly means, to become sober again after having been inebriated. Some have explained the apparent incongruity of metaphor—awaking from a snare—by supposing a reference to an artifice of fowlers, of scattering seeds impregnated with some intoxicating drugs, whereby the birds became inebriated and confused, and were taken with perfect ease. That this art was practised we know, and it is possible that the Apostle may here allude to it.

CHAPTER III.

1 *He advertiseth him of the times to come,* 6 *describeth the enemies of the truth,* 10 *propoundeth unto him his own example,* 16 *and commendeth the holy scriptures.*

THIS know also, that [1]in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, [2]false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, [3]reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as their's also was.

10 But [4]thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

[1] 1 Tim. 4. 1. 2 Pet. 3. 3. Jude 18. [2] Or, *make-bates.* [3] Or, *of no judgment.* [4] Or, *thou hast been a diligent follower of*

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13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;*

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 [5]All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, [6]throughly furnished unto all good works.

[5] 2 Pet. 1. 21.

[6] Or, *perfected.*

Verse 8. '*As Jannes and Jambres withstood Moses.*'—These names do not occur in the Scriptures; but they were familiar to the Jews, who from their records and traditions affirmed them to belong to the chiefs of the Egyptian magicians, who were sent for by Pharaoh when Moses and Aaron came before him, and who by their enchantments strove to emulate the miracles which the prophet was commissioned to perform. Hence the Targum of Jonathan thus paraphrases Exod. vii. 11: 'And Pharaoh called the wise men and the magicians; and Janis and Jambres, the magicians of the Egyptians, did so by their enchantments.' This paraphrast also mentions the same names in Exod. i. 15. The Jews have many statements concerning these noted personages, but which do not seem to us worth relating. It may be more important to observe that, with many misconceptions, these names were known to the heathen. Many of their writers (cited by Eusebius, *Præparat. Evang.* l. ix.) speak of Jannes and Jambres as Egyptian scribes, famous for their skill in magic arts, who opposed themselves to Moses when the Jews were driven forth from Egypt. This they probably picked up from the Jews. Origen says that there was a book purporting to be written by them, and entitled 'Jannes et Mambres Liber.'

9. '*They shall proceed no further,*' etc.—Dr. Hammond, who has the Gnostics ever in view, supposes that this alludes to the speedily approaching downfal of their master, Simon Magus, in his ambitious attempt to fly at Rome. We have given this story in the note on Acts viii. 3. If that account could be relied upon, the analogy to the case of Jannes and Jambres would be rather remarkable; but the story, at least as a whole, is of too doubtful and improbable a character to be with safety adduced in explanation of the present text. Whitby, who thinks that the Judaizing teachers are alluded to, conjectures that it refers to their being soon disabled from carrying on their false doctrines by the destruction of Jerusalem.

CHAPTER IV.

1 *He exhorteth him to do his duty with all care and diligence,* 6 *certifieth him of the nearness of his death,* 9 *willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for,* 14 *warneth him to beware of Alexander the smith,* 16 *informeth him what had befallen him at his first answering,* 19 *and soon after he concludeth.*

I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, [1]make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee,* and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood [2]our words.

16 At my first answer no man stood with

[1] Or, *fulfil.*

[2] Or, *our preachings.*

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me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me: that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

Verse 6. '*I am now ready to be offered, and the time of my departure is at hand.*'—Blackwall regards this as an allusion to the universal custom of the ancient world of pouring wine upon the head of the victim immediately before it was slain. 'The Apostle's emphatical word signifies, wine is just now pouring upon my head; I am just going to be sacrificed to pagan rage and superstition.'

7, 8. '*I have fought a good fight....henceforth there is laid up for me a crown of righteousness.*'—The services of the soldiers and officers of the Roman army received various rewards, proportionate to their merit. Among these none were esteemed more highly than the privilege of wearing certain honorary crowns—which seem to have corresponded nearly, in use and intention, to the stars, crosses, and medals which modern soldiers receive. The greatest of all rewards was the civic crown of oak-leaves, given to one who had saved the life of a citizen, and which was, by order of the general, commonly presented by the hands of the person who had been saved to his preserver. The honorary crowns were usually conferred by the general in presence of the army, and such as received them, after a public eulogium on their valour, were placed next to his person. All this seems strikingly illustrative of the comparison used by the Apostle, and points its applications.

13. '*The cloke that I left at Troas.*'—The manuscripts have here different readings, and hence there are very different views concerning the article which our translators, with the major part of interpreters, prefer to call a cloak. Then those who allow a cloak to be intended differ as to the kind of cloak which it might be. 'It is by some supposed to have been the Roman penula; but it would seem to us sufficient to suppose that it was a plain, but ample and comfortable outer garment—perhaps of hair—which the Apostle had probably left behind him at Troas, because it was then summer, and he did not care to encumber himself with it: but now, as winter was approaching, in which such a cloak would be serviceable, and as Timothy was to pass that way, it would naturally occur to request him to bring the cloak, together with the other articles which had been left there. There is a reading, however, which, instead of a cloak, makes this to have been nothing of the kind, but a sort of bookcase or *capsula* (see the note on Deut. xxxi. 24), or at least something containing the books and parchments next mentioned. This is possible: but that, as some others suppose, it was a casket containing *valuable property;* or a scrutoire, or a writing-desk, or even a book, distinguished from the rest as of more importance—are conjectures which appear to claim no attention.

— '*Books....parchments.*'—See the note on Deut. xxxi. 24. There has been considerable speculation with respect to the contents of these books, and 'especially the parchments.' Of this we shall state nothing, as it is manifest that nothing but the most gratuitous conjecture can be offered.

16. '*At my first answer no man stood with me.*'—This may seem very extraordinary when we consider to what eminence of faith the Apostle himself, in his epistle to the Romans, declares the church at Rome had attained. Let us not also overlook the significant fact, that the salutations which the Apostle sends in this epistle, are from persons he had not mentioned before; and that he is silent concerning persons of note in that church and his own particular friends, whose names we should expect to find here, and at whose forsaking the Apostle in his distress we should have just reason for astonishment and grief. It is more likely that most of these had already suffered martyrdom, or had fled from Rome during the furious persecution which had lately taken place; and the terrible memories of which, with a dread of its renewal, may well be conceived to have been the cause which inspired the surviving Christians with such fear, as prevented them from taking the Apostle's part when he was brought up for examination. Indeed it would seem that, on this occasion, he was even forsaken by those members of the Asiatic churches who appear to have accompanied him to Rome, probably to assist him in collecting and re-establishing the Roman church after the first storm of persecution had subsided.

To understand this better, the reader will recollect that, according to Tacitus, this persecution raged at Rome during the consulate of C. Læcarius and M. Licinius, A.D. 64 and 65. Its immediate cause was the conflagration of Rome, of which the Christians were most falsely accused by Nero, who endeavoured to transfer to them the public odium which he had himself most richly deserved. Tacitus thus relates the consequences:—'At first, they were apprehended who confessed themselves Christians; and then, by their information, a vast multitude; who were convicted, not so much for being Christians as for their hatred of the human race. Cruel mockeries were annexed to their executions; insomuch that they were clad in the skins of wild beasts, and torn to pieces by dogs; or they were crucified; or they were covered with combustibles, and set fire to, when day-light failed, to serve as torches by night in Nero's gardens, which he had offered for the spectacle during the Circensian games, in which he mingled with the populace, dressed as a charioteer.' The annalist adds, that, 'Notwithstanding the wickedness of the sufferers, deserving the severest punishments, public commiseration was excited, as if they were destroyed not so much for the common weal as to glut the cruelty of one individual.'

Consistently with the allowance of a due interval between the first and second visits of Paul to the imperial city, it is impossible to suppose that he was there before this persecution commenced; and that he was not there, neither as a prisoner nor as free, during its violence, is

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evident enough; for then, we may be sure, the process against him would have been much shorter than that which the present chapter describes; nor then, probably, would Demas, Crescens, Titus, and Tychicus, whom he mentions as having left Rome, have been suffered to depart unmolested.

17. '*Delivered out of the mouth of the lion.*'—From this expression we may conclude that the danger which St. Paul apprehended was not that of suffering death by the sword, but that of being exposed to wild beasts in a Roman amphitheatre, as several Christians had already been, and that in a very cruel manner. As sentence was not passed in this first hearing, a *nondum liquet*, according to the forms of the Roman law, must have been declared, and his prosecutors directed to continue the suit. An opportunity therefore was offered him of making a second defence; and as the games of the amphitheatre were then over, he might conclude that he would survive the following winter. (Michaelis, ch. xxii. sect. 2.) With respect to the deliverance from the mouth of the lion, other explanations have been given. Some suppose that by the lion he means Nero; while others, who find that at this time Nero had gone to Greece, and had left the government of the city to Tigellinus and Sabinus, prefects of the prætorian guard, and to that monster Helius, conclude that the last-named personage is intended. There are some who regard it as a proverbial expression, for a deliverance from any great and imminent danger: but others conclude that Paul had been actually delivered from a lion let loose against him in the amphitheatre; or else, with Michaelis, as above, that he was delivered for the time from the danger of being exposed to wild beasts, which would have been the result had sentence been passed upon him at the first hearing. However understood, we are persuaded that the phrase does contain an allusion, if only metaphorical, to the combats of the amphitheatre.



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THE EPISTLE OF PAUL

TO

T I T U S.

THE name of Titus, to whom this epistle is addressed, does not once occur in the Acts of the Apostles, but is frequently mentioned in the epistles. He was of Gentile parents (Gal. ii. 3), and after his conversion attached himself to Paul, and became his companion in travel and evangelical labour. When the question respecting the observance of the law was raised, Titus went with Paul to Jerusalem (Gal. ii. 1), whence he was sent on the affairs of the church to Corinth (2 Cor. vii. 6-15), and subsequently he cheerfully, at the request of Paul, undertook another journey thither, bearing with him the Second Epistle to the Corinthians (2 Cor. viii. 16, 17). From the present epistle it appears that Paul, visiting Crete, left Titus there to settle the affairs of the church in that island and 'to ordain elders in every city' (Tit. i. 5). It would appear that he afterwards joined the apostle as requested (iii. 12), and, when Paul wrote the Second Epistle to Timothy, had been sent by him to Dalmatia (2 Tim. iv. 10). This is our latest authentic information concerning Titus; but the ecclesiastical tradition is, that he eventually returned to Crete, presiding over the church there, and died in that island at the good old age of ninety-four years.

Great difficulty has been felt in settling the date of this epistle; and the different alternatives which have been adopted range between the years 52 and 65. The question is one of considerable interest, because the assaults which have in recent times been made upon the authenticity of the epistle are founded chiefly upon the difficulties which attend the attempt to settle the time when and the place where it was written, in conformity with the conditions which the intimations given in the epistle itself afford. It is evident from the epistle itself that at the time it was written Paul had recently visited Crete (i. 5), that he was about to spend the winter at Nicopolis (iii. 12), and that Apollos was about to visit Crete on his way to some other place (iii. 13). If these facts do not furnish sufficient indication of the exact time, they furnish tests by which the probability of any hypothesis must be tried. The only visit of St. Paul to Crete which the Acts of the Apostles records was on his voyage as a prisoner to Rome (Acts xxvii. 7); but the shortness of that visit, and the circumstances under which it took place, and the improbability of his then expecting to spend the ensuing winter at Nicopolis, will not allow us to suppose that this is the visit to which the statement refers. As this is, however, the only visit recorded by Luke, we are obliged to suppose another visit, and to find some period in the apostle's life when it might be probable that such a visit was paid.

The question then is, whether this visit was *before* or *after* that recorded by St. Luke. If it were before, the Christian religion must already have made great progress in Crete when Paul visited the place as a prisoner, for Titus had previously been appointed to ordain elders there *in every* city. How is it that there is no indication of this in the account of this visit? Just before, where it is mentioned that the ship touched at Sidon, we are told that the centurion in charge of the prisoners 'courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself' (*v.* 3); but although the transactions at Crete are related at much greater length, and it is stated that the vessel spent 'much time' in harbour there, not a word occurs of any attention that Paul received from the inhabitants, or that he was there 'refreshed' by the sympathy of Christian friends, as *must* have been the case if the visit to the island with Titus had previously taken place. And after the mention of what had occurred at Sidon, the visit to which port is disposed of in one verse, it will hardly be alleged that the conciseness of Luke's narrative prevented him from noticing similar circumstances in the record of a visit which occupies seven verses, especially as throughout his narrative these are the matters which St. Luke delights to record. As, therefore, it seems to us incredible that the presence of a flourishing Christian Church in Crete, to which Paul was personally known, could not but have been indicated at that time if it had really existed; and as it is clear that Paul was not a prisoner, but was the master of his own movements at the time of writing this epistle, we cannot but hold that his visit to Crete must have taken place after his release from that imprisonment at Rome with which the Acts of the Apostles terminates. Without, therefore, denying the possibility

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contended for by Hug, Henry, and others, that opportunity for such a visit *might* be found during the time which the history of the Acts of the Apostles covers, we are unprepared, on the ground which has been stated, to admit that any such visit had in fact taken place, without insisting that if a matter of such importance had occurred it would not have been left unrecorded by St. Luke; for although there is a strong probability that it would have been recorded, there is no certainty of it, as we know from the Epistles that many facts in the history of Paul's labours are unregistered in the Acts of the Apostles.

Yet of what took place after St. Paul's release from his imprisonment at Rome, we have no certain record. There is, however, reason to believe that he then again visited the churches in Greece and Asia Minor, and it is not improbable that on this journey he may have visited Crete, having probably, as Neander observes, had his attention drawn to the island by the detention in its harbours of the ship in which he sailed to Rome. 'If we may be allowed to suppose,' says Paley (*Horæ Paulinæ*), 'that St. Paul, after his liberation at Rome, sailed into Asia, taking Crete in his way, and that from Asia and from Ephesus, the capital of that country, he proceeded into Macedonia, and, crossing the peninsula in his progress, came into the neighbourhood of Nicopolis, we have a route which falls in with everything. It executes the intention expressed by the apostle of visiting Colosse and Philippi as soon as he should be set at liberty at Rome; it allows him to have "Titus at Crete" and Timothy at Ephesus as he went into Macedonia, and to write to both, not long after, from the peninsula of Greece, and probably from the neighbourhood of Nicopolis, thus bringing together the dates of the two letters (1 Tim. and Titus), and thereby accounting for that affinity between them, both in subject and language, which our remarks have pointed out. I confess that the journey which we have pointed out for St. Paul is in a great measure hypothetic; but it should be observed that it is a species of consistency which seldom belongs to falsehood to admit of an hypothesis which includes a great number of remote and independent circumstances without contradiction.'

We may add that, so far as the epistle to Titus is concerned, it is not necessary to provide for the journey back to Greece from Asia Minor to produce the required congruity; and the postscript which assumes it by stating that the epistle was written from Nicopolis in Macedonia, is undoubtedly wrong, as that Nicopolis did not exist until the age of Trajan. Among the various places that bore this name, there was a town of this name in Paul's native province of Cilicia, between Antioch and Tarsus; and it had therefore such a locality as the apostle might naturally have desired to spend the winter in; and as Titus was a native of those parts, it would be well known to him, especially if, as is probable, he was acquained with the route which Paul intended to pursue. There is not therefore any necessity for assuming that the unspecified Nicopolis must necessarily be, because unspecified, the chief of all the cities known by that name. There is also no ground for the notion that the epistle was written 'from Nicopolis'—from the Nicopolis where Paul intended to winter. The Greek word ἐκεῖ employed by St. Paul has always the sense of *there*, not *here*, as correctly rendered in the Authorized Version, 'I have determined *there* to winter,' shewing that he was not there when he wrote, but intended to proceed thither and to make some stay there.

The separate commentaries on the Epistle to Titus are the following:—Hoffmanni *Commentarius in Epistolam ad Titum*, Francof., 1541; Culmanni *Notæ in Epistolam ad Titum*, Noribergæ, 1546; Alesii *Explicatio Epistolæ ad Titum*, Lipsiæ, 1550; Maioris *Enarratio Epistolarum Pauli ad Titum et Philemonem*, Vitemb., 1565; Hunnii *Explicatio plena et perspicua Epistolæ Pauli ad Titum*, Marpurgi, 1587; Rhodomanni *Commentarius in Epistolam ad Titum*, Jenæ, 1597; Taylor, *Commentary upon the Epistle of Saint Paul written to Titus*, Cambridge, 1602; Gopilli *Paraphrasis in Epistolam Pauli ad Titum*, Parisiis, 1645; Fechtii *Pauli Epistolæ ad Titum, in qua idea veri Ecclesiæ Ministri representatur, exegetica Expositio*, Rostochii, 1692; Breithauptii *Exercitatio theologico-exegetica in Epistolam ad Titum*, Halæ, 1703; Zentgravii *Commentarius in Epistolam Pauli ad Titum*, Argentor., 1706; Gebhardi *Paraphrasis Epistolæ ad Titum*, etc., Gryphiswaldiæ, 1714; Petri von Haven *Commentatio Analytica in Epistolam Pauli ad Titum*, Halæ, 1742; G. Kuinoel, *Explicatio Epist. ad Titum*, Lipsiæ, 1788. We have not been able to learn of any later Commentary on the Epistle to Titus, and this therefore is the only epistle, and indeed the only book of the New Testament, on which the nineteenth century has produced no separate exposition.

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CHAPTER I.

5 For what end Titus was left in Crete. 6 How they that are to be chosen ministers ought to be qualified. 11 The mouths of evil teachers to be stopped: 12 and what manner of men they be.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 [1]In hope of eternal life, which God, that cannot lie, promised [2]before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are [3]wanting, and ordain elders in every city, as I had appointed thee:

6 [4]If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of [5]good men, sober, just, holy, temperate;

9 Holding fast the faithful word [6]as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 [7]Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 [8]Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work [9]reprobate.

1 Or, *for*. 2 2 Tim. 1. 9. 1 Pet. 1. 20. 3 Or, *left undone*. 4 1 Tim. 3. 2, &c. 5 Or, *good things*. 6 Or, *in teaching*. 7 1 Tim. 1. 4. 8 Rom. 14. 20. 9 Or, *void of judgment*.

Verse 12. '*A prophet of their own.*'—It would be well to read 'poet,' instead of 'prophet:' for προφήτης, like *vates*, was often applied, out of compliment, to denote a poet, in allusion to the inspiration which was supposed to reside in him. This was indeed chiefly confined to the earlier and greater poets, as Orpheus, Homer, Hesiod, Pindar, Musæus, etc.; but afterwards assumed by or conceded to poets in general. It was, however, very applicable to Epimenides, from whom it seems to be ascertained that this quotation was taken; since he was one of the earliest bards, and had the reputation of being one of the wisest of the Greeks. Some indeed think the allusion is to Callimachus, in whose hymn on Jove the Cretans are said 'to be always liars;' but this is only the first part of the verse cited by St. Paul: Callimachus, moreover, was not a Cretan, but a Cyrenean; and it is probable that, as Jerome alleges, he borrowed the expression from the native poet Epimenides. The character given to the Cretans is however by no means peculiar to these poets, but was very generally applied to them. Polybius, for instance, never mentions the Cretans without some severe expression. Their mendacity, in particular, was so notorious, that 'to lie' was proverbially expressed as 'to Cretize,' or to speak like a Cretan. The reader who wishes to trace the corroborations, to be found in the ancient writers, of the character which the text gives to the Cretans, can consult the citations given by Wetstein, *in loc.*; Warburton (*Divine Legation*, i. 159); and Hug (sect. xci.).

— '*Evil beasts.*'—The preceding note refers to the whole citation. Here κακὰ θηρία seems to have a sense very similar to our 'brute,' as a term of reproach.

— '*Slow bellies.*'—This literally translates γαστέρες ἀργαί, which appears to describe two bad qualities at once, and may be explained to mean 'lazy gluttons.'

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CHAPTER II.

1 *Directions given unto Titus both for his doctrine and life.* 9 *Of the duty of servants, and in general of all Christians.*

BUT speak thou the things which become sound doctrine:

2 That the aged men be [1]sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh [2]holiness, not [3]false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be [4]sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, [5]obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be [6]sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* [7]servants to be obedient unto their own masters, *and* to please *them* well in all *things;* not [8]answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God [9]that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 [10]Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

1 Or, *vigilant.* 2 Or, *holy women.* 3 Or, *make-bates.* 4 Or, *wise.* 5 Ephes. 5. 22. 6 Or, *discreet.*
7 Ephes. 6. 5. Coloss. 3. 22. 1 Pet. 2. 18. 8 Or, *gainsaying.* 9 Or, *that bringeth salvation to all men, hath appeared.*
10 1 Cor. 1. 7. Phil. 3. 20.

Verse 5. '*Keepers at home.*'—The word οἰκουρούς is very expressive, denoting not only keepers at home, but those who, being at home, keep or take care of the house. This quality of a woman was highly valued by all the ancients, whether Jews or heathens. The former taught, that what was meant by woman being a help-meet for man, was that she should be sitting at home and taking care of the house, while he was abroad minding his business. (*Tzeror Hammor*, fol. 5. 4.) And among the heathen, the tortoise, which never leaves its house, which is indeed a part of itself, was the emblem of a good housewife. Plutarch says (in *Precept. Conjug.*) that the famous statuary Phidias represented Venus as treading upon a tortoise.

10. '*Not purloining.*'—The domestic slaves of the Romans, and doubtless of others, in this age, were notoriously addicted to pilfering the property of their masters, and to fraudulent practices in buying and selling for them. The masters were obliged to be always watchful and on their guard; and locks and seals were in great requisition. Thus the word *fur* in the Latin language is used both for a *servant* and a *thief*.

CHAPTER III.

1 *Titus is yet further directed by Paul, both concerning the things he should teach, and not teach.* 10 *He is willed also to reject obstinate hereticks:* 12 *which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.*

PUT them in mind [1]to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For [2]we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and [3]love of God our Saviour toward man appeared,

5 [4]Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us [5]abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

1 Rom. 13. 1. 1 Pet. 2. 13. 2 1 Cor. 6. 11. 3 Or, *pity.* 4 2 Tim. 1. 9. 5 Gr. *richly.*

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9 But [6]avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let our's also learn to [7]maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

[6] 1 Tim. 1. 4: 2 Tim. 2. 23.

[7] Or, *profess honest trades*.

Verse 12. '*Artemas*.'—The name occurs nowhere else, and nothing is known of the person who bore it; and *therefore*, as might be expected (see the note on 2 Tim. i. 16), he is thrust into the list of the seventy disciples. This is also the case with 'Zenas the lawyer,' mentioned in the next verse. Although his name is Greek, he may have been a Jew, as was his companion, Apollos. From this connection, Zenas was probably one who *had* been a Jewish lawyer or scribe. If not a Jew, he was doubtless a Greek, and as such may have been called a lawyer with reference to the Roman law; for Greeks were admitted to the Roman bar.

— '*Nicopolis*.'—There were many places of this name; and it may not be easy to say which of them is here denoted. The subscription fixes it to Nicopolis of Macedonia, meaning, of course, the town of this name upon the river Nessus, in that part of Thrace which bordered on and belonged to Macedonia. But unfortunately for this determination, the town in question was founded by the emperor Trajan a good while after the death of St. Paul. The principal place of the name, and the one then nearest to Crete, and which, without a mark of distinction, would most naturally occur to a person there, was Nicopolis in Epirus. This city was founded by Augustus to commemorate his victory over Antony at Actium; and he ensured its prosperity by bestowing upon it the privileges of a Roman colony. We are inclined to draw from the situation of this town an inference which we leave to the reader's judgment. From the date we assign to this epistle, we, of course, suppose that Paul was at this time upon the journey which he took before he went to Rome for the last time. Of this journey we only know that he had intended to visit Asia Minor and Philippi. We suppose present circumstances are best explained by concluding that he had already fulfilled those intentions; that from Philippi he had, as on a former occasion, passed through Macedonia into Illyria, and thence turned southward into Greece, probably intending to embark at Nicopolis for Italy as soon as the winter should have passed. We have the rather inclined to this explanation from the circumstance that when Titus arrived, as desired, Paul sent him into Dalmatia, with the condition and wants of which this route could not fail to have made him acquainted. It is very possible that the Apostle sent him word to join him, for the very purpose that he might depute him to perform the same service in Dalmatia which he had already executed in Crete.



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THE EPISTLE OF PAUL

TO

PHILEMON.

It appears from verses 11, 13, that after St. Paul had been instrumental in converting the fugitive slave Onesimus, at Rome, he kept him with him for some time, to wait upon himself; and became so attached to him, and so pleased with his assiduity and attention, that he would willingly have retained him altogether. There can be no doubt that if he had written to Philemon on the subject, without sending Onesimus, the former would cheerfully have acquiesced in the apostle's request. But this would have been less graceful and delicate than the course which he actually took; and the reason for which he explains, with all the nice propriety of the most refined feeling:—'Without thy mind I would do nothing; that the benefit should not be as it were of necessity, but willingly.'

It has been supposed from *v.* 18, that Onesimus had robbed or defrauded his master before he ran away. This seems probable, but not very certain; since the expressions may apply to the loss which Philemon had sustained, by being deprived of those services from Onesimus which he was entitled to claim. But, whatever loss might have been sustained in this or any other way, the apostle promises under his own hand to make good; thus giving Onesimus the advantage of standing before his old master in the condition of one provided with the means of reparation for the wrong he had caused. In fact, the affectionate and earnest apostle overlooks no consideration which might assure the favourable consideration of his suit. On Philemon's good and kind dispositions he appears to have placed the utmost reliance; but he may seem to be apprehensive lest that person should be swayed by considerations beyond the mere kindness and benevolence of his individual character. Something of this seems necessary to account for the various considerations which the apostle offers, and for the earnestness and solicitude with which he feels it necessary to enforce his application. Macknight conjectures, with great probability, that Philemon had a number of slaves, on whom the pardoning of Onesimus too easily might be supposed calculated to have a bad effect; and that hence he might, of himself, have felt disposed to punish Onesimus, by way of example. This the apostle may have feared.

We do not know what subsequently became of Onesimus. There can be no reasonable doubt that Paul's letter was successful in procuring him his master's pardon: and as the apostle had intimated an expectation that he would do more than he had asked (*v.* 21), it is possible that he even granted him his freedom. When Ignatius wrote his epistle to the Ephesians, their bishop's name was Onesimus; and this is by some thought to have been the same person to whom this letter refers: but we are not aware of any ground on which this rests, beyond the identity of name, which is not a strong one, even when the name is, as in this instance, unusual. Still less weight appears to be due to the statement of the 'Apostolical Constitutions,' that Onesimus became bishop of Berœa. A copy of this epistle is mentioned by Mill, at the conclusion of which it is stated that Onesimus suffered martyrdom at Rome by having his legs broken. To this we may as well add, that Philemon himself has been inserted *in the list of the seventy disciples*, and is said to have ultimately become bishop of the church at Gaza.

All the interpreters, ancient and modern, unanimously declare that this letter to Philemon offers a perfect model of eloquence. Jerome and Chrysostom, most competent judges of this matter, regard it as a true masterpiece of writing. Erasmus, so peculiarly able to appreciate the literary compositions of antiquity, says that Cicero himself, if it had fallen to him to handle this theme, could not have done it with more eloquence. The epistle is, in fact, a masterpiece of writing of the persuasive kind. From the beginning to the end there is not a word but what powerfully tends to induce Philemon to forgive Onesimus; the salutation, the exordium, the statement, the conclusion, all tend to this object, and are all directed to this end. The remains of antiquity, sacred or profane, may be sought in vain for a piece containing in so few words so much of that eloquence which the true and full heart can utter to impress and to persuade. Barnes well says: 'This letter is almost wholly of a private character, and yet there is scarcely any portion of the New Testament of equal length which is of more value. It is exquisitely beautiful and delicate; it is a model of courtesy and politeness; it presents the character of the author in a most amiable light, and shews what true

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religion will produce in causing genuine refinement of thought and language; it is gentle and persuasive, and yet the argument is one that we should suppose would have been, and probably was, irresistible. It is very easy to conceive that the task which the apostle undertook to perform was one which it would be difficult to accomplish—that of reconciling an offended master to a runaway servant. And yet it is done with so much kindness, persuasiveness, gentleness, and true affection, that, as the letter was read, it is easy to imagine that all the hostility of the master was disarmed, and we can almost see him desiring to embrace him who bore it, not now as a servant, but as a Christian brother' (ver. 16). 'It is impossible,' says Doddridge, 'to read over this admirable epistle without being touched with the delicacy of sentiment and the masterly address that appear in every part of it. We see here, in a most striking light, how perfectly consistent true politeness is, not only with all the warmth and sincerity of a friend, but even with the dignity of the Christian and the apostle. And if this letter were to be considered in no other view than as a mere human composition, it must be allowed to be a masterpiece of its kind. As an illustration of this remark it may not be improper to compare it with an epistle of Pliny, that seems to have been written on a similar occasion (lib. ix. ep. 21), which though penned by one that was reckoned to excel in the epistolary style, though it has undoubtedly many beauties, yet must be acknowledged by every impartial reader vastly inferior to this animated composition of the apostle.'

The following are the separate commentaries on the Epistle to Philemon:—Danæi *Commentarius in Epistolam ad Philemonem*, Genevæ, 1579; Feuardentii *Comment. in Epistolam ad Philemonem*, Parisiis, 1588; Rollock, *Comment. in Epistolam ad Philemonem*, Genevæ, 1602; Attersol, *A Commentary upon the Epistle to Philemon*, London, 1612; Gentilis *Comment. in Epistolam ad Philemonem*, Noribergæ, 1618; Dyke, *An Exposition upon Philemon*, London, 1618; Jones, *A Commentary upon the Epistles to Philemon and the Hebrews*, London, 1635; Vincent, *Explicatio familiaris in Epistolam Pauli ad Philemonem*, Parisiis, 1647; Crucius, *Den bekeerden Onesimus of verklaaringe des Sendbriefs Pauli den Philemon*, Harlem, 1649; Franckensteinii *Observationes in Epistolam Pauli ad Philemonem*, Lipsiæ, Halæ, 1657; Hummelii *Explanatio Epistolæ Apostoli Pauli ad Philemonem*, Tiguri, 1670; Schmidii *Paraphrasis Epistolæ ad Philemonem;* Fechtii *Pauli Epistolæ ad Philemonem, in qua Christianæ Caritatis, erga proximum exercendæ, idea repræsentatur, exegetica Expositio*, Rostochii, 1696; Schmidii *Pauli Apost. ad Philemonem Epistola, Græce et Latine, illustrata et ut exemplum humanitatis Paulinæ proposita*, Lipsiæ, 1786; Klotzsch, *Comment. de Occasione et Indole Epist. ad Philemonem*, Viteb., 1792; Lavater, *Predigen über den Brief an den Philemon*, St. Gall, 1785; Niemeyer, *Prælect. in Epist. ad Philemonem*, Halæ, 1802; Wildschut, *Spec. Acad. de vi dictionis et sermonis elegantia in Epist. ad Philemonem conspicuis*, Traj. ad Rhen., 1809; Hagenbach, *Pauli Epist. ad Philemonem interpretata*, Basileæ, 1829; Petermann, *Pauli Epistola ad Philemonem . . . . ad fidem versionum Orientalium veterum, unà cum textu originali*, Berolini, 1844; Koch, *Commentar über den Brief Pauli an den Philemon*, Zurich, 1847.

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4 *He rejoiceth to hear of the faith and love of Philemon,*
9 *whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.*

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer,

2 And to *our* beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

1 Thess. 1. 2. 2 Thess 1 3.

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10 I beseech thee for my son [a]Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellowprisoner in Christ Jesus;

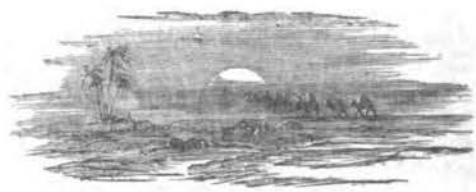
24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

[a] Colos. 4. 9.

Verse 10. '*My son Onesimus, whom I have begotten in my bonds.*'—Appropriate to this are the words of Maimonides, who says, 'a Gentile who has become a proselyte, and a slave who is set at liberty, are both as it were newborn babes: which is the reason why those who were before their parents, are now no longer so.'



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THE EPISTLE OF PAUL THE APOSTLE

TO THE

H E B R E W S.

It is scarcely credible that any other composition was ever written on which so many points of large and earnest controversy have been raised, as on that now before us. Whether it be an epistle or not—in what language it was written—who was its author—where, from whence, and to whom it was written?—All these are questions which have been very largely debated, and on which authorities are very much divided. Even a mere sketch of this controversy would occupy far more room than we can spare. We shall therefore merely state the conclusions which appear to ourselves the most tenable: and this we shall do with little explanation or statement of reasons for preferring one conclusion to another. The reader who feels interested in the question will doubtless refer to works which are more formally engaged than our own to such considerations.

The absence of the initiatory formula, usually found in the epistles, has led some to question whether this be an epistle or merely a treatise or dissertation on the subjects to which it refers. But the characteristics of an epistle may be plainly enough perceived as we proceed. Not only does the second person plural, *ye*, continually occur in it, but there are allusions to particular circumstances (v. 11, 12; vi. 9, v. 32—34), and the whole concludes with the promise of a visit, and with various salutations.

With respect to the *language*, nearly all modern writers on the subject seem to agree that it was originally written in Greek, as we now have it; although it was an ancient opinion, advocated by Michaelis and a few other moderns, that it was originally composed in Hebrew, and translated into Greek by either Luke or Barnabas.

Different writers have ascribed this epistle to Barnabas, Luke, Silas, Apollos, or Clement of Rome; while some have confessed that they could not guess by whom it was written. That it does not, like the thirteen preceding epistles, commence with or contain the name of St. Paul; that it does not exhibit his style of writing, or tone of thought, or manner of reasoning,—are the causes usually alleged for doubting that he was its author. But these have been rebutted by an overwhelming mass of various evidence, external and internal, which not only shews that the Epistle to the Hebrews was written by St. Paul, but scarcely leaves it possible that it could be written by any one else. We cannot state this evidence, as it will not bear the abridgment which our limits require; but the reader may be referred for a satisfactory exhibition of it in Professor Stuart's Introduction to his translation of the Epistle, in the general *Introduction* of the Rev. T. H. Horne, vol. iv. pp. 409—422, and in the article on this Epistle in Kitto's *Cyclopædia of Biblical Literature*.

Assuming that St. Paul was the author of this epistle, the notes of time intimate very plainly that it was written towards the end of his first imprisonment at Rome, or before he had left Italy after his release. This is evinced by his sending the salutations of the saints in Italy (ch. xiii. 24), and by his promise to see the Hebrews shortly (ch. xiii. 23). It is scarcely necessary to add that the epistle could not possibly have been written *after* the destruction of the temple and the cessation of its ordinances.

There has been some difference of opinion with regard to 'the Hebrews' to whom this epistle is addressed. Some suppose that it denotes those Jews who, on account of the persecutions which they suffered, or from being forewarned of the approaching destruction of Jerusalem, had left their own country, and were at this time dispersed through Asia Minor. But there seems greater probability in the more ancient opinion, to which also the great body of modern critics and commentators adhere; which is, that the epistle was intended for the use of the Jewish converts in Palestine, who were called Hebrews, *par excellence*, to distinguish them from the Jews in foreign countries, who were styled Hellenists and Grecians. The object of the writer manifestly is to cheer and reassure them under the discouragements which they sustained, and the threats, reproaches, and persecutions to which they were exposed from the unbelieving Jews.

It is generally agreed that the expressions and the entire style of the Epistle to the Hebrews are of purer Greek than is found in the other writings of St. Paul, and that the Hebraisms are far less

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numerous. Clement of Alexandria believed that he saw in it the same characters, the same taste, and, to use his own expression, the same colour (τὸν αὐτὸν χρῶτα) as in the writings of St. Luke. Others have thought so too, and were led from that to entertain the opinion that Luke was the author. Erasmus, for instance, who must be allowed a sufficient judge of Greek style, thinks the style of the Epistle to the Hebrews is the same *or* nearly the same as that of the Acts of the Apostles. Grotius detects some forms of speech which are peculiar to that evangelist, but is of opinion that the style of this epistle is more elevated than that of his Gospel and Acts. Bearing in mind what has been said of the style of the Acts of the Apostles, these comparisons involve the highest praise that could be given to the style of the Epistle to the Hebrews. The conclusion founded on the resemblance of the style to that of Luke, that he was the author of the epistle, might be of some weight if brought to strengthen other reasons, but is of little importance when it stands by itself in opposition to the other and stronger reasons which assign the authorship to St. Paul. Besides, it is by no means agreed that there *is* this close resemblance to the style of St. Luke. Spanheim, for one, finds much difference, and alleges Luke's Greek to be much more pure than that of the author of this epistle. Cappellus finds an equally material difference between the two writers, as many have done since. But however they differ in these comparative estimates, all interpreters, modern as well as ancient, are prodigal in their eulogiums upon this noble writing. 'This Epistle to the Hebrews,' says Lardner, 'is bright and elegant from beginning to end, and surpasseth as much the style of St. Luke as it does the style of St. Paul in his acknowledged epistles. In short, this is an admirable epistle, but singular in sentiment and language; somewhat different in both respects from the other writings of the New Testament.' This writer inclines to the opinion of Origen, that the sentiments are Paul's, but the language and style another's; and between the two opinions—that it was originally written by Paul in Hebrew, and translated by Luke or some one else into Greek, *or* that it was dictated by him in Hebrew, and written down in Greek by another—he inclines to the latter alternative. But less weight is now attached to these points as militating against the direct authorship of Paul, and we are disposed to agree with Macknight in questioning whether there is really such great difference between the style of this and Paul's other epistles as is so often alleged. Much apparent difference might be produced by the peculiar nature of the subject, and by the abundance of the quotations from the Old Testament which it contains. These being mostly of a striking and grand character are alone sufficient to impart to the epistle that peculiar elevation of tone and style which is justly ascribed to it; and it cannot escape notice that the noblest passages of the epistle are those the texture of which is formed out of the Old Testament.

The separate commentaries on the Epistle to the Hebrews are numerous. Most of them are named in the following list, in which, as usual, the author's name, the place, and the date only are given, when the title is the common one, *Commentarius in Epistolam ad Ebræos*:—Œcolampadii *Explanationes in Epistolam ad Ebræos*, Basileæ, 1536; Megandri, *Farrago Adnotationum in Epistolam ad Ebræos*, Tiguri, 1539; Grandis, Parisiis, 1546; Hyperius, Tiguri, 1585; Brentius, Tubingæ, 1571; Buccafocus, Romæ, 1587; Grynæi *Explanatio Epistolæ ad Ebræos*, Basileæ, 1587; Delphinus, Romæ, 1587; Hunni *Exegesis Epistolæ ad Ebræos*, Francof. ad Mœnum, 1589; Ribera, Salmanticæ, 1598; Rungii *Analysis et Disputationes in Epistolam ad Ebræos*, Vitembergæ, 1600; Rollock, Genevæ, 1605; De Tena, Toleti, 1611; Lyserus, Vitembergæ, 1616; Junii *In Epistolam ad Ebræos methodica et brevis Enarratio*, Heidelbergæ, 1610; Capelli *Observationes in Epist. ad Ebræos*, Sedani, 1624; Jones, *A Commentary on the Epistles to Philemon and the Ebrews*, Lond., 1635; Dickson, *An Explanation of the Epistle to the Ebrews*, Aberdeen, 1635; Schlichting et J. Crell, Cracow, 1634; Gerhardus, Jenæ, 1641; Vincentius, Parisiis, 1646; Downham, *A Commentary upon the Epistle to the Hebrews*, London, 1646; Lushington, *A Commentary on the Hebrews*, Lond., 1646; Horneii *In Epistolam Apostoli Pauli ad Ebræos Expositio litteralis*, Brunsuigæ, 1655; Maior, Jenæ, 1655; Gouge, *A Commentary upon the whole Epistle to the Hebrews*, Lond., 1655; Wandalini *Paraphrasis in Epist. ad Ebræos*, Hafniæ, 1661; Stresoni *Commentarius analytico-practicus in Epist. ad Ebræos*, Hagæ, 1661; Lawsoni *Expositio Epistolæ ad Ebræos*, London, 1662; Owen, *An Exposition of the Epistle to the Hebrews, with preliminary Exercitations*, London, 1668, 1840; Schmidii *In Epist. Pauli ad Ebræos Commentarius*, Argentor., 1680; Wittichii *Investigatio Epistolæ ad Ebræos*, etc., Amstelodami, 1691; Hoeke, Lugd. Bat., 1693; Nemethi *Epistolæ Pauli ad Ebræos explicata*, Franeckeræ, 1695; Grœnewegen, *Uytlegginge van den Zendbrief aan de Ebreen*, Lugd. Bat., 1693; Maii *Paraphrasis Epistolæ ad Ebræos*, Giessæ, 1687; Akersloot, *Uytlegginge over den Zendbrief van Paulus aan de Ebreen*, Bremæ, 1697; Creyghton, *Sendbrief des Apostels Pauli to den Ebreen*, Franck., 1699; Heideggeri *Labores exegetici in Epist. ad Ebræos*, Tiguri, 1700; Schomeri *Exegesis in Epistolas Pauli ad Ebræos, Jacobi et partem prioris Petri*, Rostochii, 1701; Braunius, Amstelodami, 1705; Olearii *Analysis logica Epistolæ ad Ebræos, cum Observationibus philologicis*, Lipsiæ, 1706; Brochmandus, Hafniæ, 1706; Starckii *Notæ selectæ, criticæ, philologicæ et exegeticæ in Epistolam Pauli ad Ebræos*, Lipsiæ, 1710; D'Outrien, *Sendbrief van Paulus aan de Ebreen*, Amsterdam, 1711; Droscher, *In Epistolam Pauli ad Ebræos*

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CHAPTER I.

1 *Christ in these last times coming to us from the Father, 4 is preferred above the angels, both in person and office.*

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 [1]Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, [2]Thou art my Son, this day have I begotten thee? And again, [3]I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first-begotten into the world, he saith, [4]And let all the angels of God worship him.

7 And of the angels he saith, [5]Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, [6]Thy throne, O God, *is* for ever and ever: a sceptre of [7]righteousness *is* the sceptre of thy kingdom.

[1] Wisd. 7. 26. Coloss. 1. 15. [2] Psal. 2. 7. Acts 13. 33. Chap. 5. 5. [3] 2 Sam. 7. 14. 1 Chron. 22. 10. Psal. 89. 26, 28. [4] Psal. 97. 7. [5] Psal. 104. 4. [6] Psal. 45. 6, 7. [7] Gr. *rightness*, or, *straightness*.

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9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, [8]Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands.

11 They shall perish; but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, [9]Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

[8] Psal. 102. 25, &c. [9] Psal. 110. 1. Matt. 22. 44.

Verse 2. '*The worlds.*'—There is much allusion in this epistle to Jewish notions and modes of expression. The Hebrew writers very frequently speak of 'worlds' in the plural. They counted three worlds,—namely, *the upper world*, or heaven; *the middle world*, meaning the regions of the air and the firmament; and *the lower world*, or the earth. The two first they also mention as the world of angels, the world of orbs.

4. '*Better than the angels.*'—The Jews, in like manner, were wont to say, that the Messiah would be higher than Abraham—higher than Moses—higher than the angels.

5. '*Thou art my Son.*'—It is worthy of being noted that every one of the passages quoted here, and applied to Christ, were by the Jews themselves unhesitatingly applied to the Messiah.

7. '*His ministers a flame of fire.*'—By 'his ministers' we are to understand 'his angels,' as before. In the Old Testament, angels are sometimes described as appearing in fiery forms. The Jews held that the angels were of a fiery nature; and that their horses, chariots, spears, and all instruments of war, were of fire also. (*T. Hieros*, tit. *Roshhashana*, 58. 1.) Part of this notion appears to have been founded on the circumstance that Elijah was taken away by a chariot and horses of fire.

CHAPTER II.

1 *We ought to be obedient to Christ Jesus,* 5 *and that because he vouchsafed to take our nature upon him,* 14 *as it was necessary.*

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should [1]let *them* slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him;*

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and [2]gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, [3]What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him [4]a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 [5]Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels [6]for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, [7]I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, [8]I will put my trust in him. And again, [9]Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily [10]he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him

[1] Gr. *run out as leaking vessels.* [2] Or, *distributions.* [3] Psal. 8. 4, &c. [4] Or, *a little while inferior to.* [5] 1 Cor. 15. 27. [6] Or, *by.* [7] Psal. 22. 22. [8] Psal. 18. 2. [9] Isa. 8. 18. [10] Gr. *he taketh not hold of angels, but of the seed of Abraham he taketh hold.*

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to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Verse 2. '*The word spoken by angels.*'—See the note on Gal. iii. 19.

14. '*Him that had the power of death,*' etc.—In the Jewish writings Satan is often called 'the angel of death;' and it is also said that his power, as such, should in the days of the king Messiah be destroyed.

CHAPTER III.

1 *Christ is more worthy than Moses: 7 therefore if we believe not in him, we shall be more worthy of punishment than hardhearted Israel.*

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that [1]appointed him, as also [2]Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man;* but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, [3]To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, [4]They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, [5]whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

[1] Gr. *made.* 1 Sam. 12. 6. [2] Num. 12. 7. [3] Psal. 95. 7. Chap. 4. 7. [4] Gr. *If they shall enter* [5] Num 14. 29, &c.

Verse 3. '*Worthy of more glory than Moses.*'—The Jews constantly exalted the glory of Moses. They called him 'a father in law, a father in wisdom, a father in prophecy.' They considered him as 'the father, master, and head of all the prophets.' And they allege that more miracles were wrought by and for Moses, than by or for all the other prophets together; and hence that he exceeded all, not only in the excellency of prophecy, but also in the multitude of miracles. Yet they allowed that Messiah, and Messiah only, should be greater than Moses.

— '*Hath builded the house.*'—Among the Jews, a house means not only the material building, but all which it contains—that is, the family by which it is occupied. Hence, to build a house not only means to erect a building, but to beget or establish a family. These are still familiar Oriental metaphors; and that *oikos* is in this text employed in the sense of 'family' seems to be the general opinion of commentators.

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CHAPTER IV.

1 The rest of Christians is attained by faith. 12 The power of God's word. 14 By our High Priest Jesus the Son of God, subject to infirmities, but not to sin, 16 we must and may go boldly to the throne of grace.

LET us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but [1]the word preached did not profit them, [2]not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest, as he said, [3]As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, [4]And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom [5]it was first preached entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if [6]Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a [7]rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.)

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of [8]unbelief.

12 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

[1] Gr. *the word of hearing.* [2] Or, *because they were not united by faith to.* [3] Psal. 95. 11. [4] Gen. 2. 2. [5] Or, *the gospel was first preached.* [6] That is, *Joshua.* [7] Or, *keeping of a sabbath.* [8] Or, *disobedience.*

Verse 8. '*Jesus.*'—This should have been rendered 'Joshua,' to prevent confusion: for 'Ιησοῦς, Jesus, is merely the Greek form of the Hebrew name Joshua.

12. '*Dividing asunder . . . the joints and marrow.*'—It is probable that there is here an allusion to the dividing of the victim in the Jewish sacrifices, by which all its parts were penetrated, searched, and laid open. The process is minutely described in the Mishna (*Tamid*, iv. 2): 'When the lamb for the daily sacrifice was slain, the priest hung it up by the foot, and flayed it. And when he had flayed it down to the breast, he cut off the head; after which he finished the skinning. He next divided the heart, and cleared out the blood; then he cut off the shoulders; and when he came to the right leg he cut it off. Lastly, he cut the carcase down through the chine-bone; and thus all its parts were manifest before him.' The last expression, it will be observed, is the same which the apostle uses: and to the last part of the process, the cutting down through the back-bone, he may be thought more especially to refer,

13. '*Naked . . . opened.*'—There seems to be here a continued application of the allusion just explained: 'naked,' as the victim when it is flayed; 'open,' as the same victim when it is cut open, or rather when its back-bone has been cut down all through.

CHAPTER V.

1 The authority and honour of our Saviour's priesthood. 11 Negligence in the knowledge thereof is reproved.

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who [1]can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 [2]And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

[1] Or, *can reasonably bear with.* [2] 2 Chron. 26. 18.

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5 So also Christ glorified not himself to be made an high priest; but he that said unto him, [3]Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, [4]Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard [5]in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of [6]milk, and not of strong meat.

13 For every one that useth milk [7]*is* unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are [8]of full age, *even* those who by reason [9]of use have their senses exercised to discern good and evil.

[3] Psal. 2. 7. Chap. 1. 5. [4] Psal. 110. 4. Chap. 7. 17 [5] Or, *for his piety.* [6] 1 Cor. 3. 2. [7] Gr. *hath no experience.* [8] Or, *perfect.* [9] Or, *of an habit*, or, *perfection.*

Verse 4. '*No man taketh this honour unto himself*,' etc.—This was the old rule; and no man dared to transgress it in ancient times. But in the time of the apostle the practice was very different: persons without any right, and often without qualification, taking the office of the high-priesthood upon themselves, or obtaining it by interest, favour, or even by *purchase*, from the Roman governors, or from the petty kings in whose gift it was placed. This we have noticed on other occasions.

7. '*Supplications*.'—The original word (*ικετηριας*) denotes, in its primary signification, the olive branches which suppliants for peace were wont to bear in their hands. Hence, as here, it came to denote supplications in the abstract.

10. '*Called of God an high-priest*.'—'Called,' in the sense of saluted, proclaimed, constituted: with reference to which Bloomfield (in *Recensio Synop.*) remarks: 'This will easily appear to be the true sense, if we consider that according to ancient, and, indeed, modern usage, appointment to any dignity or office is often made by the sovereign not only *in vesting* the person with a robe or ring, but by *addressing* and saluting him by the name of the office and dignity; as, for instance, in conferring the honour of knighthood.'

13. '*Every one that useth milk . . . is a babe*.'—Carpzovius, with the erudite simplicity not uncommon with commentators and antiquarians, produces a mass of classical authority for the fact that babes were anciently fed with milk. It may be more useful to remark that milk has in all ages been recommended as a food fit not only for babes but for aged persons, whose powers of digestion are too weak to separate the nourishment from more solid fare. To this the Apostle seems to allude in this verse.

CHAPTER VI.

1 *He exhorteth not to fall back from the faith*, 11 *but to be stedfast*, 12 *diligent, and patient to wait upon God*, 13 *because God is most sure in his promise.*

THEREFORE leaving [1]the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For [2]*it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them [3]by whom it is dressed, receiveth blessing from God.

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

[1] Or, *the word of the beginning of Christ.* [2] Chap. 10. 26. [3] Or, *for.*

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12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, [4]he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, [5]confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

[4] Gen. 22. 16, 17.

[5] Gr. *interposed himself by an oath.*

Verse 8. '*Whose end is to be burned.*'—This is in allusion to the common practice among the Oriental and Roman agriculturists of burning bad and barren lands. The Apostle's argument requires him to stop his simile at this, making it appear as an act of punishment. But in agriculture the ultimate object was, of course, to render the land available for useful purposes. Perhaps the strongest point of illustration is afforded by Pliny: 'There are some who burn the stubble on the field, chiefly upon the authority of Virgil: the principal reason for which is, that they may *burn the seeds of weeds*' (*Hist. Nat.*, xviii. 30). The authority of Virgil, to which Pliny refers, may be found in *Georg.* i. l. 84, etc.:—

'Sæpe etiam steriles incendere profuit agros,
Atque levem stipulam crepitantibus urere flammis.'

'It has often been useful to set fire to barren lands, and burn the light stubble in crackling flames.'

The rest of the passage referred to describes the useful purposes accomplished by this operation. See more largely on this subject in Dickson's *Husbandry of the Ancients*, i. 233.

18. '*To lay hold on the hope set before us.*'—The words chosen convey in the original a nautical metaphor, and signify to lay hold of and cling to any thing, as a drowning mariner does to a rope.

19. '*Entereth into that within the veil.*'—Here and elsewhere in this epistle there is a reference to the veil which separated the most holy sanctuary from the holy place, and within which the high-priest entered only once a year, to make expiation for the sins of the people. 'The Jews had the highest expectations from the service of the high-priest entering into the Holy of holies: if on the day of expiation he came out alive there was great joy; for then they thought they were accepted.' (*Gemara*, tit. *Yoma*, in Whitby.)

CHAPTER VII.

1 *Christ Jesus is a priest after the order of Melchisedec,*
11 *and so far more excellent than the priest of Aaron's order.*

FOR this [1]Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, [2]without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily [3]they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose [4]descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken

[1] Gen. 14. 18, &c.

[2] Gr. *without pedigree.*

[3] Num. 18. 21.

[4] Or, *pedigree.*

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pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, [5]Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, [6]but the bringing in of a better hope *did;* by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest:*

21 (For those priests were made [7]without an oath; but this with an oath by him that said unto him, [8]The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man,* because he continueth ever, hath an [9]unchangeable priesthood.

25 Wherefore he is able also to save them [10]to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as [11]those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is [12]consecrated for evermore.

[5] Psal. 110. 4. [6] Or, *but* it was *the bringing in.* [7] Or, *without swearing of an oath.* [8] Psal. 110. 4.
[9] Or, *which passeth not from one to another.* [10] Or, *evermore.* [11] Levit. 9. 7, and 16. 6. [12] Gr. *perfected.*

Verse 2. '*King of righteousness,*' or 'righteous king.'—This is the meaning of his *proper* name, Melchisedec.

3. '*Without father, without mother, without descent.*'—The last clause, 'without descent,' explains clearly what is meant by 'without father, without mother:' that is, that no mention is made, nor any record left, of his descent, or even of the names of his father or mother. To take the full force of this, it should be recollected that the Jews, like the Arabs of the present day, were in the constant habit of mentioning the name of a man's father along with his own, or *instead* of his own, as 'David, the son of Jesse,' or 'the son of Jesse' only: and to be unable to do this, from absolute ignorance of the father of an eminent person, could not but strike them as a singularity under any circumstances.

— '*Having neither beginning of days, nor end of life.*'—That is, there is no account which shews when he was born or when he died.

12. '*A change also of the law.*'—This must have been a hard saying to the Jews; for we know with what difficulty it was understood or received even by the converted Jews. They were willing enough to take Christianity as an adjunct to Judaism; but could hardly bear to regard it as a superseding change. Besides, it was and is an article of their faith that the law never shall be changed. Maimonides states thus the ninth article of their creed: 'I believe, with perfect faith, that this law shall not be changed; neither shall any other law come from the Creator, blessed be His name.'

21. '*Made without an oath.*'—The high-priests in the time of the Apostle were obliged to take an oath that they would not allow any of the established customs to be changed (*Mishna,* tit. *Yoma,* i. 5). But this was a modern innovation, introduced after the rise of the Sadducees, and not sanctioned or required by the laws which prescribed and regulated the institution.

23. '*Not suffered to continue by reason of death.*'—The Apostle is all along speaking of the original laws of the priesthood, without noticing, unless by implication, the abuses which prevailed in his own times. Then, scarcely any priest was allowed to continue in his office till death, unless he happened to die very soon after his appointment. The Jews themselves say, with regret, that in those times the office was almost annual; and they mark the difference between the more ancient and the then prevailing practice, by stating that under the first temple there were but eighteen high-priests, whereas under the second there were more than three hundred.

CHAPTER VIII.

1 *By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished;* 7 *and the temporal covenant with the fathers, by the eternal covenant of the gospel.*

Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister [1]of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

[1] Or, *of holy things.*

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4 For if he were on earth, he should not be a priest, seeing that [2]there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: [3]for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better [4]covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, [5]Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will [6]put my laws into their mind, and write them [7]in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

[2] Or, *they are priests.* [3] Exod. 25. 40. Acts 7. 44. [4] Or, *testament.* [5] Jer. 31. 31, 32, 33, 34. [6] Gr. *give.* [7] Or, *upon.*

CHAPTER IX.

1 *The rites and bloody sacrifices of the law,* 11 *far inferior to the dignity and perfection of the blood and sacrifice of Christ.*

THEN verily the first *covenant* had also [1]ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called [2]the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* [4]the golden pot that had manna, and [5]Aaron's rod that budded, and [6]the tables of the covenant;

5 And [7]over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God.*

7 But into the second *went* the high priest alone [8]once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers washings, and carnal [9]ordinances, imposed *on them* until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us.*

13 For if [10]the blood of bulls and of goats, and [11]the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without [12]spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that*

[1] Or, *ceremonies.* [2] Exod. 40. 4. [3] Or, *holy.* [4] Exod. 16. 34. [5] Num. 17. 10. [6] Deut. 10. 5. 1 Kings 8. 9. 2 Chron. 5. 10. [7] Exod. 25. 22. [8] Exod. 30. 10. Levit. 16. 2. [9] Or, *rites, or, ceremonies.* [10] Levit. 16. 4. [11] Num. 19. 17, &c. [12] Or, *fault.*

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were under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity [13]be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was [14]dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and [15]scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, [16]This *is* the blood of the testament which God hath injoined unto you.

21 Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now [17]to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So [18]Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

13 Or, *be brought in.* 14 Or, *purified.* 15 Or, *purple.* 16 Exod. 24. 8. 17 1 John 2. 1. 18 1 Pet. 3. 18.

Verse 2. '*Tabernacle . . . candlestick*,' etc.—All the particulars here enumerated have been sufficiently noticed and illustrated in the Pentateuch, under the texts which the marginal references indicate.

3. '*The second veil.*'—Only one veil is mentioned in the Scriptural account of the tabernacle and the temple of Solomon; and this was the one between the holy place and the holy of holies. There was indeed a hanging for the door of the tabernacle, but this is nowhere called a veil. The case was, however, different in the temple which stood when the Apostle wrote; for it had *two* veils between the holy place and the holy of holies. That is, there was an outer, or *first* veil, facing the holy place, and an inner, or *second veil*, facing the sanctuary: and between them there was the space of a cubit. In the temple of Solomon there was a wall a cubit thick between the holy place and the holy of holies; and the veil was that of the entrance in this wall. But in the second temple there was no wall, but these two large veils, a cubit apart, in its place. The reason of this difference was, that although the builders of the second temple knew of the wall in the previous temple, they could not tell whether its thickness, of one cubit, was to be measured as belonging to the forty cubits of the holy place, or to the twenty cubits of the sanctuary: and, from this perplexity, they abstained from building any wall, but gave the full measures of forty and twenty cubits to the holy place and sanctuary respectively, and by the two curtains which they hung up, separated a space equal to the thickness of the ancient wall. This, in brief, is the account which Maimonides gives of this affair; and with him agree other Jewish writers, who often refer to this difficulty, and to what they regard as the ingenious device by which it was obviated.

6. '*The priests went always.*'—Which seems to prove that this Epistle was written before the destruction of Jerusalem and its temple.

— '*The first tabernacle.*'—That is, the first or outer part of the tabernacle, the same as the 'holy place,' into which it was necessary that the priests should enter daily to burn incense and to attend the lamps; and also, once a week, to remove and renew the shewbread.

7. '*Into the second went the High Priest alone.*'—It was death for any one else, priest or layman, to enter the sanctuary. So carefully was this observed and provided for, that, to prevent its being necessary for any one to enter to bring out the body of the high-priest, in case he should die there, before the LORD, on the great day of expiation, —a cord was fastened to his foot, the end of which was left beyond the veil, that he might be drawn out by it if such a circumstance occurred. It should be observed that the Jews were always in dread lest the high-priest should perish in performing the services of that great day.

— '*Once every year.*'—That is, on not more than one day in the year: for it appears that he entered more than once on that day. He went in, the first time, to offer incense; the second time, to sprinkle the blood of the bullock; the third time, with the blood of the goat; and the fourth time, to bring out the censer. It was held that if, on that day, he entered a fifth time, he was worthy of death.

22. '*Almost all things,*' etc.—The writer says 'almost,' because some things might be purified by water, and others by fire. See Num. xxxi. 23.

— '*Without shedding of blood is no remission.*'—It is evident that the word 'almost,' expressed in the preceding clause, must be supplied or understood here also. For in Levit. v. 11–13, a man who has sinned, and is so very poor as to be unable to bring a living victim for atonement to the altar, is allowed to bring 'the tenth part of an ephah of fine flour for a sin-offering;' and with this 'the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him.'

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CHAPTER X.

1 *The weakness of the law sacrifices.* 10 *The sacrifice of Christ's body once offered,* 14 *for ever hath taken away sins.* 19 *An exhortation to hold fast the faith, with patience and thanksgiving.*

FOR the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, [1]Sacrifice and offering thou wouldest not, but a body [2]hast thou prepared me:

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.*

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From henceforth expecting [3]till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord, I will [4]put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is, there is* no more offering for sin.

19 Having, therefore, brethren, [5]boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath [6]consecrated for us, through the veil, that is to say, his flesh;

21 And *having* an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; for he *is* faithful that promised:

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching.

26 For [7]if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy [8]under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, [9]Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, [10]The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

1 Psal. 40. 6, &c. 2 Or, *thou hast fitted me.* 3 Psal. 110. 1. 1 Cor. 15. 25. Chap. 1. 13. 4 Jer. 31. 33.
5 Or, *liberty.* 6 Or, *new made.* 7 Chap. 6. 4. 8 Deut. 19. 15 Matt. 18. 16. John 8. 17. 2 Cor. 13. 1.
9 Deut. 32. 35. Rom. 12. 19. 10 Deut. 32. 36. Psal. 50. 4.

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36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For [11]yet a little while, and he that shall come will come, and will not tarry.

38 Now [12]the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

[11] Habak. 2. 3, 4. [12] Rom. 1. 17. Gal. 3. 11.

Verse 1. '*A shadow...and not the very image.*'—Here is a beautiful allusion to the different states of a picture, the first faint sketch or outline being contrasted with the figure so filled up and finished as to offer an exact portraiture of the represented objects.

11. '*Every priest standeth daily.*'—All the services of the Levitical priesthood were performed by them in a standing posture.

32. '*A great fight.*'—Here there is an acknowledged agonistical metaphor, but we think the allusion is rather to the mortal combats of the gladiators than to the competitions of the Olympic games.

33. '*A gazingstock,*' or '*spectacle.*'—The metaphorical allusion is here continued; and seems to refer to those who, in the presence of assembled multitudes, were exposed to wild beasts in the amphitheatre.

34. '*In my bonds.*'—If it were certain that τοῖς δεσμοῖς μου were the true reading here, the passage would offer conclusive evidence that St. Paul was the author of this epistle; but as this is disputed even by many of those who assign the epistle to that Apostle, we have not adduced its authority in the introductory note. Several MSS. produce a different meaning by the insertion of a single letter in the word δεσμοῖς, which they give as δεσμίοις; in conformity with which the Syriac, Vulgate, and other versions, translate, 'Ye had compassion on those who were in bonds.' There are, however, good reasons for hesitating at the conclusion that this, and not the other, is the genuine reading. The current reading is declined by Grotius, Hammond, Mill, Whitby, Waterland, and Boothroyd, among others; but is accepted by Michaelis, Macknight, Bloomfield, and others.

35. '*Cast not away therefore your confidence.*'—Some find here a metaphor, taken from the act of soldiers who throw away their shields. This was regarded as an infamous action, and was in some countries punished as a capital crime. See the note on Judges v. 8.

CHAPTER XI.

1 *What faith is.* 6 *Without faith we cannot please God.* 7 *The worthy fruits thereof in the fathers of old time.*

Now faith is the [1]substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that [2]the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith [3]Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead [4]yet speaketh.

5 By faith [5]Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith [6]Noah, being warned of God of things not seen as yet, [7]moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith [8]Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also [9]Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died [10]in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and [11]confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

[1] Or, *ground*, or, *confidence.* [2] Gen. 1. 1.
[3] Gen. 4. 4. [4] Or, *is yet spoken of.*
[5] Gen. 5. 24. Wisd. 4. 10. Ecclus. 44. 16, and 49. 14.
[6] Gen. 6. 13. [7] Or, *being wearry.* [8] Gen. 12. 4.
[9] Gen. 17. 19, and 21. 2. [10] Gr. *according to faith.*
[11] Gen. 23. 4, and 47. 9. 1 Chron. 29. 15. Psal. 39. 12, and 119. 19.

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15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith [12]Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

18 [13]Of whom it was said, [14]That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith [15]Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, [16]blessed both the sons of Joseph; and [17]worshipped, *leaning* upon the top of his staff.

22 By faith [18]Joseph, when he died, [19]made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith [20]Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's [21]commandment.

24 By faith [22]Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach [23]of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith [24]he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith [25]they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned.

30 By faith [26]the walls of Jericho fell down, after they were compassed about seven days.

31 By faith [27]the harlot Rahab perished not with them [28]that believed not, when [29]she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were [30]tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having [31]provided some better thing for us, that they without us should not be made perfect.

[12] Gen. 22. 9. [13] Or, *to*. [14] Gen. 21. 12. Rom. 9. 7. [15] Gen. 27. 27, 39. [16] Gen. 48. 15. [17] Gen. 47. 31. [18] Gen. 50. 24, 25. [19] Or, *remembered*. [20] Exod. 2. 2. Acts 7. 20. [21] Exod. 1. 16. [22] Exod. 2. 11. [23] Or, *for Christ*. [24] Exod. 12. 21, &c. [25] Exod. 14. 22. [26] Josh. 6. 20. [27] Josh. 6. 23. [28] Or, *that were disobedient*. [29] Josh. 2. 1. [30] 2 Mac. 7. 7. [31] Or, *foreseen*.

Verse 3. '*The worlds.*'—In the note to chap. i. 2, we have explained the popular sense in which the Jews were accustomed to speak of the universe as composed of three worlds; and to which the Apostle may be supposed to have some reference. The Jews, however, were wont also to speak of a plurality of worlds in another sense; for they alleged there were many worlds, each with its visible heaven, its earth, stars, and planets. They sometimes spoke of three hundred and ten, and sometimes of as many as eighteen thousand of such worlds. These old notions may have some interest to those who, in our day, speculate concerning a plurality of worlds.

23. '*A proper child.*'—That is, a handsome good-looking child; which was the sense in which the word 'proper' was used in the time of our translators. The same sense is conveyed as by the 'goodly child' of the original narrative, Exod. ii. 2.

24. '*Refused to be called the son of Pharaoh's daughter.*'—In this, as in several other instances, the Apostle supplies information not to be found in the original narrative. Josephus says that Pharaoh's daughter adopted Moses for her own son, and that he was designed to be her father's successor; but that when he came to full age he refused to be regarded as the son of Pharaoh's daughter, and chose rather to take his part with the oppressed Hebrews from whom he sprung. (*Antiq.* ii. 9. 7.) How much

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more of this story than the Apostle sanctions is true, we know not; but it may justly be doubted whether the laws of Egypt would, under any circumstances, have permitted a prospect of his succession to the Egyptian throne, however high, in other respects, the distinction of being called 'the son of Pharaoh's daughter' must have been.

32. '*And of Jephthae.*'—The mention of Jephthah's name among those who were distinguished for *faith*, has occasioned much perplexity among expositors—that a man of so harsh and severe a character, who seems to have sacrificed his own daughter, in consequence of a rash vow, should be numbered among those who were eminent for piety, as if he were in the like manner distinguished for the same qualities, has seemed to be wholly inconsistent and improper. The mention of Jephthah's name, however, like that of Samson, should not in any case be construed into an approval of all parts of his conduct, but only of those parts and particular and signal acts by which the quality of faith in God was strikingly manifested. The words of Mr. Barnes here are so much to the purpose that we transcribe them; and this we do the more readily, as they are in entire conformity with the view we have ourselves taken of Jephthah's character and conduct in Judges xiv.-xvi. 'The Apostle does not commend *all* which they did. He does not deny that they were very imperfect men, nor that they did many things which cannot be approved or vindicated. He commends only *one thing*—their faith; and in these instances he particularly alludes doubtless to their remarkable valour and success in delivering their country from their foes, and from the foes of God. In this, it is implied that they regarded themselves as called to this work by the Lord, and as engaged in his service; and they went forth to battle depending on *his* protection, and nerved by confidence in *him* as the God of their country. Their views of God himself might be very erroneous; their notions of religion—as was the case with Jephthah—very imperfect and obscure; many things in their lives might be wholly inconsistent with what *we* should now regard as demanded by religion; and still it might be true that in their efforts to deliver their country they relied on the aid of God, and were animated to put forth extraordinary efforts, and were favoured with extraordinary success, from their confidence in him. In the case of Jephthah, all that is necessary to suppose in order to see the force of the illustration of the Apostle is, that he had strong confidence in God—the God of his nation—and that, under the influence of this, he made extraordinary efforts in repelling his foes. And this is not unnatural or improbable, even on the supposition that he was not a pious man. For many a Greek, and Roman, and Goth, and Mohammedan has been animated to extraordinary courage in the field of battle, by confidence in the gods which they worshipped. That Jephthah had this, no one can doubt. (See Judges xi. 29–32.) Even in the great and improper sacrifice of his only daughter, which the obvious interpretation of the record respecting him in Judges xi. 39 leads us to suppose he made, he did it as an offering to the Lord; and under these mistaken views of duty, he shewed by the greatest sacrifice which a man *could* make—that of an only child—that he was disposed to do what he believed was required by religion. . . . It is not necessary to go into the much-litigated inquiry here, whether he really put his daughter to death; for, whether he did or not, it is equally true that he evinced strong confidence in God. If he *did* do it, in obedience, as he supposed, to duty and to the divine command, no higher instance of faith in God, as having a right to dispose of all that he had, could be furnished. If he did *not*, his eminent valour and success in battle shew that he relied for strength and victory on the arm of Jehovah. The single reason why the piety of Jephthah has ever been called in question, has been the fact that he sacrificed his own daughter. If he did *not* do that, no one will doubt his claims to an honoured rank among those who have evinced faith in God.'

33. '*Subdued kingdoms.*'—As did Joshua, David, and others. But in the following enumeration we need not specify the instances which the writer appears to have in view, as they will occur to most readers, or, if not, are indicated by the marginal references.

35. '*Others were tortured.*'—The ancients sometimes exposed criminals to a particular species of torture, by means of a tympanum, or drum, on which they were extended in the most violent manner, and then beaten with clubs, which must have been attended with exquisite pain. To this mode of punishment Doddridge is of opinion the Apostle alludes in his Epistle to the Hebrews, where he describes the sufferings of ancient believers: 'Others were tortured, not accepting deliverance;' because the word ἐτυμπανίσθησαν, tortured, is not a general term, but one which signifies the specific torture of the tympanum. It is, however, generally understood by interpreters, not as a mode of punishment distinct from others, but as a general term for all kinds of capital punishment and violent death: but the opinion of Doddridge ought to be preferred, because the original word possesses a specific character; and the passage viewed in this light is precise and impressive.

37. '*Sawn asunder.*'—There is no certain instance in the Old Testament of such a punishment as this being inflicted; but that such a punishment existed, and had been of old inflicted on righteous men, is evinced by this passage. Indeed, there are some who think that wherever 'cutting in two' is mentioned, in the Old and New Testaments, the punishment of the saw is intended; but this seems to us a very uncertain matter. It is however known that such a punishment did exist in different nations, although it does not appear to have been anywhere common. Instances might be adduced of its infliction by the Persians, Greeks, Thracians, and Romans. Among the latter people, the laws of the twelve tables fixed this as the punishment of certain crimes: but this mode of execution was, at least in later times, very rare, since Aulus Gellius says that in his time there were none who remembered to have seen it practised. However, it appears from Suetonius that the emperor Caligula often condemned persons of condition to be sawn through the middle. There is an old Jewish tradition, which was adopted by the early Christian fathers, and from them has become the current notion, that the prophet Isaiah was sawn asunder by order of king Manasseh; and if so, the Apostle may doubtless be supposed to refer to this among other examples. Calmet, writing above a hundred years since, says, 'I am assured that the punishment of the saw is still in use among the Switzers, and that they put it in practice not many years ago upon one of their countrymen, guilty of a great crime, in the plain of Grenelles, near Paris. They put him into a kind of coffin, and sawed him lengthwise, beginning at the head, as a piece of wood is sawn.' See his *Dissertation sur les Supplices*, and *Dictionary* (1732), *art.* 'Saw.'

But it is very possible that the use of the term '*sawn* asunder,' may convey an idea to us of something very different from that which the sacred writer intends to indicate, if we take it to mean that the instrument of punishment was merely a large blade with a toothed edge. Indeed, the Jews, by telling us that Isaiah was sawn asunder with a *wooden* saw, clearly had something different in view. It is thought David's putting the captive Ammonites 'under saws,' means that he thus put them to death. Whether so or not, if we turn to Amos i. 3, we find the same word (חרוץ *barzel*) is used to denote a threshing-machine, and is moreover there mentioned as an instrument of punishment. In both instances the same thing is doubtless intended. We have already (Deut. xxv. 4; Isa. xxviii. 27) noticed the usual machine employed to separate the grain, and to reduce the straw to a crushed and broken condition for fodder, as a large heavy roller, commonly of wood, armed with numerous teeth or sharp points of iron. The Jewish writers use the same word, and no doubt mean the same thing, when they speak of the death which Isaiah suffered; and they properly call it *wooden*, with respect to the cylinder of wood in which the points were inserted. Under this explanation, the punish-

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ment may be supposed to mean, that this machine was drawn over the sufferer as he lay on the ground, and that his body was crushed, broken, and divided by the weight of the machine, and by the large and deep punctures which its numerous points inflicted. It will be recollected that Amos, who has been referred to above, was contemporary with Isaiah. It is very probable that it is to this punishment that the Apostle refers, although the other form of sawing asunder, with a tooth-edged blade, could not have been unknown to him, if only from the conspicuous examples which had lately been offered by Caligula, if indeed the punishments inflicted by that savage prince are so to be understood: for the punishment by the threshing-machine is mentioned by Virgil.

— '*Wandered about in sheepskins.*'—By this sheepskins must not be literally understood, but rude garments made thereof, with the wool left on. Carpzovius has here a learned note, in which he shews, from Philo, that such dresses were used by the poorest class, and those exposed to the weather, especially in travelling. If we are not much mistaken, we recognise this dress, in the form in which it is now usually worn, upon one of the figures in Egyptian paintings representing an inhabitant of Lebanon, where the winter is very severe. To the present day, such dresses are used by the boors in Poland, Russia, and Tartary. We were ourselves strongly, and for the first time, reminded of this passage when on arriving, on a chilly morning, after having travelled all night, at a post-village in Russia, many men connected with the establishment, or belonging to the village, were found asleep on the ground, in the open air, wrapped up in their sheepskin coats. In northern Persia, Armenia, and other parts of northern Asia, where the winter cold is severe, we have frequently met and travelled with persons arrayed in capacious sheepskin coats, which afforded good protection from the weather. All such dresses are worn with the wool inward, and the skin, which is turned outside, usually prepared with some ochreous composition to throw off the rain.

CHAPTER XII.

1 *An exhortation to constant faith, patience, and godliness.* 22 *A commendation of the new testament above the old.*

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking unto Jesus the [1]author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, [2]My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For [3]whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore [4]lift up the hands which hang down, and the feeble knees;

13 And make [5]straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 [6]Follow peace with all *men*, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man [7]fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, [8]who for one morsel of meat sold his birthright.

17 For ye know how that afterward, [9]when he would have inherited the blessing, he was rejected: for he found no [10]place of repentance, though he sought it carefully with tears.

18 For ye are not come unto [11]the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard [12]intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, [13]And if so much as a beast

1 Or, *beginner.* 2 Job 5. 17. Prov. 3. 11. 3 Rev. 3. 19. 4 Isa. 35. 3. 5 Or, *even.* 6 Rom. 12. 18.
7 Or, *fall from.* 8 Gen. 25. 33. 9 Gen. 27. 38. 10 Or, *way to change his mind.* 11 Exod. 19. 12, 18, 19.
12 Exod. 20. 19. 13 Exod. 19. 13.

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touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are [14]written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new [15]covenant, and to [16]the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, [17]Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that [18]are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, [19]let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For [20]our God *is* a consuming fire.

14 Or, *enrolled.* 15 Or, *testament.* 16 1 Pet. 1. 2. 17 Hagg. 2. 6. 18 Or, *may be shaken.*
19 Or, *let us hold fast.* 20 Deut. 4. 24, and 9. 3.

Verse 1. '*So great a cloud of witnesses.*'—This verse consists of a series of agonistical metaphors. The primary reference here seems to be the dense mass of the spectators attracted by the contest; but there is probably also an allusion to the persons who were stationed at the goal to observe who reached it first, and according to whose testimony the crown was awarded. The word 'cloud,' as applied to a large body of men, occurs frequently in the Greek and Latin writers, particularly the poets.

— '*The race that is set before us.*'—The Olympic games generally opened with races, and were celebrated at first with no other exercise. The list or course where the athletæ exercised themselves, was at first but one stadium in length, or about six hundred feet; and from this measure it took its name, and was called the Stadium whatever might be its extent. 'The race set before them' was therefore the stadium, carefully measured and determined by competent authority. It was that which was to be run—nothing beyond it—nothing short of it.

— '*Let us lay aside every weight.*'—In the agonistical contests the athletæ were very careful to disencumber themselves of every particle of clothing by which they could in any possible way be hindered or incommoded. The pugilists originally, indeed, wore a belt, to which was attached a kind of scarf or apron, for their more decent appearance in the combat; but it having happened that one of the combatants lost the victory by this covering falling off, all considerations of modesty were thenceforth entirely discarded, and the apron was laid aside. In the foot-races, the competitors were especially anxious to carry as little weight as possible; and they invariably divested themselves of all such clothing as might by its weight, length, or otherwise, entangle or retard them in their course.

3. '*Lest ye be wearied and faint.*'—These also appear to be agonistical allusions, derived from those who, being tired, or exhausted and disheartened, are disposed to give over their contest in the race.

4. '*Resisted unto blood.*'—The profusion of agonistical metaphors in the context, would obviously suggest that this also is one. It seems to be taken from the contest of the *pugiles*, or boxers, who were frequently covered with blood, and sometimes died in the contest. This also occurs among our own boxers, who fight with unarmed hands; but was much more frequent among the ancient pugiles, who sometimes fought with balls of lead or stone in their hands, but more commonly were provided with the *cestus*, which consisted of thongs of leather bound round the hands, and sometimes the arms also; and to give greater force and weight to the blow, these were commonly furnished with plummets of lead or iron.

The combatant at these games who gave up the contest before he had lost blood, or when he had received but a few contusions, or had been somewhat roughly handled by his opponent, would have been deemed disgraced for ever. Hence they sometimes persisted till they fell dead or seriously disabled upon the sand, or left not the fight till they bore with them unmistakeable marks of their vigorous resistance in streaming blood, in countenances disfigured beyond recognition, and not seldom with the loss of an eye, with teeth knocked out, with broken jaws, or even with more considerable fractures. These particulars indicate the true emphasis of the expression used here by the Apostle.

8 '*If ye be without chastisement... then are ye bastards, and not sons.*'—Bastards were very numerous in the dissolute times in which the Apostle wrote; and he here probably refers to the neglect with which they were treated, and the general want of proper care in their education and discipline:—

'Lost in the world's wide range, enjoin'd no aim,
Prescrib'd no duty, and assign'd no name.'—SAVAGE.

This, indeed, has always been proverbial. Some think they are here called 'not sons,' not with respect to their proper father, but with reference to the husband of the woman whose adulterous offspring they are supposed to be, and whom he refuses to acknowledge as his children. But this appears rather an unnecessary limitation. Even in the law of our own country, a bastard is termed *nullius filius*.

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CHAPTER XIII.

1 Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness, 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 to confess Christ, 16 to give alms, 17 to obey governors, 18 to pray for the apostles. 20 The conclusion.

LET [1]brotherly love continue.

2 [2]Be not forgetful to entertain strangers: for thereby [3]some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, [4]I will never leave thee, nor forsake thee.

6 So that we may boldly say, [5]The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which [6]have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation:

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For [7]the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 [8]For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, [9]the fruit of *our* lips [10]giving thanks to his name.

16 But to do good and to communicate forget not: for [11]with such sacrifices God is well pleased.

17 [12]Obey them that [13]have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting [14]covenant,

21 Make you perfect in every good work to do his will, [15]working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

1 Rom. 12. 10.
2 Rom. 12. 13. 1 Pet. 4. 9.
3 Gen. 18. 3, and 19. 2.
4 Deut. 31. 8. Josh. 1. 5.
5 Psal. 56. 4, 11, and 118. 6.
6 Or, *are the guides.*
7 Lev. 14. 11, 12, and 6. 30, and 16. 27.
8 Mic. 2. 10.
9 Hos. 14. 2.
10 Gr. *confessing to.*
11 Phil. 4. 18.
12 1 Thess. 5. 12.
13 Or, *guide.*
14 Or, *testament.*
15 Or, *doing.*

Verse 12. '*Jesus also . . . . suffered without the gate.*'—In the note on Mark xvi. 2, we promised to say something with respect to the site of Calvary, otherwise Golgotha, where our Lord was crucified, and in or near which he was entombed. The circumstance which particularly connects the present passage with the question, is, that the spot which has for ages been considered the site of these memorable transactions is nearly in the very heart of the modern city of Jerusalem; whereas the present text most distinctly intimates that the crucifixion took place without the holy city. We know indeed that this was the usual custom of the Jews, and that, moreover, interments were not allowed within the city. Besides, the present passage is not by any means singular in its intimation. The manner in which the evangelists describe his being 'led away,' and 'going forth,' would authorize a similar conclusion as to 'the place' being without the walls of Jerusalem, even if St. John had not added, that 'the place where Jesus was crucified was *nigh* to the city,' which is decisive as to its not being within it.

Now the question is, whether what now bears the name of Mount Calvary answers to these indications of locality? On this question—or, rather, whether the sacred sites be really those which are now pointed out?—the opinions of travellers and others have been very much divided. Dr. Clarke very strongly impugned the claims of the alleged Mount Calvary; and he has been followed by a considerable number of other writers; while another portion, ap-

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parently equal in weight and number, relying upon the evidence of *authority*, have adhered to the established opinion. In fact, the evidence in this matter is chiefly from local probabilities on the one side, and from authority on the other; and the countervailing evidence appears to be, on both sides, so strong as to offer very reasonable grounds for hesitation.

For the site seemingly authenticated by the history and traditions of many ages, the following may be taken as the substantial evidence:—There can be no reasonable ground for doubt but that to those first Christians, who resided at Jerusalem, and who could not be mistaken in the facts, the spots where their Lord was crucified, and that which had been the scene of his resurrection, were places in which they took considerable interest; and which, consequently, could not but be well known to all of them, and, as the faith of Christ became extended, were pointed out by them to such converts as came to Jerusalem from distant places.

Forewarned of the approaching destruction of Jerusalem, the Christians in the devoted city timeously withdrew from it, and retired to Pella, beyond Jordan. Before that generation had passed away, motions were made for the rebuilding of the city; and to the rebuilt city many of the Christians returned, and the church of Jerusalem was re-organised *under its former bishop*, Simeon the son of Cleophas. Most certainly they had not forgotten the spots in which they must be presumed to have been much interested before their departure. It is true that, since then, Jerusalem had been overthrown, the surrounding gardens and plantations laid waste, and all the trees cut down. But Jerusalem of all places is remarkable for the facilities which it would offer for the recognition of its sites, even when all the works of man are destroyed. The standing characteristics of the spot—its hills, valleys, ravines, springs, and excavations—would surely suffice for this purpose if all else were blank and ruined. Besides it is unlikely that the 'sepulchre *hewn in the rock*' should have been destroyed during the war: and *that* being found, the recognition of the place of crucifixion, which was certainly near at hand, could not be difficult.

Simeon, who presided over the church at Jerusalem before its destruction and after it was rebuilt, lived out the first century; and doubtless his successors, as well as the church at large, were, before the deaths of him and his contemporaries, well acquainted with such information as they possessed on the subject. Only thirty years more elapsed, from the death of Simeon to that revolt of the Jews under Barchochebas, which ended (A.D. 140) in the utter destruction of the restored city by Hadrian. It may



ÆLIUS HADRIAN.

therefore be allowed that, down to this date, the Christians were probably not ignorant of the sites in question.

A few years after the city was rebuilt by Hadrian himself, who gave it the name of Ælia Capitolina. This new city, the Jews, with whom the Christians were of course included, were forbidden ever to enter. Now, therefore, is the time when we might expect the knowledge of the sacred sites to be entirely lost. But according to Jerome and the ecclesiastical historians, the very spite of the heathen became instrumental in preserving the memories they wished to obliterate. Jerome states that from the time of Hadrian to that of Constantine, being 180 years, an image of Jupiter Olympius marked the site of the Holy Sepulchre, and that a marble statue of Venus was set on the



VENUS.

place of the crucifixion, to be worshipped by the people. This was to insult the Christians; their persecutors thinking to deprive them of their faith in the resurrection and the cross, if they could but pollute those sacred spots with idols. (*Epist. ad Paulin.*) And it is further stated, that these very pollutions served to identify these spots to Helena, the pious and then very aged mother of Constantine, when she repaired to Jerusalem, and caused the present church of the Holy Sepulchre to be erected over the site thus ascertained. There is no question that this building marks the site on which she was induced to fix, and which has ever since been regarded as the place of the crucifixion and resurrection. This is what we make out to be the historical evidence for the affirmative side of the question.

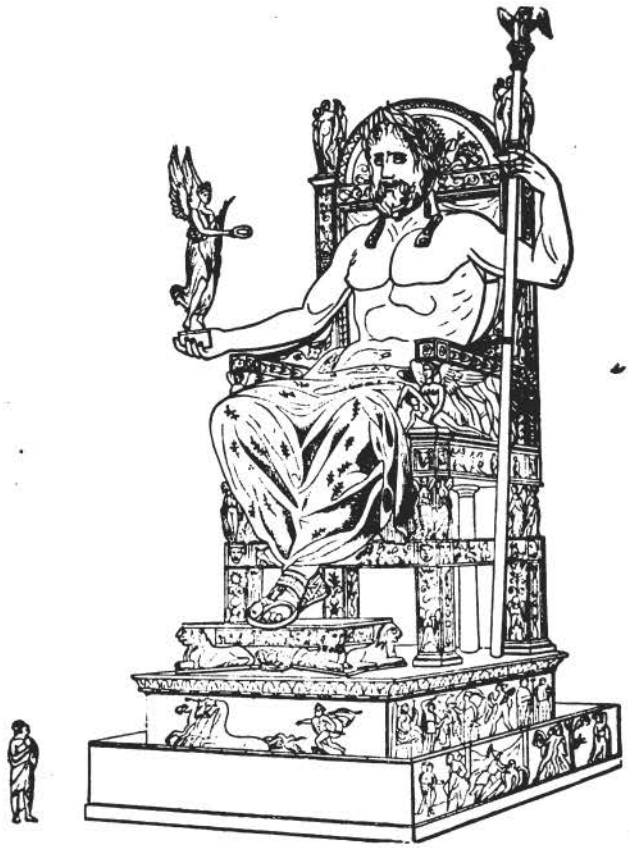
The spot thus indicated is nearly in the centre of the present city. The *Mount* Calvary is a little hill, about fifteen feet high, near the base of which is the Sepulchre. Here we must refer for particulars to the note on Mark

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xvi. 2, where it will be seen that both the *mount* and the tomb are enclosed within the building erected by Helena.

Many objections to this spot have been urged by Clarke and others: but it does not seem to us that there are any which, with a single exception, might not be sufficiently, or at least plausibly, answered by their opponents. The one exception does, however, seem fatal and insuperable. This is, not only the difficulty but the impossibility of making out that this spot could ever have been beyond the walls of the city, in the midst of which it now is. It is indeed answered, that the Ælia of Hadrian did not exactly occupy the same site as the old city, seeing that Mount Sion, to the south, was excluded from it, in compensation for which it was extended more to the north; so that Mount Calvary came to be included within the city. But this explanation is manifestly made for the nonce, and is clearly *an inference* from the fact that the alleged Calvary *is* within the walls. It is true that Ælia, like the present Jerusalem, seems to have excluded Mount Sion: but we hold that it was by so much smaller than the ancient city, not that it was proportionably enlarged northward. Let the reader place before him a plan of Jerusalem, with the description of that city which Josephus gives; and let him draw, on the former, any line he thinks best for the purpose of placing Mount Calvary beyond the walls: he will then find that, with this serious curtailment, he has destroyed all agreement between his plan and the historian's description; and he will probably arrive at the conviction that the alleged Mount Calvary never could have been outside the town. The same results follow when this use is made of the topographical notices which the Rabbinical writers offer. We will add to this, that if this little hill had been beyond the city, together with the rock from which the sepulchre is hewn, both would have been swept away by the Roman soldiers when, with vast labour, they levelled the ground from Scopas to the northern wall of Jerusalem. We do therefore feel bound to suppose that the knowledge of these spots was lost during the number of years in which the Jews and Christians were excluded from Ælia; and that Helena was, in some way or other, deceived in her conclusion.

The above note, which was written some years before a new impulse had been given to the discussion by the objections of Dr. Robinson, and the advocacy of Newman, Williams, and others, is as applicable now as it was then. The general features of the question are as here stated, and into the details we cannot enter. The general tendency of opinion seems to incline *now* to acquiesce in the conclusion which the note exhibits.



JUPITER OLYMPIUS.

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THE GENERAL EPISTLE

OF

JAMES.

ALTHOUGH the writer of this epistle does not style himself an apostle, but speaks of himself only as 'a servant of God, and of the Lord Jesus Christ,'—a style which belongs equally to the humblest of Christians, and the most endowed of apostles—there is no doubt but that its author was an apostle. There were two apostles of this name; James, the son of Zebedee and brother of John; and James, the son of Alpheus and brother of Simon and Jude, who is generally regarded as the same James occasionally distinguished as the 'brother' or near relation 'of the Lord' (Gal. i. 19). But some have thought that these are two persons, and the question is regarded by Neander and others as the most difficult in the Apostolical history, and one that cannot be considered as decided. We cannot here discuss this question, which the reader may see well and clearly stated by the Rev. Dr. Wright in the *Cyclopædia of Biblical Literature* (art. JAMES). Our own impression is that the James whom Paul designates as the 'Lord's brother' in Gal. i. 19, is undoubtedly the same James who is described in the Acts of the Apostles as holding a prominent place in the church at Jerusalem; and as this place is one that none but an apostle was likely to fill at the same time that there were other apostles at Jerusalem, that this James was the only other James besides the son of Zebedee who was an apostle. This was James the son of Alpheus, who, it may further be observed, as a first cousin of our Lord, was a sufficiently near relation to be comprehended within the loose application of the term 'brother' among the Hebrews. Those who think James the son of Alpheus and James the 'Lord's brother' were different persons, agree that the latter must have been the author of this Epistle; while those who regard them as one, see that the question of authorship lies between James the son of Zebedee, and James the son of Alpheus, called also 'the Lord's brother.' James the son of Zebedee, with his brother John and Peter, seems to have enjoyed a part in the same peculiar confidence of our Lord, and was by him admitted, with the two we have named, to be present at the transfiguration, and on some other important occasions at which the other apostles were not present. Hence the names of Peter, James, and John, are often associated in the Gospels; and observing that those were also the names of the writers of the General Epistles, some have been led by the analogy to suppose that the writer of the one now before us was the son of Zebedee. Hence the ancient Syriac version calls the whole collection, 'The three epistles of the three apostles, before whose eyes our Lord was transfigured,—Peter, James, and John.' But although this conclusion has found advocates, it is more generally, and with much better reason, conceived that this epistle was written by the other James, sometimes distinguished as 'the Lord's brother,' that is, his cousin, as explained in the note on Gal. i. 18, 19. James, the son of Zebedee, was slain by Herod in the year 44 A.D., when we have no reason to conclude that Christianity had made that progress beyond the bounds of Palestine which this epistle assumes, and still less that those corruptions had sprung up to which it refers. The destruction of Jerusalem seems also clearly enough to be alluded to as a very near event in ch. v. 1—8; and there are allusions to a state of society which, if applicable before the death of James the elder, were more eminently and pointedly applicable about the year 60 or 61, when this epistle is generally supposed to have been written. The circumstances referred to seem to require as late a date as possible, and it could not well have been later than the date now assigned, since it is said that James the Less was put to death by the Jews in the spring of the year 62. This title, 'the Less,' which is given to him even in the Gospel, appears to have been chiefly intended to distinguish him from the other James, and was probably taken from the comparative lowness of his stature, or perhaps because he was younger. James was, like Peter, an apostle of the circumcision, and appears to have generally resided at Jerusalem to the time of his death.

The superscription of the epistle indicates that it was written to the Jews living among the nations beyonds the limits of Palestine, few of whom were unacquainted with the Greek language, in which

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it was written. It is not stated in express terms whether it was intended for the Jews already under the law, or for those who had embraced the Christian faith. From this some have urged that it may have been addressed to the former, and in support of that opinion it is urged that the disorders on which the epistle animadverts were not likely to have arisen in the church at the early date ascribed to this epistle; and also that he indicates their assemblies by the name of 'synagogue,' and not by that of 'church.' To this it is answered that this epistle does not indicate greater disorders than the earliest epistles of St. Paul, addressed undoubtedly to Christians; and that in writing to Jews the term appropriated by them to their assemblies for worship might naturally be employed. Lardner seeks to solve the apparent difficulty by supposing the epistle to be addressed to *both* unconverted and converted Jews; but it is now generally agreed that there is no difficulty of this sort to solve, and that the epistle was undoubtedly addressed to Jewish Christians.

The style of this epistle is well described by Pott (*Prolegom. in Epist. Jacobi*, p. 130), as lively, vigorous, and usually very clear. The author is fertile in images, which are often sublime. To make the more lively impression he sometimes introduces his personages upon the scene as in a drama. To augment the vehemence of his address, he repeats interrogations, he accumulates synonymes, and passes briskly from one thought to another. He likes to cite the Old Testament, which he does even to the phrase, and chiefly from the books of Moses, Proverbs, and Ecclesiastes. His citations are not from the Hebrew text, but from the Septuagint. There is a good account of the style of the epistle in Michaelis's *Introduction*, but we have room only for the view which Cellerier gives on this subject. He says:—'At the first glance one is struck by the multitude and the accumulation of the precepts, expressed in general with much conciseness and neatness, but set down after one another seemingly without much order or preparation. The author appears to have carefully avoided all redundancies of words and phrases. Thus sparing of words, he is full of sentiments and of ideas. So is Paul; but there are no two writers who less resemble each other. The ideas of Paul flow into one another as he writes them, sometimes appearing confused together, and as though disputing for precedence upon his paper. Hence an involved style, with numerous parentheses and long periods, the beginnings and endings of which are not always easily distinguishable. The phrases of James, on the contrary, are clear and precise, following each other in general with rapidity, arranged without transition, and without natural connection, like the articles of a law. This author, we see, is not a man accustomed to writing; but possessed of a clear head and a feeling heart. Full of the importance of his precepts, and of the holiness of the Christian vocation, he nevertheless remains master of his feelings and of his words; and in a tone uniformly becoming, calm, and grave, he sets forth the oracles of the Holy Spirit.'

Professor Stuart in his notes on Hug's *Introduction*, after pointing out that the style and diction of this epistle are remarkably discrepant from all other writings of the New Testament, and that there is much less than usual of proper Hebraism in it, remarks that 'An oratorical and even a *poetic* manner belongs to its characteristics. Let the reader consider particularly the whole tone of address and the manner of composition in i. 14—18; iii. 5—9; v. 1—6. The whole epistle is a most vivid piece, fraught with feeling, bold in manner and unsparing in reproof, and yet very affectionate, tender, and well adapted to win its readers.

Although it is peculiarly *sui generis* in respect to style and manner, it still exhibits evidence of an intimate acquaintance and familiarity with the writings of Paul and Peter. Let the reader compare, for example,—James i. 3 with Rom. v. 3; James iv. 4 with Rom. viii. 7; James i. 6 with Rom. iv. 14; James iv. 12 with Rom. xiv. 4.

The similarity of tone with that of Peter is still more striking; compare James i. 2, 3 with 1 Pet. i. 6, 7, iv. 12, 13; James i. 10, 11 with 1 Pet. i. 24; James i. 18 with 1 Pet. i. 3, 23; James i. 21 with 1 Pet. ii. 1, 2; James iv. 10 with 1 Pet. v. 6; James v. 20 with 1 Pet. iv. 8. Even the Pauline diction is frequent; *e. g.* δικαιοῦσθαι πίστει ἐκ πίστεως—ἐξ ἔργων; πρῶτον followed by εἶτα κτίσμα θεοῦ, ψυχικός, κ. τ. λ.

Yet with all this, no writer in the New Testament is more entirely peculiar than the author of this epistle.'

The following are commentaries upon the General Epistles, collectively taken:—Imleri *Commentarius et Adnotationes in septem Epistolas canonicas*, Francof., 1542; Fabri *Commentarius in Epistolas canonicas*, Basileæ, 1527; Titelmanni *Elucidatio in Epistolas canonicas*, Parisiis, 1532, and several subsequent editions; Politi *Commentarius in canonicas Epistolas*, Romæ, 1546; Hemmingii *Commentarius in Epistolas Petri, Joannis et Judæ*, Vitembergæ, 1569; Feri *Exegesis in Epistolas canonicas*. Compluti, 1570; Grynæi *Explicatio Epistolarum catholicarum*, Basileæ, 1593; Aretii *Commentarius in Epistolas catholicas*, Morgiis, 1587; Serarii *Commentarius in omnes Epistolas canonicas*, Moguntiæ, 1612; Lorini *Commentarius in omnes Epistolas canonicas*, Lugd., 1719; Justiniani *Explanationes in omnes Epistolas canonicas*, Lugd., 1721; Alestedii *Pleias Apostolica, id est, Septem Epistolæ canonicæ Notationibus illustratæ*, Herbornæ, 1631; Horneii *In septem Epistolas catholicas sanctorum Apostolorum, Jacobi, Petri, Joannis, Judæ,*

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Expositio litteralis, Brunsuigæ, 1654; Fromondi *Commentarius in canonicas Epistolas*, Lovanii, 1663; Grammlich, *Grundliche Anmerkungen uber ieden vers der Episteln Petri, Joannis, Jacobi, und Judæ*, Stuttgardt, 1721; Collet, *A Practical Paraphrase on the Seven Catholic Epistles, after the manner of Dr. Clarke's Paraphrase on the Four Evangelists*, *London*, 1734; Benson, *Paraphrase and Notes on the commonly called catholic Epistles*, Lond., 1749; Zachariä, *Kurze Erklarung der Briefe Jakobi, Petri, Judæ, und Johannis*, Gottingen, 1776; Schlegel, *Die Briefe des Aposteln Petrus, Johannes, Jakobus, et Judas, übersetzt mit einigen Anmerkungen*, Halle, 1783; Pott, *Epistolas cathol. Græce, perpet. Annotat. illust.* Gottingen, 1786; Bengel, *Erklärung Umschreibung der Sieben kanonischen Briefe und der Offenbarung Johannis*, Tubingen, 1778; Carpzov, *Epistolarum Catholicarum Septenarius Græce cum nova versione Latina, ac Scholiis grammaticis atque criticis*, Halæ, 1790; Gopfert, *Die sogennanten katholische Briefe der Aposteln ubersetzt mit Anmerkungen*, Zwickau, 1719; Augusti, *Die katholische Briefe neu ubersetzt und erklärt, und mit Excursen und einleitenden Abhandlungen*, Lemgo, 1801; Grashof, *Die Briefe des Jakobus, Petrus, Johannes und Judas . . . . ubersetzt und erklärt*, Essen, 1830; Jachmann, *Commentar über den katholische Briefe mit genauer Berücksichtigung der neuesten Auslegungen*, Leipzig, 1838.

The separate commentaries on James are the following:—Althameri, *Neue Auslegung der Epistel Jacobi*, Argentorati, 1527; Folengii *Commentarius in Epistolas Jacobi, Petri, ac Joannis priorem*, Lugd., 1550; Logenhagenii *Adnotationes in Epistolam canonicam Jacobi*, Antuerpiæ, 1571; Feurardentii *Commentarius in Epistolam Jacobi*, Parisiis, 1599; Bracchi, *Commentarius in Epistolam Jacobi*, Parisiis, 1605; Winckelmanni *Explicatio brevis Epistolæ Jacobi*, Giessæ, 1608; Mayer, *Exposition on the Epistle of St. James*, London, 1629; Stevartii *Commentarius in Epistolam Jacobi*, Ingoldstadii, 1610; Pazeii *Commentaria in Epistolam Jacobi*, Antuerpiæ, 1617; Lornii *Commentarius in catholicas Jacobi et Judæ Apostolorum Epistolas*, Coloniæ, 1623; Laurentii *Sancti Apostoli Jacobi Epistola catholica, perpetuo commentario explicata*, etc., Amstelod., 1635; Manton, *A Practical Commentary on the Epistle of James*, London, 1663, reprinted 1840; Goltz, *De algemeenen Sendbrief des Apostels Jacobi, schriftmatig verklaart*, Amsterdam, 1698; Schmid, *Fasciculus Disputationum analytico-paraphrasticarum super Epistolam Jacobi*, etc., Argentorati, 1685; Dammi, *Brief des Apostels Jacobi, von neuen übersezt und mit einigen Anmerckungen, nebst einem Anhange eläutert*, Berlin, 1747; Baumgarten, *Auslegung des Briefes Jacobi*, Halle, 1750; Benson, *A Paraphrase and Notes on the Epistle of Saint James*, London, 1738; Heisen, *Novæ Hypotheses interpretandæ felicius Epistolæ Jacobi, septem et viginti Dissertationibus adsertæ*, Bremæ, 1739; Janson, *De algemeene Brief van den Apostel Jacobus verklaart en toegepast*, Grœningen, 1742; Semleri *Paraphrasis Epist. Jacobi cum Notis et Latinar. translationum varietate*, Halle, 1781; Rosenmüller, *Der Brief Jacobi übersetzt und mit Anmerkungen*, Leipzig, 1787; Mori *Prælectiones in Jacobi et Petri Epistolas*, Lipsiæ, 1794; Hensler, *Der Brief des Apostels Jakobus übersetzt und eläutert*, etc., Hamb., 1801; Schulthess, *Epistola Jacobi Commentario copiosiss. et verbor. et sententiarum explanata*, Turici, 1823; Gebser, *Der Brief des Jacobus, mit genauer Berücksichtigung der alten Greich. und Latein. Ausleger übersetzt und ausfürlich erklärt*, Berlin, 1828; Scheneckenburger, *Annotatio ad Epist. Jacobi perpetua, cum brevi tractatione isagogica*, Stuttgardt, 1832; Theile, *Commentarius in Epist. Jacobi*, Lipsiæ, 1833; Kern, *Brief Jacobi untersucht und erklärt*, Tübingen, 1838; Scharling, *Jacobi et Judæ Epistolas catholicas Commentariis illustravit*, Kopenhagen, 1841.



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CHAPTER I.

2 We are to rejoice under the cross, 5 to ask wisdom of God, 13 and in our trials not to impute our weakness, or sins, unto him, 19 but rather to hearken to the word, to meditate in it, and to do thereafter. 26 Otherwise men may seem, but never be truly religious.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 [1]Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, [2]let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man *is* unstable in all his ways.

9 Let the brother of low degree [3]rejoice in that he is exalted:

10 But the rich, in that he is made low: because [4]as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 [5]Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with [6]evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, [7]slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But [8]be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his [9]deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

1 Rom. 5. 3. 2 Matt. 7. 7. 3 Or, *glory*. 4 Isa. 40. 6. 1 Pet. 1. 24. 5 Job 5. 17. 6 Or, *evils*.
7 Prov. 17. 27. 8 Matt. 7. 21. Rom. 2. 13 9 Or, *doing*.

Verse 6. '*He that wavereth is like a wave.*'—Few languages would admit of so happy a translation as this; for the metaphor of the Apostle, by which an unstable fluctuating character is compared to a *wave*, is contained also in the verb to *waver*, here used by our translators with such effect as to give great intensity to the image. It is peculiar to the Authorized Version, all the previous versions miss it.

8. '*Double-minded.*'—Not in the sense of duplicity, but of dubiousness and indecision.

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14. '*Every man is tempted, when he is drawn away of his own lust, and enticed.*'—'The original words have a singular beauty and eloquence, containing an allusion to the method of drawing fishes out of the water with a hook concealed under the bait, which they greedily devour.' (*Doddridge.*) The metaphor occurs very frequently in the classical writers, from whom Wetstein adduces many parallels.

24. '*Straightway forgetteth what manner of man he was.*'—Hence some have inquired, whether any one from viewing himself in a mirror, retains any distinct recollection of that which he has seen. We imagine it to be true, that no one carries away from the mirror a recollection of his own countenance by any means so distinct as that which he entertains of the faces of other persons whom he has often seen. But it may be doubted whether the Apostle does not rather allude to a transient and casual glance in the mirror, from which one turns, without having noticed any soil or spot thereon which, if he had observed it, he would have desired to expunge.

CHAPTER II.

1 It is not agreeable to the Christian profession to regard the rich, and to despise the poor brethren: 13 rather we are to be loving and merciful: 14 and not to boast of faith where no deeds are, 17 which is but a dead faith, 19 the faith of devils, 21 not of Abraham, 25 and Rahab.

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with [1]respect of persons.

2 For if there come unto your [2]assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here [3]in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of [4]the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, [5]Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For [6]he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy [7]rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being [8]alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith [9]without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 [10] Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, [11]Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the [12]spirit is dead, so faith without works is dead also.

1 Levit. 19. 15. Deut. 1. 17, and 16. 19. Prov. 24. 23. 2 Gr. *synagogue.* 3 Or, *well*, or, *seemly.* 4 Or, *that.* 5 Levit. 19. 18. Rom. 13. 9. 6 Or, *that law which said.* 7 Or, *glorieth.* 8 Gr. *by itself.* 9 Some copies read, *by thy works.* 10 Or, *Thou seest.* 11 Gen. 15. 6. Rom. 4. 3. Gal. 3. 6. 12 Or, *breath.*

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Verse 2. '*With a gold ring.*'—The word χρυσοδακτύλιος might very properly be rendered 'having his fingers adorned with gold rings.' In more ancient times, only one ring, and that a seal ring, was worn by men, as is now the case in the East. But about the present time, the wearing of many rings had become a fashion, at least among the master people, the Romans; from whom it was probably adopted by persons of wealth and rank in the provinces. The custom is noticed by Arrian (in Epict. i. 22); and Seneca, in describing the luxury and ostentation of his time, says, 'We adorn our fingers with rings, and a jewel is displayed on every joint.' Such rings, or indeed any ring of gold, were not allowed to be worn by any but free citizens; and, among the Romans, they originally served to distinguish persons of senatorian or equestrian rank from the common people.

10. '*He is guilty of all.*'—It was the opinion of the Jews that the Law was an entire thing, and that the whole was broken if any of its parts were so. They understand this in nearly the same sense in which a covenant is said to be broken when any one of its articles is infringed.

CHAPTER III.

1 *We are not rashly or arrogantly to reprove others:*
5 *but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm.*
13 *They who be truly wise be mild, and peaceable, without envying and strife.*

MY brethren, be not many masters, knowing that we shall receive the greater [1]condemnation.

2 For in many things we offend all. [2]If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great [3]a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every [4]kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of [5]mankind:

8 But the tongue can no man tame; *it is* an unruly evil full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same [6]place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, [7]sensual, devilish.

16 For where envying and strife *is*, there *is* [8]confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, [9]without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

[1] Or, *judgment.* [2] Eccles. 14. 1, and 19. 16, and 25. 8. [3] Or, *wood.* [4] Gr. *nature.* [5] Gr. *nature of man.* [6] Or, *hole.* [7] Or, *natural.* [8] Gr. *tumult*, or, *unquietness.* [9] Or, *without wrangling.*

Verse 6. '*Course of nature.*'—Literally, 'the wheel;' or perhaps, more freely, 'the circle of nature.' Commentators are not well agreed whether this means the succession of human generations, or the course of an individual life. The expression would be true enough in both senses, and both may very possibly have been in the apostle's mind. As to the metaphor, a wheel in its revolutions very naturally suggests the course of years or of generations, one passing and another coming on, without break or intermission; while its intact circumference aptly denotes the complete series. If it might not be pushing too far the metaphorical allusion, there might also, in the choice of this word, be supposed an allusion to the self ignition of a wheel, which is often the result of its rapid motion, and by which itself and all connected with it are sometimes destroyed.

7. '*Hath been tamed of mankind.*'—See the note on Job xli. 1. There is perhaps no kind of creature, to which man has access, which might not be tamed by him, with proper perseverance. The ancients seem to have made more exertions to this end, and with much better success, than ourselves. The examples given by Pliny of creatures tamed by men, relate to elephants, lions, and tigers, among beasts; to the eagle, among birds; to asps and other serpents; and to crocodiles, and various fishes, among the inhabitants of the water. (*Hist. Nat.* viii. 9, 16, 17; x. 5, 44.) The lion was very commonly tamed by the ancient Egyptians, and trained to assist both in hunting and in war.

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CHAPTER IV.

1 We are to strive against covetousness, 4 intemperance, 5 pride, 11 detraction, and rash judgment of others: 13 and not to be confident in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.

FROM whence *come* wars and [1]fightings among you? *come they* not hence, *even* of [2]your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your [2]lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth [4]to envy?

6 But he giveth more grace. Wherefore he saith, [5]God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. [6]Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 [7]Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: [8]who art thou that judgest another?

13 [9]Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? [10]It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, [11]If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

1 Or, *brawlings.* 2 Or, *pleasures.* 3 Or, *pleasures.* 4 Or, *enviously.* 5 Prov. 3. 34. 1 Pet. 5. 5. 6 Ephes. 4. 27. 7 1 Pet. 5. 6. 8 Rom. 14. 4. 9 Prov. 27. 1. 10 Or, *For it is.* 11 1 Cor. 4. 19.



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Verse 13. '*Continue there a year, and buy and sell.*'—The practice to which the Apostle here refers is very common in the East at this day, among a very respectable and intelligent class of merchants. They convey the products of one place to some distant city, where they remain until they have disposed of their own goods and purchased others suitable for another distant market; and thus the operation is repeated until, after a number of years, the trader is enabled to return prosperously to his home. Or, again, a shopkeeper or merchant takes only the first step in this process—conveying to a distant town, where the best purchases in his own line are to be made, such goods as are likely to realise a profit, and returning, without any further step, with a stock for his own concern. These operations are seldom very rapid, as the adventurer likes to wait opportunities for making advantageous bargains; and sometimes opens a shop in the place to which he comes, to sell by retail the goods he has brought.

CHAPTER V.

1 *Wicked rich men are to fear God's vengeance.* 7 *We ought to be patient in afflictions, after the example of the prophets, and Job:* 12 *to forbear swearing,* 13 *to pray in adversity, to sing in prosperity:* 16 *to acknowledge mutually our several faults, to pray one for another,* 19 *and to reduce a straying brother to the truth.*

Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you.*

2 Your riches are corrupted, and your garments are motheaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

7 [1]Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 [2]Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, [3]swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, [4]anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and [5]he prayed [6]earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And [7]he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, [8]if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

[1] Or, *be long patient, or, suffer with long patience.* [2] Or, *groan, or, grieve not.* [3] Matt. 5. 34.
[4] Mark 6. 13. [5] 1 Kings 17. 1. [6] Or, *in his prayer.* [7] 1 Kings 18. 42, 45. [8] Matt. 18. 15.

Verse 14. '*Anointing him with oil.*'—Oil was much in use as a medicament among the Hebrews (see the note on Luke x. 34). It is still much employed in the East. Niebuhr states that in Yemen the anointing of the body is believed to strengthen and protect it from the heat of the sun, by which the inhabitants of this province, as they wear so little clothing, are very liable to suffer. Oil, by closing up the pores of the skin, is supposed to prevent that too copious transpiration which enfeebles the frame: perhaps, too, these Arabians think a glistening skin a beauty. When the intense heat comes in, they always anoint their bodies with oil. At Sana, all the Jews, and many of the Mohammedans, have their bodies anointed whenever they find themselves indisposed. That in some degree explains the direction of the Apostle James, the meaning of which will be, to do that solemnly for the purpose of healing, which was often done medicinally; and accordingly we find Solomon, in many places of his Proverbs, speaking of administering ointment, which rejoices the heart, which may be a healing medicine to the navel.

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THE FIRST EPISTLE GENERAL OF PETER.

THE external evidence from ancient testimony in favour of the genuineness of the First Epistle of Peter is as complete as that which we possess for any of the epistles; and that St. Peter was the writer of it is declared in the epistle itself, and has indeed never been called in question. The place from which the epistle was written, and its date, have, however, been greatly disputed. The only indication with respect to the place which the epistle itself contains, is in ch. v. 13:—'She in Babylon elected with you (ἡ ἐν Βαβυλῶνι συνεκλεκτή), saluteth you;' which clearly shews that the epistle must have been written from a place known or recognisable by that name; whether 'she in Babylon' means the church there, as our Authorized Version assumes, or Peter's own wife, as many interpreters believe. There was a Babylon in Egypt, and that this might be the Babylon intended is just possible, but by no means probable: the question therefore more distinctly lies between the Babylon on the Euphrates, and Rome the mystical Babylon of the Apocalypse. The *mass* of opinion, ancient and modern, Protestant and Catholic, is in favour of the latter alternative, and it is usually stated that the Epistle was written during that alleged visit to Rome in which the Apostle suffered martyrdom in the Neronic persecution, to the circumstances of which it is supposed to refer; and certainly if the fact of such a reference be established, the date chosen by Hug of the year 65 A.D., one year after the conflagration of Rome, and five years before the destruction of Jerusalem, will suit all the circumstances very well, whether the epistle was written from Rome or not. But it does not appear to us that the fact of such a reference is by any means clearly established: and if the possibility that the epistle was written from Babylon, and that the Apostle subsequently visited Rome, and was there during that persecution, requires an earlier date, we are quite at liberty to give it; and any such date, not too early to be posterior to those epistles of St. Paul with which the writer displays an acquaintance, will suffice for all possible conditions of the question. The strongest argument against the Babylon of the Apostle being taken from Rome seems to be that urged by Professor Stuart in his note on Hug's *Introduction*:—'That mystical Babylon, *i. e.* Rome, is meant, is still less probable. Mystical names of this kind, in a prosaic epistle, consisting merely of plain and hortatory matter, are not to be expected, and cannot be admitted without strong reasons.' As no such strong reason can in this case be produced, this writer, as well as Hug himself, and many others, contend that Babylon on the Euphrates is to be understood. It is true there is no record of any visit made by the Apostle to that quarter; but there are above fourteen years of his time unaccounted for, during which such a visit may have taken place, and at that time a sufficient population, including a large number of Jews, still lingered among what remained of Babylon to render such a journey not intrinsically improbable. It is difficult to decide this question—indeed it cannot be decided; but we incline to agree with those who think Babylon to be literally intended, the rather as whatever may be said in favour of Peter's eventual visit to Rome remains untouched by this opinion, as that visit may have been subsequently paid.

It is well pointed out by Hug and others that between this epistle and some of those directed by Paul to the same provinces of Asia Minor, there are very great similarities as respects the thought and expression, and even their very phrases. This is accounted for on the supposition that Peter had not himself visited those provinces. They lay within the sphere of Paul's duties; and he had travelled through them, dispensing instruction to the inhabitants, and even while imprisoned at a distance had not lost sight of them: he was acquainted with their manner of life, failings, virtues, vices, their general condition, and the proper mode of dealing with them. Now when an urgent occasion required the intervention of Peter, his consolation or his instruction, the epistles of his esteemed colleague might well in such a case furnish him with instructions for his procedure. A comparison of the following texts will shew that he adopts expressions and sometimes whole phrases from the Epistles

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to the Romans, Ephesians, Colossians, Galatians, Thessalonians, 1 Corinthians, and 1 Timothy:—1 Pet. ii. 13 with 1 Tim. ii. 2—4; ii. 18 with Eph. vi. 5; 1 Pet. i. 1 with Eph. i. 4—7; i. 3 with Eph. i. 3; i. 14 with Rom. xii. 2; ii. 1 with Col. iii. 8, and Rom. xii. 1; ii. 6—10 with Rom. ix. 32; ii. 13 with Rom. xiii. 1—4; ii. 16 with Gal. v. 13; ii. 18 with Eph. vi. 5; iii. 1 with Eph. v. 22; iii. 9 with Rom. xii. 17; iv. 9 with Philipp. ii. 14; iv. 10 with Rom. xii. 6, etc.; v. 1 with Rom. viii. 18; v. 5 with Eph. v. 21; v. 8 with 1 Thess. v. 6; v. 14 with 1 Cor. xvi. 20. There are also some passages identical with those in the Epistle of St. James (comp. 1 Pet. i. 6, 7 with James i. 2, 3; i. 24 with James i. 10; ii. 1 with James i. 21; iv. 8 with James v. 20; and v. 5 with James iv. 6). This latter passage is indeed a citation from Prov. iii. 34, but the identity of the conclusions drawn by each renders it improbable that here was a merely accidental coincidence. It is also remarkable that in 1 Pet. iv. 8 and James v. 20, there occurs (in each) the same citation from Prov. x. 12. These resemblances, however, involve important consequences. If the Epistle of James was the first in order of time, its right to a place in the canon is providentially confirmed by the high and unexceptionable authority of St. Peter.

With regard to the style of this epistle it has already been remarked that Peter has imitated Paul not only in the thoughts, but in the turn, the manner, and even the expressions. Notwithstanding this, and notwithstanding the further analogy traced between this epistle and that of St. James, there is much of a peculiar and distinctive character in the epistle. This has been pointed out by many writers. Grotius seems not able sufficiently to express the fulness of his admiration of the beauty of this epistle, in which he discovers a force, a vehemence, and a vigour altogether worthy of 'the prince of the apostles.' Estius and Erasmus, whose authority is great in matters of literary taste, acknowledge that the epistle is full of apostolic authority and majesty, and that it expresses much meaning in few words (verbis parca, sententiis referta). Some critics who have examined the epistle with severer attention, have nevertheless given substantially the same judgment. Pott finds that notwithstanding some obscurity in certain parts, and the numerous Hebraisms, the style of the epistle is grave and dignified, suited to the deep piety of this holy man, to the ardent impetuosity of his spirit, and to the intimacy which he contracted from his cradle with the religion and language of the Hebrews. Cellérier finely touches on the subject. 'The most salient characteristic of this writing—that which from the commencement strikes the attention and touches the heart—are the transports with which the Apostle sets forth the redemption. His opening (i. 2) is a cry of acknowledgment and joy. The idea of the salvation brought by Jesus Christ, the recollection of his promises and his example, dominates over all his thoughts, is found at the basis of all his instructions, and recurs as the motive of even his smallest precepts (*e. g.* 1 Pet. i. 2, 3—12, 13—15, 23, 25; ii. 4, 5, 9—12, 16, 21—25, etc.). It is not difficult to trace in the manner in which the writer speaks of this redemption by the blood of Christ, something of that inquisitive but noble and exalted ardour which belonged to the character of St. Peter. In the Gospels we see him constantly interrogating his Master, impatient to comprehend—to see clearly through his predictions and utterances. In the Epistles we recognise the same apostle in the impetuous warmth with which he depicts the efforts of the old prophets to penetrate the destinies of the Messiah, the abortive efforts of even the angels to look into the depths of that abyss (i. 10, 12), and the happiness of the elect, the chosen objects and clear evidences of his great love. There is here, moreover, a profound feeling of the price which the reconciliation of man cost—the blood shed upon the cross (i. 2, 18, 19; ii. 24, etc.), as well as of the danger of neglecting this great salvation, and the folly of confronting the judgment of Him who after having here acted as a Father (i. 15, 17), will judge without respect of persons hereafter.'

The difficulty arising from the apparent difference of style between the First and Second Epistles of Peter has been met by much minute but valuable criticism, tending to shew that many of the *peculiarities* of Peter's style and phraseology in the first Epistle are reproduced in the Second; and on the general question we agree with Professor Stuart, that 'This ground depends so much on a matter of taste, and oftentimes on mere first impressions of readers who have not made any minute investigations, that it is always to be admitted with caution. It would be easy as a matter of fact to produce many strong resemblances between 1st of Peter and 2nd of Peter.' (Note in Fosdick's translation of Hug's *Introduction*.) So also Michaelis, without denying that there are parts of the second epistle which differ from the style of the first, particularly in the second chapter, contends that as there is much resemblance in others, these exceptions cannot on rules of just criticism be held to prove that the two epistles are not from the same hand. He well observes, 'It is very difficult to form upon a single letter so thorough an estimate of a writer's style as to be able to pronounce that another letter attributed to him is not from his hand. The style of even the same writer is not the same at all times of his life, especially when he writes in a foreign language.'

The following are the commentaries upon both the Epistles of Peter:—Biblandri *Commentarius in utramque Epistolam Petri*, Basileæ, 1536; Welleri *Enarratio in Epistolas Petri*, Lipsiæ, 1547;

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Folengii *Commentarius in Epistolas Petri*, Lugd., 1555; Feuardentii *Commentarius in utramque Epistolam Petri*, Parisiis, 1600; Winckelmanni *Commentarius in utramque Epistolam Petri*, Giessæ, 1608; Turnemanni *Meditationes in Epistolas Petri*, Francof., 1625; Gerhardi *Commentarius super priorem et posteriorem Petri Epistolam*, Jenæ, 1641; Amesii *Explicatio analytica utriusque Epistolæ Petri*, Amstelodami, 1635, the same in English, Lond., 1641; Laurentii *Scholia in Epistolas Petri*, Amstelodami, 1640; Antonides, *Schriftmatige verklaringe over den tweeden Sendbrief van Petrus en de Judas*, Lowenstein, 1693; Langii *Exegesis Epistolarum Apostoli Petri*, etc., Halæ, 1712; Boysen, *Erklärung der beiden Briefe Petri, und des Brief Judäs*, Halle, 1775; Schirmer, *Die beiden Briefe Petri übersetzt und erklärt*, Breslau, 1778; Baumgarten, *Die Briefe des Apostel Petrus übersetzt und mit Anmerkungen eläutert*, Leipzig, 1788; Eisenschmid, *Der Apostel Petri Briefe übersetzt, eläutert*, etc., Ronneberg, 1824; Schlichthorst, *Entwickelung der beiden Briefe Petri zur Belehrung und Erbauung der Gläubigen*, Stuttgart, 1836; Mayerhoff, *Historische kritische Einleitung in den Petrinischen Schriften*, etc., Hamb., 1834.

The following commentaries are on the First Epistle of Peter alone:—Luther, *Erste Epistel Petri ausgelegt*, Vitembergæ, 1523; Byfield, *A Commentary upon the three first chapters of the First Epistle of Saint Peter*, Lond., 1637; Hesselii *Commentarius in priorem Epistolam Petri*, Lovanii, 1568; Leighton (Archbishop), *A Commentary on the First Epistle of Peter*, many editions; Alphen, *De Eeerste allgemeene Sendbrief van Petrus, ontledender Wyse verklaard en tot syn Oogmerk toegepast*, Utrecht, 1734; Walther, *Kurzgefaste Erklärung des Erster Epistel des heiligen Apostels Petri*, Hanover, 1750; Semleri *Paraphrasis in Epist. Petri, cum Latinæ translat. varietate et Notis*, Halæ, 1783; Baumgarten, *Die Briefe des Apostel Petrus übersetzt und mit Anmerkungen erläutert*, Leipzig, 1788; Moldenhauer, *Übersetzt et Erklärung des Ersten Brief Petri*, Hamburgh, s. a.; Hensler, *Der Erste Brief des Apostel Petrus übersetzt und mit einem Commentar versehen*, Sulzburg, 1813; Steiger, *Der Erste Briefe Petri, mit Berücksichtigung des ganzen Biblische Lehrbegriffs ausgelegt*, Berlin, 1832, translated by the Rev. P. Fairbairn, Edinburgh, 1836.

CHAPTER I.

1 *He blesseth God for his manifold spiritual graces:* 10 *shewing that the salvation in Christ is no news, but a thing prophesied of old:* 13 *and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.*

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and [1]sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 [2]Blessed *be* the God and Father of our Lord Jesus Christ, which according to his [3]abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven [4]for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

[1] Heb. 12. 24. [2] 2 Cor. 1. 3. Ephes. 1. 3. [3] Gr. much. [4] Or, *for us.*

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12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope [5]to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, [6]Be ye holy; for I am holy.

17 And if ye call on the Father, [7]who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 [8]Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned [9]love of the brethren, *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 [10]For [11]all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

[5] Gr. *perfectly.* [6] Levit. 11. 44, and 19. 2, and 20. 7. [7] Deut. 10. 17. Rom. 2. 11.
[8] Rom. 16. 25. Coloss. 1. 26. 1 Tim. 1. 10. Titus 1. 2. [9] Rom. 12. 10. Chap. 2. 17. [10] Or, *for that.* [11] Isa. 40. 6. James 1. 10.

Verse 1. '*Pontus,*' etc.—That the Apostle mentions first that province of Asia Minor which was nearest to Babylon on the Euphrates, and the rest successively in proportion to their distance from that city, furnishes one of the arguments by which Basnage endeavours to shew that this epistle was written from thence.

12. '*Which things the angels desire to look into.*'—Dr. Bloomfield endeavours to convey the full force of the original by rendering: 'Over which the angels bend with admiration, and delight to look into.' See also Doddridge. It has often been observed, that there is here an apparent allusion to the posture of the golden cherubim in the sanctuary bending over the judgment seat.

CHAPTER II.

1 *He dehorteth them from the breach of charity:* 4 *shewing that Christ is the foundation whereon they are built.* 11 *He beseecheth them also to abstain from fleshly lusts,* 13 *to be obedient to magistrates,* 18 *and teacheth servants how to obey their masters,* 20 *patiently suffering for well doing, after the example of Christ.*

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord *is* gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, [1]are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, [2]Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* [3]precious: but unto them which be disobedient, [4]the stone which the builders disallowed, the same is made the head of the corner,

8 [5]And a stone of stumbling, and a rock of offence, *even to them* which stumble at the

[1] Or, *be ye built.* [2] Isa. 28. 16. Rom. 9. 33. [3] Or, *an honour.* [4] Psal. 118. 22. Matt. 21. 42. Acts 4. 11.
[5] Isa. 8. 14. Rom. 9. 33.

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word, being disobedient: whereunto also they were appointed.

9 But ye *are* a chosen generation, [6]a royal priesthood, an holy nation, [7]a peculiar people; that ye should shew forth the [8]praises of him who hath called you out of darkness into his marvellous light:

10 [9]Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, [10]abstain from fleshly lusts, which war against the soul;

12 [11]Having your conversation honest among the Gentiles: that, [12]whereas they speak against you as evildoers, [13]they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 [14]Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not [15]using *your* liberty for a cloke of maliciousness, but as the servants of God.

17 [16]Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 [17]Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* [18]thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* [19]acceptable with God.

21 For even hereunto were ye called: because Christ also suffered [20]for us, leaving us an example, that ye should follow his steps:

22 [21]Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but [22]committed *himself* to him that judgeth righteously:

24 [23]Who his own self bare our sins in his own body [24]on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

[6] Exod. 19. 6. Revel. 1. 6, and 5. 10. [7] Or, *a purchased people*. [8] Or, *virtues*. [9] Hos. 2. 23. Rom. 9. 25. [10] Rom. 13. 14. Gal. 5. 16. [11] Chap. 3. 16. [12] Or, *wherein*. [13] Matt. 5. 16. [14] Rom. 13. 1. [15] Gr *having*. [16] Or, *esteem*. [17] Ephes. 6. 5. Coloss. 3. 22. Tit. 2. 9. [18] Or, *thank*. [19] Or, *thank*. [20] Some read *for you*. [21] Isa. 53. 9. [22] Or, *committed* his cause. [23] Isa. 53. 4, 5, 6. Matt. 8. 17. [24] Or, *to*.

Verse 2. '*New born babes.*'—The Jewish doctors often called recent proselytes 'new born babes' and 'little children.'

—'*Sincere milk.*'—Pure unadulterated milk.

5. '*Ye also, as lively stones, are built up a spiritual house.*'—It was usual among the ancient writers to describe that stone as *living* which lay in its native state, compact and unbroken in the quarry. Closely viewing the present passage, it may possibly be perceived that the Apostle, by a beautiful extension of this figure, calls the stones still *living* when re-united in a stately building so nicely compacted, and the joints so close, that no flaw or division appears. This perhaps figures forth the unity and love which should prevail among Christians, and without which they are no longer 'living stones.'

24. '*The tree.*'—That is 'the cross;' called in Latin *Arbor infelix*. 'The fatal tree,' used to be, in English, an expression for the gallows.

CHAPTER III.

1 *He teacheth the duty of wives and husbands to each other,* 8 *exhorting all men to unity and love,* 14 *and to suffer persecution.* 19 *He declareth also the benefits of Christ toward the old world.*

LIKEWISE, [1]ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 [2]Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

[1] Ephes. 5. 22. Coloss. 3. 18. [2] 1 Tim. 2. 9.

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4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, [3]calling him lord: whose [4]daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another, [5]love as brethren, *be* pitiful, *be* courteous:

9 [6]Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For [7]he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him [8]eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* [9]against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 [10]But and if ye suffer for righteousness' sake, happy *are ye:* and [11]be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and [12]fear:

16 [13]Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath [14]once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, [15]when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

[3] Gen. 18. 12. [4] Gr. *children.* [5] Or, *loving to the brethren.*
[6] Prov. 17. 13, and 20. 22. [7] Rom. 12. 17. 1 Thess. 5. 15. [7] Psal. 34. 12, &c. [8] Isa. 1. 16.
[9] Gr. *upon.* [10] Matt. 5. 10. [11] Isa. 8. 12, 13 [12] Or, *reverence.* [13] Chap. 2. 12.
[14] Rom. 5. 6. Heb. 9. 28. [15] Gen. 6.

Verse 3. '*Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.*'—'The Syrian women dress most gorgeously, especially on holidays. In a medical capacity I had an opportunity of seeing several of them. They all corresponded in the richness of their attire, though they were only in the middle rank of life. Their hair is allowed to grow as long as possible, and is plaited in broad plats with gold and silver tissue; being also ornamented with jewels and pieces of gold and silver, and even with coins stuck into it in various places. This fashion is necessarily very expensive and inconvenient. Their garments on festive occasions are completely covered with gold and silver lace and ornaments, and their persons glitter as if they were clad with these precious metals.'—R. M. Macbriar in *Wesleyan Mag.* for 1836, p. 32.

— '*Plaiting the hair.*'—The original (ἐμπλοκῆς τριχῶν) denotes curling, plaiting, and other ornamental dispositions of the hair. Among both the Jewish and heathen females of this age the art of adorning the hair was carried to an extent of extravagance which certainly has not been exceeded, if equalled, in any modern time. Among the Jews there were women who made it a gainful profession to plait women's hair. The art must indeed have required some practice and skill, since it seems that the taste of the Jewish women inclined them to have their hair set up, by the aid of crisping pins, in the form of horns and towers. Examples of the ancient Egyptian and modern Syrian modes of braiding the hair are given under Sol. Song vii. and Isa. iii. We now add examples of the head-tires in use among the Roman ladies in the times of the Apostles.

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HEAD-TIRES OF ROMAN LADIES.—From Busts in the British Museum.

CHAPTER IV.

1 He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth: 12 and comforteth them against persecution.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you:*

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for [1]charity [2]shall cover the multitude of sins.

9 [3]Use hospitality one to another without grudging.

10 [4]As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 [5]If ye be reproached for the name of Christ, happy *are ye;* for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

[1] Prov. 10. 12. [2] Or, *will.* [3] Rom. 12. 13. Heb. 13. 2. [4] Rom. 12. 6. [5] Matt. 5. 11.

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18 [6]And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?
19 Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

[6] Prov. 11. 31.

Verse 12. '*The fiery trial.*'—There appears here to be a metaphorical allusion to a kind of torture by fire, which was in use at this time, and which went by the name of 'the fiery trial,' being so called by Josephus. Others, however, rather think the allusion is to the processes by which precious metals are cleared from dross by fire.

CHAPTER V.

1 *He exhorteth the elders to feed their flocks,* 5 *the younger to obey,* 8 *and all to be sober, watchful, and constant in the faith:* 9 *to resist the cruel adversary the devil.*

THE elders which are among you [1]I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:
2 Feed the flock of God [1]which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind:
3 Neither as [2]being lords over *God's* heritage, but being ensamples to the flock.
4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.
5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for [3]God resisteth the proud, and giveth grace to the humble.
6 [4]Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:
7 [5]Casting all your care upon him; for he careth for you.
8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:
9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.
10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.
11 To him *be* glory and dominion for ever and ever. Amen.
12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.
13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.
14 [6]Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

[1] Or, *as much as in you is.* [2] Or, *overruling.* [3] James 4. 6. [4] James 4. 10. [5] Psal. 55. 22. Matt. 6. 25. [6] Rom. 16. 16.

Verse 4. '*The chief Shepherd.*'—In those countries where immense flocks went forth to feed in the open pastures of the wilderness, a large body of shepherds were required; and then, to ensure unity and regularity, it became necessary that one of the shepherds should be invested with the chief command and direction of the whole. This officer supplies the Apostle with his metaphorical allusion to Christ as the 'Chief Shepherd.' Burder illustrates this passage by a very apposite citation from some curious details, in the 'Gentleman's Magazine' for 1764, concerning the sheep-walks of Spain, in which country the pastoral usages are unquestionably derived from the Arabians:—'Ten thousand sheep compose a flock, which is divided into ten tribes. One man has the conduct of all. He must be the owner of four or five hundred sheep; strong, active, vigilant; intelligent in pasture, in the weather, and in the diseases of sheep. He has absolute command over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them, or discharges them, at will. He is the *præpositus* or *chief shepherd* of the whole flock.'

8. '*As a roaring lion, walketh about, seeking whom he may devour.*'—This is another of the striking allusions to the lion which the Scriptures contain, and which evince that there was formerly ample opportunity in Western Asia of becoming acquainted with its habits, which have now to be studied in remote regions. Burchell's *Travels in South Africa* furnishes the following illustration of the prowling habit to which the Apostle here refers. After describing a stormy night, with thunder and lightning, the traveller says:—'Such nights, I already knew by dear-bought experience, favour the prowling lion, and seem to give him a spirit of daringness which he seldom evinces at other times. Taking advantage of the disorder and confusion into which the other animals are thrown by the conflicting elements, which make no impression upon him, he appears to advance upon them with less caution than usual. This, at least, was now found to be the case, for at a little after nine, while all of us were lying in the waggons, the dogs commenced a barking and howling: the whole of the oxen suddenly made efforts to get loose, and began to express that kind of uneasiness which, in a

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very intelligible manner, told us that a lion was not far off. There is probably something in the smell of this beast quite different from that of others, by which, at a great distance, especially if to windward, his prey perceive his approach, and are warned to escape their danger by instant flight. It was this natural or instinctive propensity to fly, which occasioned our oxen to struggle and endeavour to get loose; but fortunately for them the strength of the *reins* prevented their doing this. Yet their efforts to disengage themselves were so violent that my waggon was in great danger of being overturned; and for some time it was unsafe to remain in it. A fire is generally sufficient to hold the lion at a distance, but ours was at this time extinguished by the rain; on which account he pressed closer upon us. Fortunately, some muskets fired at random, or aimed only by guess, had the effect not only of keeping him off, but of quieting, in a great degree, the restlessness of the cattle. The Hottentots say that the oxen have sagacity enough to know that the discharge of muskets, under such circumstances, is for the purpose of driving away their dreaded enemy: and, whatever may be the notion of these poor animals on the subject, such is certainly the effect commonly produced on them, as I often myself witnessed on subsequent occasions. Perhaps it is, that a certain instinct they may possess, enables them to discover that the beast does actually retreat when muskets are fired off. We could discover, from an unusual and peculiar barking of the dogs, that he continued prowling round us till midnight; but his fears to encounter man were the only obstacle to prevent his carrying off his prey; and finding it thus too strongly protected, he at length withdrew.'



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THE SECOND EPISTLE GENERAL

OF

PETER.

THERE is no book of the New Testament the right of which to a place in the sacred canon has been so strongly questioned as that of the Second Epistle of Peter. The external evidence in favour of its claims is by far the weakest of any; and those who allow those claims, do not hesitate to admit that there is no book against the apostolical authority of which so formidable an array of argument has been displayed. Among the ecclesiastical writers of the first century there is no mention of this epistle, nor any unquestionable allusions to its contents, although in Clement's Epistle to the Corinthians passages somewhat similar to 2 Pet. ii. 5—9 have been found; and in the Shepherd of Hermas is a passage similar to 2 Pet. ii. 15—20. The same want of direct testimony exists in the second century, and this is the more important, as in that century the positive testimony to the existence and canonicity of the other books of the New Testament becomes frequent and distinct. Some phrases and sentiments similar to those in the epistle have indeed been sparingly gleaned, but none of them are of great weight in evidence. The first who mentions the epistle is Origen in the third century. He several times quotes it as Scripture, and as the writing of Peter, but when he comes to mention it distinctly, his words are these:—'Peter, on whom the church of Christ is built (Matt. xvi. 18), has left one epistle acknowledged; but let it be granted that he wrote a second, for it is doubted.' Still he himself recognises its authority, and that in such a way as to shew that in his time it was generally received by the churches. Eusebius, by whom this statement of Origen has been preserved, manifests no doubts on the subject, although of course he places it among the Antilegomena (ἀντιλεγόμενα, *contradicted* or *disputed*), or those books which although known to the ecclesiastical writers, and sometimes read in the churches, were not for a considerable time admitted to be genuine, or received into the canon of Scripture, which indeed is the place which the statement of Origen necessarily assigns to it. In the fourth century most of the ecclesiastical writers seem to have admitted the genuineness of *both* the epistles of Peter, but some still hesitated with respect to the second, and a few rejected it. From that time both epistles have been comprehended in the same collection as the production of Peter, though a few writers, even after the fourth century, entertained doubts with respect to the second epistle. Neither this epistle nor that of Jude are found in the ancient Syriac version of the New Testament, but in all other ancient versions both these epistles are included.

It is to be noted that the question of the canonical authority of this epistle rests on very peculiar grounds. We may doubt that the Epistle to the Hebrews was written by Paul, or the Apocalypse by the Apostle John, without thereby questioning their authority, for they do not claim to be written by them. But the case is different with the Second Epistle of Peter: it has his name in the inscription, and he declares that he had lived with Christ. If, therefore, Peter ceases to be regarded as its author, it is written by some one personating him, which is an imposition unworthy of the Christian name, and is sufficient, however excellent its contents, to exclude it from the canon. Some great writers of modern times have been driven to conclude against its reception, not only by the weakness of the external evidence in its favour, but by the difference of style between this and the first epistle. Calvin thinks that the discrepancies are such as to shew that the two epistles had not the same author. He therefore concludes, after stating the alternatives as we have done, that 'If the epistle be regarded as unworthy of credit that it came from Peter, not that he himself wrote it, but some one of his disciples in obedience to his orders. He was then, as is probable, in extreme old age, and near death. It is possible that at the request of the disciples he suffered the epistle to go forth as his dying testimony.' *Comment. in Epp.* iii. 77, ed. 1834.

We cannot here trace the course of recent opinion on the subject. It may suffice to state that there are those—1. Who decry or strongly doubt the Petrine origin, and consequently the canonical authority, of the whole epistle. 2. Who admit the genuineness of the epistle in part, regarding some the second chapter, and some the second and third, as interpolated. 3. Who regard the whole

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epistle as genuine, and think they can satisfactorily account for all the difficulties which surround the question. Among these Dahl, Storr, Michaelis, Flatt, Pott, Augusti, Nitzsche, Schmid, Hug, and (in a modified sense) Schott and Olshausen; to which we may add Lardner and most of the British commentators, with Moses Stuart, Professor Edwards, and others who have written on the subject in America.

The resemblance of this epistle to that of Jude, to which allusion has already been made, and which has been among the grounds of objection to this epistle, is certainly very great. The reader will see this by comparing 2 Pet. i. 1, 2 with Jude *v.* 1, 2; 2 Pet. i. 5 with Jude *v.* 3; 2 Pet. i. 12, 13, 15; and ii. 1—3 with Jude *v.* 4, 5; 2 Pet. ii. 4 with Jude *v.* 6; 2 Pet. ii. 6, 10 with Jude *v.* 7; 2 Pet. ii. 10 with Jude *v.* 8; 2 Pet. ii. 11 with Jude *v.* 9; 2 Pet. ii. 12 with Jude *v.* 10; 2 Pet. ii. 13 with Jude *v.* 11; 2 Pet. ii. 13 with Jude *v.* 12; 2 Pet. ii. 17 with Jude *v.* 13; 2 Pet. ii. 18 with Jude *v.* 16; and 2 Pet. iii. 1—3 with Jude *v.* 17, 18. It has been urged that this extensive copying of Jude must be counted among the other evidence that the epistle was not written by Peter, but by some one assuming his name, and that therefore it was not genuine. It is on this ground that some have advocated the exclusion of those parts of the epistle in which the imitation is apparent, and for preserving the rest. On this subject the following remarks by Professor Stuart appear to us satisfactory:—'As to the question whether Peter copied from Jude or Jude from Peter, it is one that never can be determined with any degree of certainty, nor even whether either copied from the other. With all the near resemblances to each other there are many traits of discrepancy, which the critical reader can easily make out for himself. We have seen, in the case of James, that he has many resemblances to Paul in his diction and phraseology; and also that he has as many and still more striking ones to the First of Peter. Yet was he no copyist. Nothing can be more original or *sui generis* than his epistle. Why then may not Paul and Jude be both original in the like sense with James? It does indeed seem probable to me that Peter had read the epistle to Jude when he wrote his second epistle, and that the thoughts and diction had made a strong impression upon his mind. But is it not equally clear that the writer of the Apocalypse had read Ezekiel, Daniel, and Zechariah, and that he everywhere presents diction and imagery seemingly borrowed from these books? Yet who would venture to call in question the *originality* of the Apocalypse? It is as strongly marked as any book of Scripture.

Peter and Jude being both apostles must have been very intimately acquainted. Both in all probability had laboured among those churches, or at least among some of them, to whom their epistles were addressed. On the supposition that they had met together during their missionary labours, and conferred together respecting the state of the churches which they had visited, and had both fully and freely spoken out their feelings and views (all of which no one can well deem improbable), nothing could be more natural than that they should both have written in the like way respecting the false teachers who were creeping in. Supposing, moreover, that Jude wrote his epistle *first* (which seems quite probable), and that Peter had a copy of it in his hands, and had just read it when he sat down to write his own, nothing could be more natural than the expression of his feelings in respect to the false teachers in a way altogether like that of Jude. Both epistles together, when they so plainly aimed at the same errors, were adapted to produce a strong impression.'

The following are the separate commentaries on the Second Epistle of Peter:—Luther, *Andere Epistel Petri und eine Judas ausgelegt*, Vitembergæ, 1524; Adams, *An Exposition of the Second Epistle of Peter*, 1633; Semleri *Paraphrasis in Epist. 2 Petri, cum Latinæ translat. varietate et Notis*, Halle, 1781.



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CHAPTER I.

1 Confirming them in hope of the increase of God's graces, 5 he exhorteth them, by faith and good works, to make their calling sure: 12 whereof he is careful to remember them, knowing that his death is at hand: 16 and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eyewitness of the apostles beholding his majesty, and by the testimony of the Father and the prophets.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us [1]to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as [2]our Lord Jesus Christ hath shewed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed [3]cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, [4]This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For [5]the prophecy came not [6]in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

[1] Or, *by.* [2] John 21. 18. [3] 1 Cor. 1. 17, and 2. 1. [4] Matt. 17. 5. [5] 2 Tim. 3. 16. [6] Or, *at any time.*

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CHAPTER II.

1 He foretelleth them of false teachers, shewing the impiety and punishment both of them and their followers: 7 from which the godly shall be delivered, as Lot was out of Sodom: 10 and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known, and avoided.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their [1]pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not [2]the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved [3]Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And [4]turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise [5]government. [6]Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation [7]against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the daytime. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of [8]adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of [9]Balaam *the son* of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

17 [10]These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were [11]clean escaped from them who live in error.

19 While they promise them liberty, they themselves are [12]the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For [13]if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, [14]The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

1 Or, *lascivious ways*, as some copies read. 2 Job 4. 18. Jude 6. 3 Gen. 7. 1. 4 Gen. 19. 24. 5 Or, *dominion*.
6 Jude 8. 7 Some read, *against themselves*. 8 Gr. *an adulteress*. 9 Num. 22. 23. Jude 11. 10 Jude 12. 13.
11 Or, *for a little*, or, *a while*, as some read. 12 John 8. 34. Rom. 6. 16. 13 Matt. 12. 45. Heb. 6. 4. 14 Prov. 26. 11.

Verse 22. '*The sow that was washed*,' etc.—The preceding proverb is from Prov. xxvi. 11. The present is not found in Scripture; nor does it occur, as a proverb, in any Jewish or heathen writer. Although this habit of the sow has not received this notice, it is known to have been the opinion that a free indulgence of hogs in their natural inclination to wallow in the mire, tended to make them fatter. The proverb quoted by the Apostle is probably an Oriental one.

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CHAPTER III.

1 *He assureth them of the certainty of Christ's coming to judgment, opposing those scorners who dispute against it:* 8 *warning the godly, for the long patience of God, to hasten their repentance.* 10 *He describeth also the manner how the world shall be destroyed:* 11 *exhorting them, from the expectation thereof, to all holiness of life:* 15 *and again, to think the patience of God to tend to their salvation, as Paul wrote to them in his epistles.*

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 [1]Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth [2]standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as [3]a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, [4]not willing that any should perish, but [5]that all should come to repentance.

10 But [6]the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 Looking for and [7]hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for [8]new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* [9]the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

[1] 1 Tim. 4. 1. 2 Tim. 3. 1. Jude 18. [2] Gr. *consisting.* [3] Psal. 90. 4. [4] Ezek. 18. 32, and 33. 11. [5] 1 Tim. 2. 4. [6] 1 Thess. 5. 2. [7] Or, *hasting the coming.* [8] Isa. 65. 17, and 66. 22. Revel. 21. 1. [9] Rom. 2. 4.

Verse 12. '*Hasting unto the coming of the day of God.*'—The word 'unto' has here (and in all the old English versions) been *supplied* without the authority of the original; σπεύδοντας τὴν παρουσίαν exhibits no preposition, and properly requires a transitive rendering, *accelerating*, or *hastening on, the coming.* Thus understood, the words convey the information that Christians, by their devoted lives and the sanctity of their spirit, may aid in hastening on the day of God by ripening the world for it, and that, consequently, they may retard and delay it by the contrary qualities.

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THE FIRST EPISTLE GENERAL

OF

JOHN.

ALTHOUGH the name of the apostle John is not prefixed to or contained in this epistle, it has invariably, and with unquestionable correctness, been from the very first ages ascribed to him. The apostle's studied omission of his own name in the Gospel, accounts for its being wanting in the book before us, and strengthens rather than impairs his claim to be regarded as the author of this epistle. The remarkable analogy of style and sentiment does also offer most decisive evidence for the same conclusion. The date of the epistle is a matter on which very different opinions have been entertained. Lardner thinks that it was written after the ruin of Jerusalem, when St. John was already old, about the year 80. His only reason is that none of the arguments which have been produced to prove the prior date of the epistle are conclusive; but he has produced none of his own in favour of the later date. Grotius, on the contrary, maintains that it was written before the destruction of Jerusalem, founding his conclusion upon ch. ii. 18; 'The last hour is come' (Auth. Vers., 'It is the last time'), which he supposes to indicate the last moments of the existence of the Jewish nation. Michaelis, who sees the inconclusiveness of this argument, tries to sustain the same conclusion as to date by arguments equally inconclusive. The fact is, we apprehend, that there are no means, either historical or critical, for fixing the precise date of the epistle, or even whether it was written before or after the Gospel of the same evangelist. There may be, indeed, a slight preponderance of reasons in favour of its being of later date than the Gospel, and the arguments which are urged to shew that the Gospel was composed late in the Apostle's life will in that case help to fix the date of the epistle to the same period. As to the intrinsic evidence of the latest possible date which Eichhorn and others find in the Geschwatzigkeit (prattle) of old age and senile repetitions, which they here discover, we agree with Moses Stuart that 'it belongs more to their exegetical tact than to the writer of the epistle.'

The question of place depends on that of date; and if the one be uncertain, the other must be the same. The subscriptions found in manuscripts fix it to Ephesus, in accordance with the ancient church tradition preserved by Irenæus and Eusebius. This is probable if the epistle was posterior to the gospel, and belongs to the later period of St. John's existence. Grotius, Hug, and others, however, hold that it was written during the Apostle's banishment in the isle of Patmos; and some, who advocate the early date, maintain with Macknight that it was written in Judæa.

It is very difficult to determine to whom this epistle was addressed. Augustin, Bede, and some other early writers, cite the epistle under the name of the Epistle to the Parthians, which name it bears in the old Latin version. Grotius sustains this designation, in the belief that by the name of 'Parthians' we are to understand all the converted Jews who were not subject to the Roman empire, but under that of the Parthians, who contested with the Romans the empire of the East, and particularly the Hebraizing Christians who lived beyond the Euphrates, at Nehardea, Nisibis, etc. But this notion has been rejected by nearly all subsequent critics. Lightfoot supposes that the epistle was addressed to the Corinthians. He urges that in the third epistle, addressed to Gaius, the writer declares (verse 9) that he *had already written to the church*. To what church, unless that of which Gaius was a member? Now St. Paul declares to the Corinthians that he had among them baptized only Crispus and Gaius (1 Cor. i. 14). It must therefore have been to the church of Corinth that John had already written; and the first of his three epistles is the only one which he can be supposed to have written to that church, unless we assume that his epistle to the church of which Gaius was a member is lost (*Hor. Hebr.* in 1 Cor. i. 14). This is ingenious; but it rests on the identity of John's Gaius with the Gaius whom Paul baptized at Corinth, which is more than any one can affirm with confidence (the name being very common) and is not now generally believed. Benson fancies that it was written to the Christians in Galilee a little before the destruction of Jerusalem. There is little probability in this hypothesis. The one now most generally received is that of Lampe, Dupin, Michaelis, Lardner, Macknight, and others, who, after Œcumenius, hold that the epistle was not

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directed to any particular body, but was written for the general use of all Christians. This conclusion is strengthened by the fact that the epistle commences without inscription or salutation, and ends without the usual greetings and benedictions, and that all its instructions are equally applicable to all Christian bodies and nations.

Of St. John's style of writing we have nothing to add here to what has been said in the Introduction to the Gospel of that Evangelist.

The separate commentaries on the three Epistles of John together are the following:—Luther, *Commentarius in Sancti Joannis Epistolam catholicam*, Lipsiæ, 1708; Althameri *Commentarius in Epistolas Joannis*, Argentorati, 1521; Hemmingii *Commentarius in Epistolas Joannis*, Vitembergæ, 1569; Beurlini *Commentarius in Epistolam Joannis canonicam*, Tubingæ, 1571; Danæi *Commentarius in tres Epistolas Joannis*, Genevæ, 1585; Hunni *Epistolas canonicas Joannis Evangelistæ et Apostoli, perspicua enarratione illustrata*, Francof. ad Mœnum, 1586; Eckhardi *Analysis Theologica et Scholastica Epistolæ canonicæ Apostoli Joannis*, Giessæ, 1609; Horneii *In Epistolas sanctorum Apostolorum Joannis et Judæ expositio litteralis*, Brunsuigæ, 1654; Rusmeyer, *Neue erklärung der Drey schönen Briefe des Apostels Joannis*, Hamburgh, 1717; Creyghton, *De Drie Send-brieven van den heiligen Joannes en die van den heiligen Jacobus, ontleedet en Schriftmaatig verklaart*, Franecker, 1704; Whiston, *Commentary on the three Catholic Epistles of Saint John*, London, 1719; Benson, *Paraphrase and Notes on the three Epistles of Saint John, attempted in imitation of Mr. Locke's manner*, London, 1749; Schirmer, *Die Drei Briefe des Apostel Johannes übersetzt und erklärt*, Breslau, 1780; Mori *Prælectiones exegeticæ in tres Johannis Epistolas, cum novâ earundem paraphrasi Latinâ*, Lipsiæ, 1797; Paulus, *Die Drei Lehrbriefe des Johannes, Wortgetreu mit eläuternden Zwischensätzen übersetzt und nach philologischer notiologischer Methode erklärt*, Heidelberg, 1829; Hawkins, *A Commentary upon the First, Second, and Third Epistles of Saint John*, London, 1808; Jaspis, *Versio Latina Epistolarum et Libri Visorum Joannis, perpetua Adnotatione illustrata*, Lipsiæ, 1821; Lücke, *Commentar über die Briefe des Evang. Johannes*, 1825, translated under the title of *A Commentary on the Epistles of St. John*, by F. G. Repp, Edinburgh, 1837.

The commentaries on the First Epistle of John alone, are the following:—Tyndale, *Exposition of the First Epistle of Saint John*, London, 1531; Megandri *Farrago Adnotationum in Epistolam primam Joannis*, etc., Tiguri, 1539; Folgenii *Commentaria in primam Joannis Epistolam*, Venetiis, 1546; Feri *Enarrationes in priorem Joannis Epistolam*, Moguntiæ, 1550, and many subsequent editions,—answered by Crashaw in 1606, under the title, *Romish Forgeries and Falsifications of Authors, instanced in Ferus his Commentary on the First Epistle of John;* Hesselii *Commentarius in priorem Epistolam Joannis*, Duaci, 1599; Naogeorgii *Adnotationes in primam Epistolam Joannis*, Francof., 1544; Cottoni *Commentarius in priorem Joannis Epistolam*, 1658; Hardy, *The First Epistle of John unfolded*, London, 1559; Freylinghausen, *Erklärung der Ersten Epistel Joannis*, Halæ, 1741; Schmidii *Commentarius in primam Joannis Epistolam*, Francof., 1687; Rappoli *Theologica Aphrostica Joannis ex Epistola prima catholica*, Lipsiæ, 1688; Droschei *ζητήματα in Epistolas primam et secundam divi Joannis, disputationibus VIII.*, Rostochii, 1697; Spener, *Joannis Erste Epistel, nach ihrem Wortverstand, von versicul zu versicul, samt ausgezogenen Lehren und Lebensregeln, auch einer völligen Paraphrasi erklärt*, Halle, 1699; Marpergeri *Neue, grundliche und erbauliche Auslegung der ersten Epistel Joannis*, Noribergæ, 1710; Carpzovii *S. Joannis Epistol. prima Græce, cum Vers. Lat. Scholiis*, etc., Helmstadt, 1773; Semleri *Paraphrasis in 1 Joannis Epist., cum Prolegomena*, etc., Rigæ, 1793; Rickli, *Joannis Erster Brief erklärt und angewendet in Predigen, in historischen Vorbericht, und exegetischen Anhange*, Luzern, 1828; Paterson, *A Brief Commentary on the First Epistle of St. John*, Glasgow, 1843; *Apostolical Instruction exemplified in the First Epistle General of John*, London, 1840.

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CHAPTER I.

1 *He describeth the person of Christ, in whom we have eternal life, by a communion with God: 5 to which we must adjoin holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.*

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that [1]God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and [2]the blood of Jesus Christ his Son cleanseth us from all sin.

8 [3]If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

[1] John 8. 12. [2] Heb. 9. 14. Rev. 1. 5. [3] 1 Kings 8. 46. Prov. 20. 9. Eccles. 7. 20.

CHAPTER II.

1 *He comforteth them against the sins of infirmity.* 3 *Rightly to know God is to keep his commandments,* 9 *to love our brethren,* 15 *and not to love the world.* 18 *We must beware of seducers:* 20 *from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.*

MY little children, these things write I unto you, that ye sin not. And if any man sin, [1]we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for our's only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, [2]I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 [3]He that loveth his brother abideth in the light, and there is none [4]occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young

[1] Heb. 9. 24. [2] 2 John 5 [3] Chap. 3. 14. [4] Gr. *scandal.*

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men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in [5]him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If [6]ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

[5] Or, *it*.

[6] Or, *know ye*.

Verse 13. '*Young men.*'—The word νεανίσκοι denotes persons in *the prime of life*. The Septuagint uses it to denote persons fit and liable to bear arms. In like manner, *Romana juventus*, 'the Roman youth,' was put for the Roman army. We may therefore more particularly suppose it to refer to persons from twenty to fifty years of age. And if we suppose that the Apostle employs the word with some reference to its use in describing the age of fitness for military service, there is a peculiar force and application, in the address to them, which should not be overlooked: 'I write unto you, young men, *because ye have overcome* the wicked one.'

CHAPTER III.

1 *He declareth the singular love of God toward us, in making us his sons: 3 who therefore ought obediently to keep his commandments, 11 as also brotherly to love one another.*

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested [1]to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 [2]He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are mani-

[1] Isa. 53. 6, &c.

[2] John 8. 44.

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fest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the [3]message that ye heard from the beginning, [4]that we should love one another.

12 Not as [5]Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But [6]whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall [7]assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And [8]whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And [9]this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And [10]he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

[3] Or, *commandment*. [4] John 13. 34, and 15. 12. [5] Gen. 4. 8. [6] Luke 3. 11. [7] Gr. *persuade*.
[8] Matt. 21. 22. John 15. 7, and 16. 23. [9] John 6. 29, and 17. 3. [10] John 15. 10.

Verse 12. '*Cain, who was of that wicked one.*'—So say the Jews, that Cain was of 'the serpent,' and of 'the angel of death;' both being with them names for the devil. Yet they entertain the opinion that he ultimately repented, and became meet for paradise.

17. '*Bowels of compassion.*'—The inhabitants of Otaheite have an expression which corresponds exactly with this phraseology. They use it on all occasions when the passions give them uneasiness; they constantly refer pain from grief, anxious desire, and other affections, to the bowels, as their seat, where they likewise suppose all the operations of the mind to be performed.

CHAPTER IV.

1 *He warneth them not to believe all teachers who boast of the Spirit, but to try them by the rules of the catholick faith: 7 and by many reasons exhorteth to brotherly love.*

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: [1]he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 [2]In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

[1] John 8. 47. [2] John 3. 16.

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12 [a]No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is [d]our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And [e]this commandment have we from him, That he who loveth God love his brother also.

[a] 1 Tim. 6. 16. [d] Gr. *love with us.* [e] John 13. 34, and 15. 12.

Verse 7. '*Beloved, let us love one another.*'—It is the ancient tradition that the last years of St. John's life were spent at Ephesus, and that there he died. It is further stated that towards the end of his days, when the powers of life were nearly exhausted from extreme old age, he was with difficulty borne to the assemblies of the church between the arms of some of the disciples. On such occasions it was, in consequence of his infirmities, only in his power to pronounce a few words to the congregation; and these words invariably consisted of the beautiful and characteristic address, 'Little children, love one another.'

CHAPTER V.

1 *He that loveth God loveth his children, and keepeth his commandments:* 3 *which to the faithful are light, and not grievous.* 9 *Jesus is the Son of God, able to save us,* 14 *and to hear our prayers, which we make for ourselves, and for others.*

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and [f]his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have [g]in him, that, [h]if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

[f] Matt. 11. 30. [g] Or, *concerning him.* [h] Chap. 3. 22.

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16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. [4]There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

[4] Matt. 12. 31. Mark 3. 29.



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THE SECOND EPISTLE

OF

JOHN.

THIS epistle is in some sort an epitome of the preceding. Of the thirteen verses which it contains eight may also be found in the first epistle. The close similarity not only evinces that this epistle was written by the same person as the preceding, but also suggests that it was written at nearly the same time.

The Second and Third Epistles of St John are counted among the Antilegomena, or books not at first generally received by the churches as of canonical authority. This seems to have arisen from the persuasion that they were written not by the Apostle John, but by one John surnamed the Elder, of whom Papias, Eusebius, and Jerome speak, and whose tomb was in their time to be seen at Ephesus. This notion grew out of the fact that the writer abstains from calling himself an apostle, but describes himself simply as 'the elder' at the beginning of both epistles. Since the fourth century, however, they have been uniformly ascribed to the Apostle John, and their authority has been fully recognised by the most esteemed of the 'fathers.' Some modern writers, as Grotius, Beck, Fritsche, Bretschneider, and others, have, however, in modern times revived the old doubts, which has served to draw forth ample vindications from such writers as Michaelis, Eichhorn, Bertholdt, and even from that great doubter De Wette, who together have satisfactorily disposed of all the external and internal difficulties of the subject, and have established the apostolical authority of these epistles beyond all further question. The identity of style between these and the first epistle is triumphantly established; they evince the same order of mind in the writer, and the errors against which the writer warns his readers are the same which are offered in the first epistle. It is further shewn that St. John does not claim the quality of an Apostle even at the beginning of the first epistle, which is nevertheless admitted to have been written by him. In addressing persons to whom he was so well known as the lady Eclecta and Gaius, he was not like to designate himself with much particularity; and it was exceedingly natural that the title of the elder, or the aged, should be taken by one so far advanced in life as he is generally supposed to have been at the time these epistles were written.

The following are the only separate commentaries on the Second Epistle of John, or on the Second and Third together:—Sontagii *Hypomnemata Miscellanea in posteriores duas Joannis Theologi Epistolas*, Altorfii, 1698; Smith, *An Exposition of the Second Epistle of John*, London, 1663; Feustkingii *Commentarius in secundam ac tertiam Epistolam Joannis*, Vitemb., 1707; Verpoortennii *Exercitationes in secundam et tertiam Joannis Epistolas*, Gedani, 1741; Müller, *Commentarius in 2 Epist. Johannis*, Schleiz., 1783; Rambonnet, *Specimen Academicum de Secunda Epist. Johannea*, Trajecti ad Rhenum, 1819.



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1 *He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief,* 8 *lest they lose the reward of their former profession:* 10 *and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.*

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, [1]not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have [2]wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak [3]face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

[1] 1 John 2. 7. [2] Or, *gained*. Some copies read, *which ye have gained, but that ye receive*, &c. [3] Gr. *mouth to mouth*.

Verse 1. '*The elect Lady*.'—It has been much questioned whether this designation is to be understood figuratively, as denoting the Christian church, or else some eminent Christian woman to whom this epistle was addressed. The *ancient* interpreters were generally of the former opinion; but most of the moderns take the words in their literal acceptation. But even so, they are not agreed as to the sense. Many, with our venerable translators, take ἐκλεκτῇ as an adjective, rendering, variously, 'To the elect,' or 'excellent,' or 'chosen,' or 'truly Christian lady.' Many of the continental commentators follow the Vulgate in regarding the word as a proper name, and translate, 'To the lady Electa;' while others regard κυρία, usually translated 'lady,' as a proper name, rendering 'to Kyria,' or 'Cyria the elect.' The absence, in the Greek, of the *article*, which the two other interpretations would require, seems to indicate the interpretation of the Vulgate as the most probable alternative. It is followed by the Rheims version: 'To the lady Elect and her children.'



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THE THIRD EPISTLE

OF

JOHN.

MOST of the remarks prefixed to the preceding epistle are applicable also to this, which appears to have been written about the same time and from the same place. It has been hinted in the Introduction to the first epistle that the Gaius or Caius to whom this epistle it addressed was probably not the same Gaius of Corinth whom Paul mentions in Rom. xvi. 23, 1 Cor. i. 14. There was also a Gaius of Macedon, mentioned in Acts xix. 29, as a companion of Paul; and in the next chapter (xx. 4) a Gaius of Derbe appears in the same quality. Whether all these are different persons, or whether any of them is the Gaius of this epistle, cannot with any certainty be determined. But there seems little reason to doubt that this Gaius lived in Asia Minor at the time the epistle was written, and it is very clear that he was much esteemed by the Apostle, and that he exercised the duties of Christian hospitality with great generosity and zeal, notwithstanding the harshness of Diotrephes, who seems to have been then a person of authority in the church of the place where Gaius lived, who would have had him withhold his beneficence from some of the faithful.

1 *He commendeth Gaius for his piety,* 5 *and hospitality* 7 *to true preachers:* 9 *complaining of unkind dealing of ambitious Diotrephes on the contrary side,* 11 *whose evil example is not to be followed:* 12 *and giveth special testimony to the good report of Demetrius.*

THE elder unto the well beloved Gaius, whom I love [1]in the truth.

2 Beloved, I [2]wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all *men,* and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak [3]face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

[1] Or, *truly.* [2] Or, *pray.* [3] Gr. *mouth to mouth.*

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THE GENERAL EPISTLE

OF

J U D E.

THIS is the same apostle who is called Judas in the Gospels, with the addition of his surname Lebbeus or Thaddeus, to distinguish him from Judas Iscariot. He was the brother of James the Less, and son of Alpheus, being thus one of those called the 'brethren' of our Lord, and in fact his cousin. Except that his name occurs in the lists of the apostles' names, nothing is recorded of Jude in the Gospels or Acts, save that, in our Lord's last discourse to his disciples, he asked the question, 'Lord, how is it thou wilt manifest thyself unto us, and not unto the world?' (John xiv. 22.) There is no account of his proceedings on which much reliance can be placed. Jerome's information stated that, after the Ascension, he was sent to Edessa, to king Abgarus; and the belief of the Greek church coincides with this, alleging that he preached the Gospel at Edessa and throughout Mesopotamia. Other accounts, not perhaps to be regarded as contradictory, state that, after remaining for a time in Palestine preaching the Gospel in Judea and Samaria, he travelled into Arabia, Syria, Mesopotamia, Armenia, and Persia, in which last country he suffered martyrdom. The Syrian Christians certainly regard Jude as their apostle. There is no satisfactory evidence for determining the date of the epistle. Authorities fluctuate between the years 64 and 75; and Mill even places it so late as the year 90; but the slight probabilities which can be collected seem most in favour of its having been written *before* the year 70.

The great similarity between this epistle and that of 2nd Peter has been stated in the Introduction to the latter, and has been conjecturally accounted for. With that book it is placed among those which the church did not for a time generally agree in receiving as canonical. In speaking of it Jerome says:—'Jude, the brother of James, has left a very short epistle, which is of the number of the seven general epistles; but as it cites the book of Enoch, which is apocryphal, some reject it.' But he adds,—'Time and usage have established its authority, and it now ranks with the sacred Scriptures.' Eusebius states that very few of the ancients had cited the epistle, but he remarks that it had been at the same time publicly read in many churches. The points which seem to have brought its right to a place in the canon into question are:—1. The notice in verse 9 of the dispute between Michael and Satan concerning the body of Moses, which is supposed to have been taken from an apocryphal book called *The Assumption of Moses*. 2. That in verse 14 there is a citation from the equally apocryphal book of Enoch. 3. And that in verse 17 the writer says 'Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ,' which have been thought to imply that the writer did not himself claim to be an apostle, and that he referred to the apostolical writings as of a past time prior to his own. Notwithstanding these doubts and these reasons, the epistle was always recognized by the most considerable churches, and has been cited as of Scriptural authority, and with high esteem by the principal fathers, as Clement of Alexandria, Origen, Tertullian, Epiphanius, Cyril of Jerusalem, Gregory Nazienzen, etc. In fact the evidence is so strong and so ancient with respect to the antiquity and the genuineness of the epistle, that few sober critics are disposed to call it in question. With respect to the text concerning Satan's dispute with Michael about the body of Moses, there is no evidence of its being cited from the book called *The Assumption of Moses*, or that the book existed at the time the epistle was written. It is more probably derived from an old tradition which the inspired writer knew to be true; but until we know something more of that tradition as current in the time of the writer, we must remain unable to give a satisfactory solution of the passage. Professor Stuart well remarks that 'to those who believe in angelic guardianship and interposition in the affairs of men, the obscurity or difficulty of this subject will present nothing that is very formidable, certainly nothing to shake their faith or to move them to a general scepticism.' The same remarks apply in fact to the alleged quotation from the apocryphal book of Enoch. There is no satisfactory evidence that the book existed before this epistle was written; and it is now the general opinion that Dr. Lawrence in the dissertation prefixed to his translation of the book has failed to prove the high antiquity he claims for it. It is easier

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to suppose that Jude cites a traditional saying, the truth and importance of which was generally acknowledged, as a book concerning the origin and date of which there is much doubt. Or, indeed, why might not the author of the book of Enoch have rather transcribed this saying as exhibited by Jude, or have taken it as Jude did from tradition, if he wrote after the apostolic age? The coincidence can prove nothing as to which book is anterior, while tradition is sufficient to account for the passage in either. But even if the book be so ancient as is alleged, and Jude did quote from it, it is not easy to see how this destroys (as some have supposed) the authenticity of the epistle. Could not a work of this kind contain some things which the Apostle knew to be well founded and true, and which he might cite without thereby accrediting the whole production? Who ever suppósed that Paul approved of all the writings and fables of Epimenides, whom he cites in Tit. i. 12? From what or whom does the same Apostle cite in Eph. v. 14? from whom in 2 Tim. ii. 19, in 1 Tim. iv. 8, and in 2 Tim. ii. 11 seq.?

As to the other point, little weight is attached to it. Jude merely means to recommend to the attention of his readers those of the writings of the Apostles which existed at the time he wrote. As little attention is due to the argument derived from the fact that the writer does not call himself an apostle, but 'the servant of Jesus Christ' (Ἰησοῦ Χριστοῦ δοῦλος). Paul does the same in Philipp. i. 1, and he omits both 'apostle' and 'servant' in 1 Thess., 2 Thess., and Philemon. James also simply calls himself 'servant,' and John in his second and third epistles 'the elder.'

The style of this epistle is much praised. Origen says:—'Jude wrote an epistle, the few lines composing which are full of the force and grace of heaven.' Mauduit characterises the style as 'noble, vigorous, impetuous, figurative, and becoming the zeal and charity of an Apostle.' The great resemblance of its contents to those of the second chapter of the Second Epistle of Peter has been pointed out and accounted for in the Introduction to that epistle.

The following are the separate commentaries on the Epistle of Jude:—Luther, *Auslegung der Epistel Judæ*, Vitembergæ, 1524; Maffei *Explanatio in Epistolam Judæ*, Venetiis, 1576; De Bree, *Enarratio in Judæ canonicam Epistolam*, Saguntiæ, 1582; Feuardentii *Commentarius in Epistolam Judæ*, Coloniæ, 1595; Junii *Perbreves Notæ in Epistolam Judæ Apostoli*, Lugd. Bat., 1599; Willeti *Commentarius in Epistolam Judæ*, Lond., 1603; Lancelotti *Exegesis Theologica et Moralis Epistolæ canonicæ Judæ*, Antwerpiæ, 1613; Bouldicii *Commentaria in Epistolam Judæ*, Parisiis, 1620; Rostii *Commentarius in Epistolam Judæ*, Rostochii, 1627; Stumpfii *Explicatio Epistolæ Judæ*, Coburgi, 1627; Parei *Commentarius in Epistolam Judæ*, Francof., 1626; Manton, *A Practical Commentary, or an Exposition with Notes, on the Epistle of Jude*, Lond., 1658; Du Bois, *Catholica Judæ Epistola, ad sensum litteralem ordinate explicata et illustrata*, Parisiis, 1644; Jenkyn, *An Exposition of the Epistle of Jude*, London, 1652-54, reprinted 1840; Broughton, *An Exposition of the Epistle of St. Jude*, Lond., 1662; Greloti *Commentarius in Epistolam Judæ catholicam*, Lugd. Bat., 1676; Verryni *Commentarius in Epistolam Judæ catholicam*, Lugd. Bat., 1677; Visscher, *Verklaaring des Sendbriefs Judas*, Amsterdam, 1681; Pomarii *Plenus et perspicuus in Epistolam Judæ catholicam Commentarius*, Vitemb., 1684; Martini *Commentarius exegetico-porismaticus super Judæ Apostoli Epistolam catholicam*, Lipsiæ, 1694; Fechtii *Judæ Epistolæ catholicæ*, etc., Rostochii, 1696; Titelmanni *Commentarius in Judæ catholicam Epistolam*, Marpurgi, 1693; Nemethi *Epistola Judæ explicata*, Franeckeræ, 1700; Witsii *Commentarius in Epistolam Judæ*, Lugd. Bat., 1703; Droschei *Fragmentum Commentarii in Epistolam Judæ*, Francof., 1707; Feustkingii *Commentarius in Epistolam Judæ*, Vitembergæ, 1707; Creyghton, *De Brief van den Apostel Judas, ontleedet en Schriftmatig*, Harlem, 1719; Weissi *Commentatio in Epistolam Judæ*, Helmstadt, 1723; Waltheri *Exegesis Epistolæ Apostoli Judæ*, Guelpherbyti, 1724; Buchner, *Erbauliche erklärung des Sendschreibens Judas an die Gemeinde Gottes*, Erfurt, 1727; Hasse, *Der Brief Juda übersetzt und eläutert aus einer neueröffneten morgenlandischen Quelle*, Jenæ, 1786; Hartmanni *Commentatio in Epistolam Judæ*, Cöthen, 1793; Haenlein, *Epistola Judæ Græce Commentar. crit. et Annotat. perpetua illustrata*, Erlangen, 1799; Laurmann, *Collectanea sive Notæ crit. et Commentar. in Epist. Judæ*, Groningen, 1818; Jessein, *De Λυθεντεια Epistolæ Judæ Commentario Critica*, Lipsiæ, 1820.



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He exhorteth them to be constant in the profession of the faith. 4 False teachers are crept in to seduce them: for whose damnable doctrine and manners horrible punishment is prepared: 20 whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselves, and recover others out of the snares of those deceivers.



U D E, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward [1]destroyed them that believed not.

6 And [2]the angels which kept not their [3]first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as [4]Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after [5]strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 [6]Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, [7]The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and [8]ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: [9]clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you [10]there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

[1] Num. 14. 37. [2] 2 Pet. 2. 4. [3] Or, *principality*. [4] Gen. 19. 24. [5] Gr. *other*. [6] 2 Pet. 2. 10, 11. [7] Zech. 3. 2. [8] 2 Pet. 2. 15. [9] 2 Pet. 2. 17. [10] 1 Tim. 4. 1. 2 Tim. 3. 1. 2 Pet. 3. 3.

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24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

Verse 4. '*Ordained to this condemnation.*'—Those who were summoned before the ancient courts of justice were said to be προγεγραμμενοι εις κριτιν, because they were cited to appear by posting their names up in some public place, and the judgment of the court was published or declared in writing. Such persons the Romans called *proscriptos*, or proscribed, that is, whose names were posted up in writing, in some public place, as persons doomed to die, with a reward offered to any that should kill them. These are the terms which the Apostle here applies to the ungodly who had crept unawares into the church. They were before, of old, προγεγραμμενοι, ordained to this condemnation; persons who must not only give an account of their crimes to God, but who are proscribed or destined to the punishment they deserve.

12. '*Clouds....without water.*'—In the dry and warm climate and under the cloudless skies of Western Asia, clouds give a promise of that great blessing, rain, which is with singular rarity disappointed. Hence the peculiar force of this metaphor, as descriptive of appearances which do not fulfil the expectations they create.

13. '*Wandering stars.*'—The Jews were wont to distinguish their more eminent teachers as 'stars;' hence the Apostle describes *false teachers* by the very energetic metaphor of 'wandering stars.'

23. '*Pulling them out of the fire.*'—This is a proverbial expression, in the form of a metaphor, taken from the eagerness with which people snatch from the fire anything valuable or dear which they see in danger of perishing; and with such haste as that with which one snatches a brand from the burning. Compare Amos iv. 12; Zech. iii. 2; and 1 Cor. iii. 15.



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THE

REVELATION

OF

ST. JOHN THE DIVINE.

THIS sublime but mysterious book was very generally, if not universally, ascribed to the Apostle John during the first two centuries; and when this began to be questioned in the *third* century, it was evidently in consequence of certain erroneous explanations of particular parts, which led to expectations, the disappointment of which disposed men, for a time, to doubt the authority of the predictions on which they had been founded. The doubts which were about this time entertained were however soon removed; and although the book was not publicly read in the early Christian churches, this was from its mysterious character, rather than from any doubt of the authority which it claimed.

The testimonies of Justin Martyr, Irenæus, Tertullian, Origen, and Cyprian, are so direct and full as to the Apocalypse being from the pen of the Apostle John, that there is hardly any book of the New Testament better supported in this respect. Indeed the most recent opposers of the apostolic origin of the book concede that the *external* evidence in its favour is against them, and therefore form their judgment on what they deem to be the *internal* evidence. The external evidence is given in full by Lardner, Hug, and others, and is too extensive to be here cited; but it is clear that down to the time of Dionysius of Alexandria, about 247 A.D., the genuineness of the book remains uncontradicted by any respectable authority. In modern times the opposition to its genuineness and authority has been of a very strenuous kind. Luther seems to have led the van. In the Preface to his Apocalypse, 1552, he has assigned his reasons for rejecting it from the canon. These we give as cited by Professor Stuart, with *his* remarks upon them:—

(1.) '"The Apostles do not concern themselves with *visions;* neither does Christ in the Gospels. Nor does any prophet even of the Old Testament exhibit them throughout his work."

'But what book of the New Testament is *prophetic*, as a whole, or even in any considerable degree, except the Apocalypse? And as to the Old Testament, had Luther not read Ezekiel, Daniel, and Zechariah?

(2.) '"The writer of the Apocalypse claims a great deal too much for his book. He who takes from it is to have his part in the book of life taken away; and he who adds to it, is to bring on himself all the plagues threatened in it. This he should not have said, inasmuch as he has written so unintelligibly that no one can make out what *holding to his book* means; and then there are many other more edifying books than this."

'But if the writer was truly inspired, it was not inconsistent for him to denounce the rejection of his testimony. As to the *obscurity* of his book, does that lie in the book itself or in us? and is our measure of knowledge a proper test of the origin of a book? Luther's *last* reason, however, which doubtless was the most substantial one in his own mind, is more curious still.

(3.) '"Let any one obtain from this book what his spirit enables him to do. My mind cannot accommodate itself to the book, and it is reason enough for me not to respect it, that Christ is neither taught in it nor acknowledged, which above all things an apostle is bound to do, for Christ says in Acts i., *Ye shall be my witnesses.* I remain, therefore, by the books which gives Christ to me clearly and purely."

'But why then cannot a doubter in divine revelation in general, or in any particular part of it, plead that his mind cannot accommodate itself to such disclosures? On this ground, indeed, Schulz throws away Matthew, Schleiermacher Luke, Bretschneider and others John, Eichhorn the pastoral

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epistles of Paul, and Luther James. Where shall we end with such arguments? Then as to Christ being found in the Apocalypse, it seems to me that of all the books in the New Testament this is pre-eminent in this respect. Christ is the beginning, middle, and end of it; the soul and body, the centre and substance of the whole. His glory, his triumphs, his reign, his kingdom, is all in all.'

Luther's example emboldened many others to walk in his steps. Michaelis, Oeder, Stroth, Semler, Merkel, Corrodi, Heinrichs, Cludius, Ewald, De Wette, Schott, Lücke, Bleek, and others, have in different ways and with various gradations of sentiment, assailed or called in question either the genuineness or authenticity, or both, of this book. It has, however, found defenders in Schmidt, Reuss, Knittel, Lüdenwald, Augusti, Hartwich, Storr, Haenlin, Schmidt, Eichhorn, Hug, Bertholdt, Müller, Guerike, and others, who have ably examined and replied to the arguments advanced against the book. In the English language Professor Stuart, of Andover in the United States, has rendered the best recent service to the question; for whatever be thought of his theory of *interpretation*, his intimacy with the continental controversy as to the authenticity of the book has enabled him to state clearly and grapple successfully with the difficulties which have been urged against the admission of its authority. We speak of the extensive Preliminary matter to his *Commentary on the Apocalypse;* but the following passage is from his earlier notes added to Fosdick's valuable translation of Hug's Introduction:—'No book in the New Testament has found so many opposers as this; and what seems to be equally plain, no book has been so much misunderstood and misinterpreted. Nothing can be more evident to an attentive reader of the Hebrew prophets, especially of Ezekiel, Daniel, and Zechariah, than that this book is altogether in the like strain with them. It is indeed and truly, Poetry; I mean that, although it is not *measure*, not *parallelism*, yet it is throughout, in its essence, in its very life and soul, Hebrew poetic imagery and symbols.

'On this ground I do not feel the force of most of the internal arguments against its genuineness, drawn from a comparison of it with the gospels and epistles of John. Nor can we suppose that simple narrative and affectionate epistolary address should occasion the writer always to move in the same element which is appropriate to prophetic inspiration. That there are, after all, many most striking resemblances of thought and diction between the Apocalypse and the acknowledged works of John no candid critic will deny: this we might naturally expect. But that the discrepancies of diction and manner in a work so entirely different from any of his other ones should be urged as a strong argument against the authorship of John, does not seem to me to savour of impartiality, or of sober and candid judgment.'

The writer himself declares (ch. i. 9) that the vision which his book describes was given to him while he was 'in the isle that is called Patmos, for the word of God and the testimony of Jesus.' And the old church tradition is that John was banished to this island by the emperor Domitian towards the end of his reign, or about 95 or 96 A.D. There would therefore seem little ground for doubt respecting the date of the epistle, but different opinions have nevertheless been entertained. Six variations of opinion may be traced, but it will suffice to notice the three principal:—1. Epiphanius says that John had his vision under the emperor Claudius, and this opinion has been embraced by Grotius, Hammond, Lightfoot, Rosenmüller, and some others, who hold, in consequence, that the leading subject of the prophetic vision was the then approaching ruin of Jerusalem. But a statement on such a matter by Epiphanius, an author of the fourth century, is of no great weight, and it is even probable that the name of Claudius exists by the error of a copyist, who placed it by inadvertence for that of Domitian, for Epiphanius himself says that John was then ninety years of age, which was probable in the reign of Domitian, but not in that of Claudius. 2. Sir Isaac Newton, in his observations upon the Apocalypse, maintains that the banishment of St. John to Patmos, and consequently the Apocalyptic vision, took place under Nero, about 67 or 68 A.D., in accordance with the Syriac version of the New Testament, and as Eusebius, Tertullian, and the pseudo-Prochorus seem to insinuate, and in agreement with those ancient interpreters of whom Aretas speaks, who understood the sixth Apocalyptic seal to denote the destruction of Jerusalem. But the Syriac translation is not sufficiently ancient to be of any authority in such a question; and Lardner has clearly proved that the authority of Eusebius, Tertullian, and the pseudo-Prochorus has been incorrectly cited in support of this opinion; and even the ancient interpreters of whom Aretas speaks seem to have *applied* the calamities of the sixth seal to the destruction of Jerusalem as suitable to that event, without supposing that the Apocalypse was written before its occurrence. 3. But the general opinion is that which we previously indicated, that the epistle was written under Domitian, about the year 96 A.D. This opinion is founded on the valuable testimony of Irenæus, who was born in the life-time of John, and was the attached follower of Polycarp, himself an assiduous disciple of the apostle; and it is confirmed by the belief entertained in it by such men as Clement of Alexandria, Victorinus, bishop of Petaw, Eusebius of Cæsarea, Jerome, Sulpitius Severus, Aretas, and Isidore, who all assign John's banishment to Patmos to the time of Domitian; and although Origen

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and Tertullian do not name that emperor, it yet appears that the emperor they indicate can be no other than Domitian. Upon the whole the evidence in favour of that date so greatly preponderates over all that can be advanced in favour of the most plausible of the other hypotheses, that it scarcely appears how any reasonable doubt on the subject can be entertained.

The immense number of the Commentaries upon the Revelations precludes us from attempting to give a complete list of them. In that which follows it is, however, believed that no English work, and no foreign work of importance, is omitted. The vast and unexampled proportion of works by English writers through the whole period which the list covers, excites attention, and clearly indicates the peculiar interest in the book which has been felt in this country. We apprehend that the separate commentaries on the book in all languages exceed three hundred in number, forming no inconsiderable library by themselves. If to this were added the Treatises and Dissertations on particular passages of the book, this number would be greatly raised.

The lists we have presented in connection with the several books (and which have been prepared with considerable labour and difficulty from dispersed materials) are designed not only to furnish the student with the assistance which such lists usually afford, but to direct his attention to the labours of the great past, the mere extent of which—as instanced particularly in the present list—cannot fail to suggest many useful reflections, and may tend to check hasty impulses to crude and unsearchful writing upon subjects which have already for many generations been under constant and thorough examination.

In the following list of the works which have been produced on the Apocalypse, when the title is *Commentarius in Apocalypsin*, the author's name, the place of publication, and the date, alone are given :—Lamberti *Exegeseos in sanctam divi Joannis Apocalypsin*, Marpurgi, 1528; Chytræus, Vitembergæ, 1563, and several subsequent editions; Biblandrus, Basileæ, 1549; Meyerus, Tiguri, 1554; Hoffmann, *Auslegung der heimlichen Offenbarung Joannis*, Argentor., 1530; Fulk, *Prælectiones in Apocalypsin*, London, 1557; Borrhausius, Basileæ, 1561; Selneccer, *Erklärung der Offenbarung Joannis*, Franckf. ad Mœnum, 1567; Conradi *In Apocalypsin Joannis Apostoli Commentarius*, Basileæ, 1574; Brocardi *Interpretatio et Paraphrasis libri Apocalypseos*, Lugd. Bat., 1580; Firmani *Enarratio in Apocalypsin*, Antuerpiæ, 1581; De Melo, Pintiæ, 1589; Bulengeri *Ecphrasis in Apocalypsin*, Parisiis, 1589; De Ribera, Salmanticæ, 1591; Fox, *Prælectiones et Meditationes in Apocalypsin Joannis*, London, 1587; Junii *Apocalypsis Joannis Apostoli et Evangelistæ, methodica Analysi argumentorum Notisque brevibus, ad rerum intelligentiam et Catholicæ Christianæ ecclesiæ historiam pertinentibus, illustrata*, Heidelbergæ, 1591, and other editions and translations; Galli *Clavis Prophetica nova Apocalypseos*, Antuerpæ, 1592; Napier, *A Plain Discovery of the whole Revelation of St. John, set down in two Treatises, the one searching and proving the true Interpretation thereof; the other applying the same paraphrasticallie and historicallie to the Text*, Edinburgh, 1593, London, 1611, besides several editions in French, German, and Dutch; De la Perie, *Paraphrase et Exposition de l'Apocalypse*, Genevæ, 1600; Richter, *Buch der heimlichen Offenbarung Joannis vom zustand der Christlichen kirche auferden*, Lipsiæ, 1602; Eglini *Epilysis Apocalypseos S. Joannis*, Tiguri, 1601; Dent, *The Ruine of Rome, being an Exposition of the Revelation*, London, 1607; Viegas, Eboræ, 1607; Alcasar, *Vestigatio arcani sensus in Apocalypsin*, Antuerpiæ, 1614; Taffin, *Exposition de l'Apocalypse de St. Jean avec deduction de l'Histoire et Chronologie*, Flessing, 1609; Brightmanni *Apocalypsis Apocalypseos; sive Apocalypsis S. Joannis, analysi et scholiis illustrata*, Francof., 1609, and other editions; Lucii *Notæ textuales et Exegesis analytica in Apocalypsin*, Hanoviæ, 1613; Forbes, *A Commentary upon the Revelation of St. John*, Lond., 1613, the same in Latin, Amsterdam, 1646; Graseri *Plaga Regia, hoc est, Commentarius in Apocalypsin Joannis*, Tiguri, 1614; Montacute, *Paraphrasis in Apocalypsin*, London, 1619; De Dieu, *Apocalypsis Joannis Græce et Latine, cum Animadversionibus*, Lugd. Bat., 1627; Mede, *Clavis Apocalyptica ex innatis et insitis Visionum Characteribus eruta et demonstrata, una cum Commentarius in Apocalypsin*, Cantabrigiæ, 1627, published also in English, under the title, *The Key of the Revelation, with a Commentary thereupon*, Cambridge, 1632 and 1643, and London, 1650. A translation by a Clergyman of the Established Church appeared in 1831, and another by R. Bransby Cooper, Esq., in 1833; Cooper, *An Exposition of the Revelation*, London, s. a., but a translation into Dutch appeared in 1656, and into German in 1671; Gerhardi *Adnotationes in Apocalypsin Joannis Theologi*, etc., Jenæ, 1643; Gravii *Tabulæ Apocalypticæ*, Lugd. Bat., 1667; Kromayerus, Lipsiæ, 1662; Hoffmann, *Chronotaxis Apocalyptica*, Jenæ, 1668; De la Haye, Parisiis, 1644; Fromondus, Lovanii, 1657; De Sylveira, Lugduni, 1643; Kircheri *Prophetia Apocalyptica S. Joannis*, Coloniæ, 1676; Heldius, *Erklärung über die Offenbarung Joannis und Ezechielis*, 1649; Guild, London, 1656; More, *Visionum Apocalypticarum ratio Synchronistica, universas Apocalypteos visiones propheticas continentibus, exime illustrata*, London, 1666; Grelloti *Prodromus in Joannis Apocalypsin in quo hactenus minus bene intellecta explicantur*, Lugd. Bat., 1685; Durham, *A Commentary upon the Book of Revelations*, Edinburgh, 1680; Schindler, *Deli-*

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neation des gantzen buchs der Offenbarung Joannis, Brunsuigæ, 1670; Peganii *Eigentliche Erklärung über die Gesichte der Offenbarung Joannis*, Amsterdam, 1670—a translation of this exists in English, under the title of *An Explication of the Visions of the Revelations*; Heunischii *Synopsis Chronotaxis Apocalypticæ Hoffmanni*, Jenæ, 1678; Hervei *Apocalypsis Joannis Apostoli explanatio historica*, Lugduni, 1684; Mulerii *Vaticinia Pathmi elucidata*, Harderuici, 1684; Heideggeri *In divi Joannis Theologi Apocalypseos prophetiam de Babylone magna diatribæ*, Lugd. Bat. 1687; Marckius, Trajecti ad Rhenum, 1689; Brunsmanni *Phosporus Apocalypticus*, Hafniæ, 1696; Gebhardi *Isagoge ad Apocalypsin divi Joannis Apostoli*, Gryphiswaldiæ, 1696; Petersen, *Anleitung zu grundlicher verständniss der heiligen Offenbarung Jesu Christi*, Frankfurt, 1696; Durer, *Geheimnis des reiches Christi, in gründlicher Erklärung der Offenbarung Joannis*, Hanoveriæ, 1701; Biermanni *Clavis Apocalyptico-prophetica, hoc est, septem Ecclesiarum ac totidem Sigillorum, Tubicinorum et Phialarum Apocalypticarum analytica explicatio*, Trajecti ad Rhenum, 1702; Kromayer, *Kirchenchronica des Neuen Testaments; oder die Offenbarung S. Joannis auf eine neue lehrart, nach welcher die ordnung der capitel behalten wird, erklärt*, Leipsiæ, 1708; Reinbeckii *Kurtze eröterung des hauptinnhalts der heiligen Offenbarung S. 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CHAPTER I

4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majesty.



THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4 JOHN to the seven churches which are in Asia: Grace *be* unto you, and peace, from him [1]which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful witness, *and* the [2]first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, [3]and washed us from our sins in his own blood,

6 And hath [4]made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 [5]Behold, he cometh with clouds; and every eye shall see him, and [6]they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 [7]I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, [8]clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; [9]I am the first and the last:

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

1 Exod. 3. 14. 2 1 Cor. 15. 20. Coloss. 1. 18. 3 Heb. 9. 14. 1 John 1. 7. 4 1 Pet. 2. 5. 5 Dan. 7. 13. Matt. 24. 30. 6 Zech. 12. 10. 7 Chap. 21. 6, and 22. 13. 8 Dan. 10. 5, 6. 9 Isa. 41. 4, and 44. 6.

Verse 9. '*Patmos.*'—This is a small island in the Icarian Sea, about thirty miles from the nearest point on the western coast of Asia Minor, which is the Posidium Promontory in Caria. The island does not exceed fifteen miles in circumference, and is nothing but a continued rock, very mountainous and very barren. The only spot in it which has now any cultivation, or is indeed worth any, is a small valley on the west, where the richer inhabitants have a few gardens. Its coast is high, and consists of a collection of capes, which form so many ports, some of which are excellent. The only one in use, however, is a deep gulf on the north-east of the island, sheltered by high

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PATMOS.—From Hilaire, in 'Voyage de la Grèce.'

mountains on every side but one, where it is protected by a projecting cape. The island produces almost nothing, being furnished from abroad with nearly every article of subsistence. The town is situated upon a high rocky mountain, rising immediately from the sea. It contains about 400 houses, which, with fifty more at the Scala, form all the habitations in the island. In the middle of the town, near the top of the mountain, is the large and strong monastery of St. John the Evangelist, built by Alexis Commenes. About half-way down the mountain from the town to the Scala there is a natural grotto in the rock, in which it is believed by the natives that St. John abode and wrote the Apocalypse. They have built a small church over it, decked out in the usual tawdry style of the Greek churches.

The island is now called Patino. On account of its stern and desolate character the Roman emperors thought it a suitable spot to which criminals might be confined. To this island, accordingly, the apostle John was banished by the emperor Domitian, towards the end of his reign, or about the year 95 or 96. It is usually stated, after Tertullian, that this banishment took place after the apostle had been miraculously delivered, unhurt, from a vessel of flaming oil into which he had been cast.

16. '*And out of his mouth went a sharp twoedged sword.*'—Was this to indicate that it was held with peculiar readiness for use, although the right hand was occupied? The Turks sometimes in fighting hold a drawn sword between their teeth, to take when the missiles which fill their hands are discharged. Thus Thevenot:—'The galliot, being out a cruising, met with a Turkish galliot, and having laid her athwart hawse, they met with a stout resistance. The Turks who were on board of her, having a naked sword between their teeth and a musket in their hands, beat off their adversaries.'

CHAPTER II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 *Ephesus*, 8 *Smyrna*, 12 *Pergamos*, 18 *Thyatira: and what is commended, or found wanting in them.*

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him

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that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of [1]Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

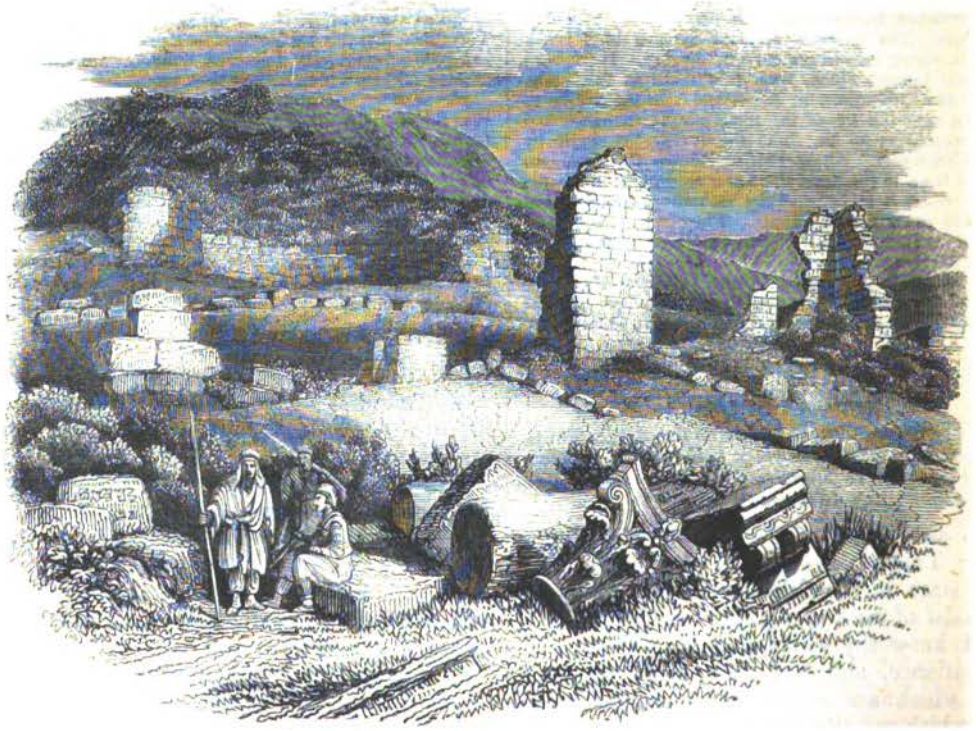
17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman

[1] Num. 25.



GENERAL VIEW OF THE RUINS OF ANCIENT EPHESUS.

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[2]Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that [3]I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already* hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 [4]And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

[2] 1 Kings 16. 31. [3] Psal. 7. 9. Jer. 11. 20, and 17. 10. [4] Psal. 2. 9.



ROMAN GATE AT EPHESUS.



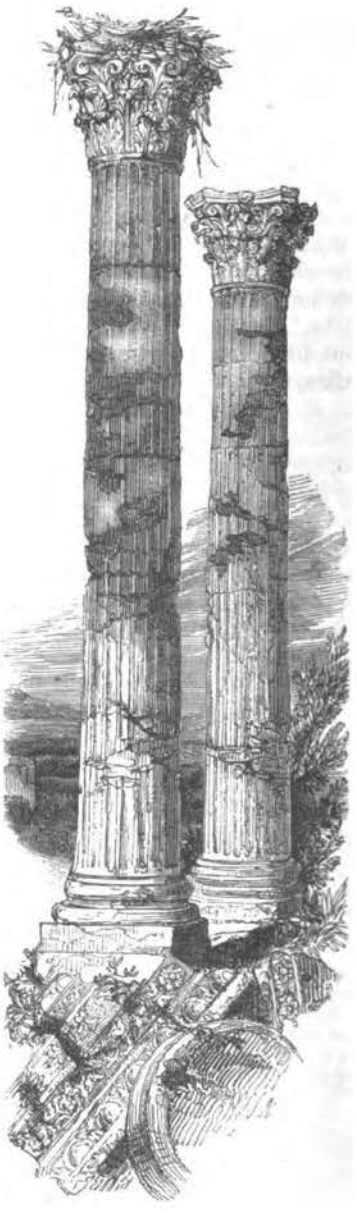
GYMNASIUM AT EPHESUS.

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Verse 1. '*Ephesus.*'—Of this renowned city some notice has been taken in the Acts of the Apostles. The ancient writers in speaking of Ephesus were prodigal in epithets describing its glory and excellence. It is mentioned by Strabo as one of the best and most glorious of cities, the great emporium of Asia Proper; while others distinguish it as one of the 'eyes' of Asia, Smyrna being the other. But the candlestick of Ephesus has long been removed out of its place, and as long this renowned city has been venerable only for its ruins. 'A few unintelligible heaps of stones,' says Arundell, 'with some mud cottages untenanted, are all the remains of the great city of the Ephesians....Even the sea has retired from the scene of desolation, and a pestilential morass, covered with mud and rushes, has succeeded to the waters which brought up the ships laden with merchandise from every country.' The travellers of the last century found some few Greek peasants harbouring among the substructions of the once glorious edifices which their renowned forefathers raised. But even these, the miserable representatives of the ancient Ephesians, have now disappeared; and the malaria has increased to such a degree that the ruins of this great city can hardly be approached with safety during six months of the year. Part of the plain of Ephesus is, however, under cultivation, including the very site of the city. Hartley says, 'The plough has passed over the site of the city; and we saw the green corn growing in all directions among the forsaken ruins.' Fisk, who entered into conversation with the Greek peasants, men and women, whom he found pulling up the tares and weeds from the corn, ascertained that *they all belonged to distant villages*, and came there to labour. For an account of the ruins we must refer to the large descriptions of various travellers. The most interesting to the Christian is perhaps the theatre, memorable for the tumult recorded in Acts xix. Like other ancient structures of the same nature, it is seated on a steep declivity; the seats having been formed in successive tiers on the slope of the lofty hill, and the whole building being open to the sky. It is of vast extent; and Hartley has no doubt that 30,000 persons could conveniently have seated themselves in the theatre of Ephesus. There is a representation of it under Acts xix.

6. '*Nicolaitanes.*'—This sect, it is said, held that the divine nature of Christ descended upon him at his baptism, and reascended at his crucifixion. Many of their opinions they held in common with the Gnostics, of which, indeed, they seem to have been but a sect. They inculcated celibacy, so that not only was one forbidden to marry, but was constrained to put away his wife if already married. But they taught not strictness of life, considering impure practices matters of indifference. Hence they generally led a very profligate life. The author of this sect is usually stated by ancient writers to have been Nicolas the deacon (Acts vi. 5). Clement of Alexandria allows that the name of these sectaries was derived from him; but alleges that it was improperly assumed by them, their principles being founded on gross misconceptions of certain expressions which Nicolas had let fall. But there is little in all this upon which we can rely.

8. '*Smyrna.*'—This, the other 'eye of Asia,' is still a flourishing commercial city, one of the very first in the present Turkish empire for wealth and population. The latter has been variously estimated at from 75,000 to 150,000 persons: Mr. Arundell thinks that 130,000 may be tolerably correct. The continued importance of Smyrna, and the extent of its commercial transactions, may be estimated from the circumstance that it is the seat of a consul from every nation in Europe. The highly advantageous situation of the place, in one of the finest bays in the world, must be regarded the proximate cause of its exemption from the ruin which has befallen so many other renowned cities of Asia Minor, including most of those which the apostle was commissioned to address. Those who think the condition of the cities, as such, necessarily involved in that of the Christian communities which they contained when the apostle wrote—a point on which we confess that we have considerable doubts—will very properly connect

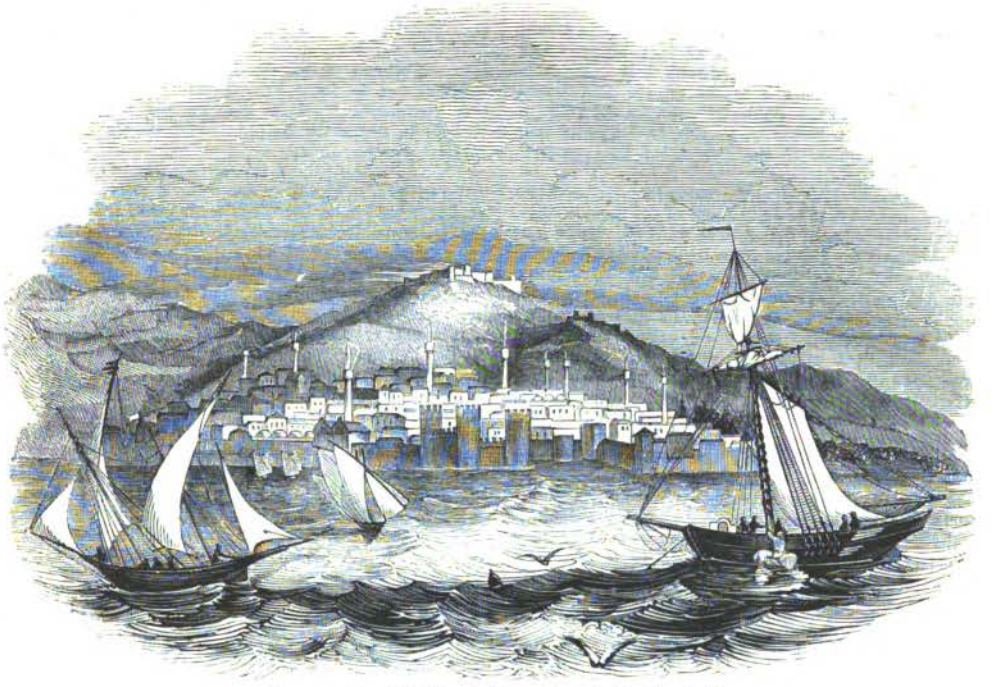


ANCIENT COLUMNS AT EPHESUS.

the continued prosperity of Smyrna with the absence of any other words than those of commendation and encouragement in the message which St. John was instructed to send to the church of Smyrna.

The present Smyrna does not occupy the site of the ancient city. The latter was seated on the hills to the south of the present town; but the earthquakes to which it was subject, and by which it was more than once nearly destroyed, together with the greater convenience of trade, occasioned its removal to the lower declivities of the mountain and to the plain below. 'Few of the Ionian cities,' says Mr. Arundell, 'have furnished more relics of antiquity, or of greater merit, than Smyrna; but the convenience of

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SMYRNA.—From Macfarlane's 'Seven Apocalyptic Churches.'

transporting them, with the number of investigators, have exhausted the mine; it is therefore not at all wonderful that, of the stoas and temples, the very ruins have vanished, and it is now extremely difficult to determine the sites of any of the ancient buildings, with the exception of the stadium, the theatre, and the temple of Jupiter Acræus, which was within the Acropolis.' (*Discoveries*, vol. ii. p. 407.) Of the stadium here mentioned the ground-plot only remains, it being stripped of its marble seats and decorations. It is supposed to be the place where Polycarp, the disciple of St. John, and concluded to be 'the angel of the church of Smyrna' to whom he here writes, was exposed to wild beasts; after which, on the refusal of the asiarch Philip to let forth any more beasts against him, on the plea that the exhibitions of the amphitheatre were at an end, he was committed to the flames, and finally run through with a sword. The Christians of Smyrna reverence his memory, and make an annual procession to his tomb, the supposed site of which is a short distance from the place of his martyrdom.

The prosperity of Smyrna is now rather on the increase than the decline; and the houses of painted wood, which were most unworthy of its ancient fame and present importance, are rapidly giving way to palaces of stone rising in all directions; and probably, ere many years have passed, the modern town may not unworthily represent the ancient city, which the ancients delighted to call 'The lovely—the crown of Ionia—the ornament of Asia.'

10. '*Fear none of those things which thou shalt suffer*,' etc. —'To this church is foretold the approach of tribulation and poverty, and suffering and imprisonment; whilst the consequence of their endurance is to add permanency to their faith, and to reward their triumphs with a crown of immortality. Since the first establishment of Christianity at Smyrna, from the murder of Polycarp down to the massacre of the Grecian patriarch, and the persecutions of to-day, the history of Smyrna presents but one continued tale of bloodshed and religious barbarity; the sabre of the Ottoman promptly succeeding to the glaive of the Roman in firm but bootless attempts to overthrow the faith of "the Nazarene;" but centuries of oppression have rolled over her in vain, and at this moment, with a Christian population of 14,000 inhabitants, Smyrna still exists, not only as the chief hold of Christianity in the East, but the head-quarters from whence the successors of the apostles, in imitation of *their* exertions, are daily replanting in Asia those seeds of Christianity which they were the first to disseminate, but which have long since perished during the winter of oppression and barbarism.

'This fact is the more remarkable since Smyrna is the only community to which persecution has been promised. It would seem, however, that in *their* case ease and tranquillity had produced apathy and decay; whilst, like the humble plant which rises most luxuriantly toward heaven the more closely it is pressed and trodden on, the church in Smyrna, in common with the persecuted tribes of every age and of every clime, has gained strength from each attack of its opposers, and triumphs to-day in its rising splendour, whilst the sun of its oppressors is quickly gliding from twilight to oblivion.' Emerson's *Letters from the Ægean.*

— '*Be thou faithful unto death, and I will give thee a crown of life.*'—The Rev. F. V. J. Arundell, being then at Hirshak in Asia Minor, describes a sepulchral monument, a squared pillar, on one side of which was sculptured a wreath or crown, containing the words

ΑΘΑΝΑΤΩ
ΙΟΤΑΙΑΝΗ

'JULIANA TO THE IMMORTAL.

'Or (he adds) if we may alter the reading to ΑΘΑΝΑΤΗ,

'TO THE IMMORTAL JULIANA.'

If the latter, it may be supposed to have been a Christian inscription, and, being within the wreath, beautifully directs the thoughts of the reader to the immortal heir of a crown of life! and the frequency of such wreaths or crowns, usually of olive leaves, naturally led to the reward promised to the faithful Christian in the church of

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Smyrna: 'Be thou faithful unto death, and I will give thee a crown of life.'

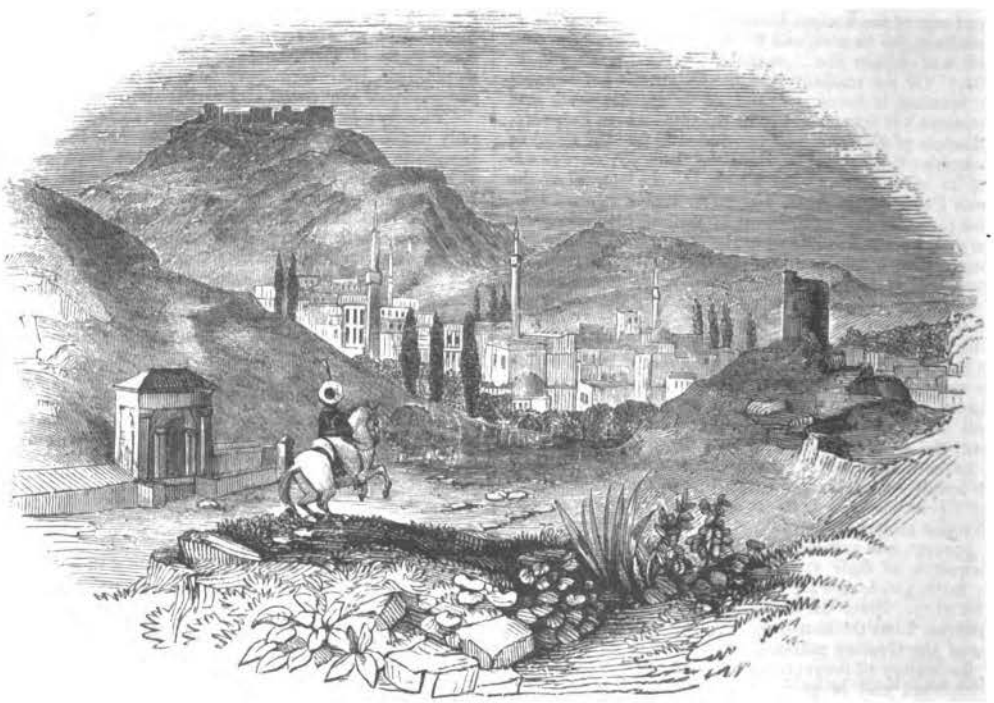
The same writer suggests another illustration in a subsequent page. Reminding us that ancient Smyrna had priests or pontiffs of a distinguished rank, called *Stephanephori*, because they wore a laurel crown, and sometimes one of gold, in the public ceremonies, he adds:—'Perhaps it was with reference to this *high* dignity that to the faithful member of the church of Smyrna was promised "a crown of life."'

12. '*Pergamos.*'—This city, the capital of Hellespontic Mysia, was situated on the right bank of the river Caicus, nearly sixty-four miles to the north of Smyrna. Its ancient consideration may be inferred from its possessing a library of 200,000 volumes, which Antony and Cleopatra transferred to Alexandria. It is also noted as the birth-place of the physician Galen. It still, in its decline, retains some of its ancient importance; and, under the name of Bergamo, contains a population which Mr. Macfarlane estimates at 14,000, of which there are about 3000 Greeks, 300 Armenians, and not quite 300 Jews; the rest are Turks. The same traveller says, 'The approach to this ancient and decayed city was as impressive as well might be. After crossing the Caicus, I saw, looking over three vast tumuli or sepulchral barrows, similar to those of the plains of Troy, the Turkish city of Pergamus, with its tall minarets and taller cypresses, situated on the lower acclivities and at the foot of the Acropolis, whose bold gray brow was crowned by the rugged walls of a barbarous castle, the usurper of the site of a magnificent Greek temple.' The town consists of small and mean wooden houses, among which appear the remains of early Christian churches, shewing 'like vast fortresses amidst barracks of wood.' Here, as elsewhere, we do not pursue any particular investigations concerning such churches, feeling perfectly assured, with Mr. Macfarlane, that 'they arose several centuries after the immediate ministry of the apostles, and when Christianity was not an humble and oppressed creed, but the adopted religion of a vast empire.' The pagan temples have fared far worse than the old Christian churches. 'The fanes of Jupiter and Diana, of Æsculapius and Venus, were prostrate in the dust; and where they had not been carried away by the Turks, to cut up into tombstones or to pound into mortar, the Corinthian columns and the Ionic, the splendid capitals, the cornices and pediments, "all in the highest ornament," were thrown in unsightly heaps.' Macfarlane's *Seven Apocalyptic Churches*, 1832.

17. '*I will give him a white stone, and in the stone a new name written.*'—This is a part of the message to the church at Pergamos; it is therefore a very remarkable fact that (as we learn from Monro) in the vicinity of Pergamos an unusual number of white stones cover the ground in every direction, and the traveller can hardly fail to be struck with the applicability of the words in which the scriptural promise to this church is couched.

The text seems to afford an undoubted allusion to a well-known judicial custom of the supreme court at Athens, and which was imitated elsewhere. The judges gave their suffrages by white and black pellets of stone. When the cause had been fully heard, the crier went round with a brass basin to receive the white or favourable votes, and with a wooden one to receive the black or condemnatory stones. The stones in each basin were then counted, under the inspection of the presiding judge, and if the white ones exceeded the black in number, the accused was acquitted; if the black exceeded the white, he was condemned. A white stone was therefore a popular symbol of *acquittance*.

18. '*Thyatira.*'—This ancient city still survives as an inhabited site, under the Turkish name of Ak-hissar, or the 'white castle.' It cannot however compare with the two other inhabited sites, being greatly inferior to Pergamos, and immeasurably so to Smyrna. In ancient remains it is poorer than any of the seven. It is situated about twenty-seven miles to the north of Sardis, and is thus noticed by Pliny Fisk, the American missionary:—'Thyatira is situated near a small river, a branch of the Caicus, in



PERGAMOS.—From Macfarlane's 'Seven Apocalyptic Churches.'

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the centre of an extensive plain. At the distance of three or four miles it is almost completely surrounded by mountains. The houses are low; many of them of mud or earth. Excepting the motsellim's palace there is scarcely a decent house in the place. The streets are narrow and dirty, and everything indicates poverty and degradation. We had a letter of introduction to Economo, the bishop's procurator, and a principal man among the Greeks of this town....He says the Turks have destroyed all remnants of the ancient church, and even the place where it stood is now unknown. At present there are in the town 1000 houses for which taxes are paid to the government.' (*Memoir of the Rev. Pliny Fisk*, Boston, Mass. 1828.) It appears from Hartley that the Greeks occupy 300 houses, and the Armenians 30. Each of them has a church. The town is embosomed in poplars and cypresses. The traveller last named observes, 'The sacred writer of the Acts of the Apostles informs us that Lydia was a seller of purple in the city of Thyatira; and the discovery of an inscription here, which makes mention of "the dyers," has been considered important in connection with this passage. I know not if other travellers have remarked that, even at the present time, Thyatira is famous for dyeing. In answer to inquiries on the subject, I was informed that the cloths which are dyed scarlet here are considered superior to any others furnished by Asia Minor, and that large quantities are sent weekly to Smyrna for the purposes of commerce.'

24. '*I will put upon you none other burden.*'—'To Thyatira a similar promise has been made as that to the church of Pergamos, and a similar result ensued. Amidst a horde of infidels, and far removed from intercourse with Christendom, the remnant still exists to whom has been promised "the rod of iron" and the "star of morning."' Emerson's *Letters*.



THYATIRA.—From Macfarlane's 'Seven Apocalyptic Churches.'

CHAPTER III.

1 *The angel of the church of Sardis is reproved,* 3 *exhorted to repent, and threatened if he do not repent.* 8 *The angel of the church of Philadelphia* 10 *is approved for his diligence and patience.* 15 *The angel of Laodicea is rebuked, for being neither hot nor cold,* 19 *and admonished to be more zealous.* 20 *Christ standeth at the door, and knocketh.*

AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. [1]If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be

[1] 1 Thess. 5. 2. 2 Pet. 3. 10. Chap. 16. 15.

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clothed in white raiment; and I will not blot out his name out of the [2]book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath [3]the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the [4]Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 [5]As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

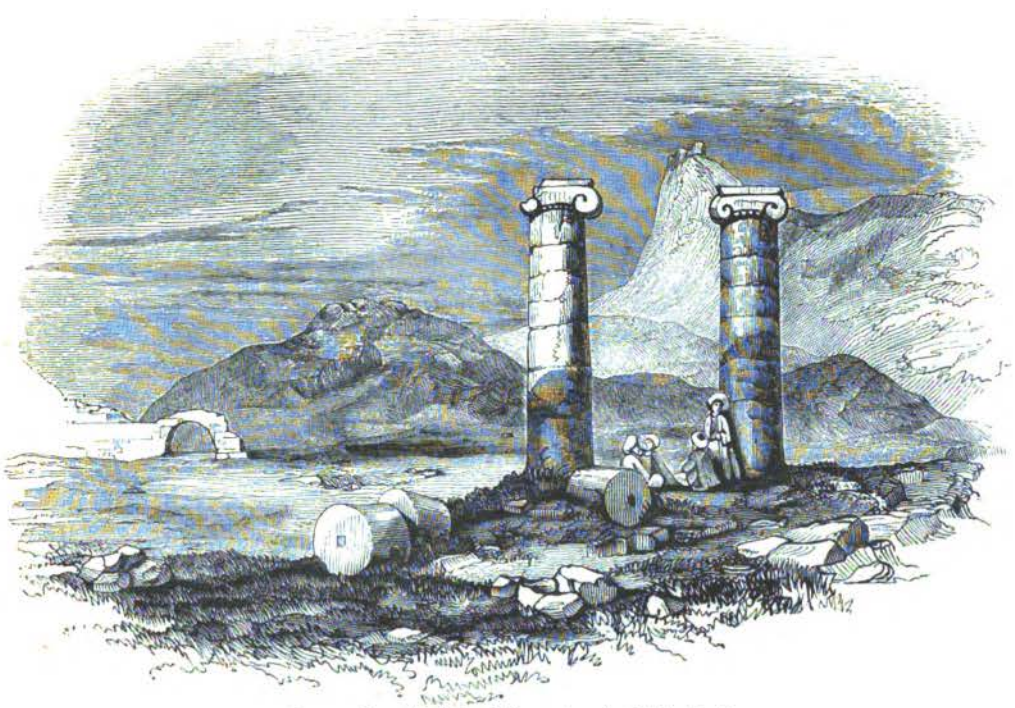
[2] Phil. 4. 3. Chap. 20. 12. [3] Isa. 22. 22. [4] Or, *in Laodicea.* [5] Prov. 3. 11. Heb. 12. 5.

Verse 1. '*Sardis.*'—This great and ancient city was the capital of the kingdom of Lydia, whose monarch, Crœsus, when defeated in the plain before this city by Cyrus, was master of all the nations within the river Halys. This dominion then passed to the Persians, and Sardis became the residence of the satrap to whom the government was committed; and, being at this time one of the most splendid and opulent cities of the East, was the chosen resort of the Persian kings when in this part of their empire. It surrendered quietly to Alexander after he had defeated the Persians in the battle of the Granicus. Sardis continued a great city under the Romans, until the terrible earthquake which happened in the time of Tiberius. It was, however, rebuilt by order of that emperor: but subsequent calamities of the same description, with the ravages and spoliations of the Goths, Saracens, and Turks, have made it an utter desolation, reducing it to little better than a heap of ruins, in which, nevertheless, some remains of its ancient splendour may be detected.

Sardis, whose ruins now bear the modified name of *Sart*, is situated about 60 miles N.N.W. from Ephesus, at the foot of Mount Tmolus, and on the river Pactolus, so renowned for its fabled golden sands. For a particular account of the ruins as they now appear, we may refer to Arundell's *Visit to the Seven Churches*, and his *Discoveries in Asia Minor*, and to Macfarlane's *Constantinople in 1828*. The Rev. J. Hartley says:—'The ruins are, with one exception, more entirely gone to decay than those of most of the ancient cities which we have visited. No Christians reside on the spot: two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. We saw the churches of St. John and the Virgin, the theatre, and the building styled the palace of Crœsus; but the most striking object at Sardis is the temple of Cybele. I was filled with wonder and awe at beholding the two stupendous columns of this edifice which are still remaining; they are silent but impressive witnesses of the power and splendour of antiquity.' This remain is indeed of peculiar interest from the celebrity and high antiquity of the temple, which appears to have been built while Solomon's temple was still standing. Of the only two pillars that lately remained standing, we understand, from private information, that one has lately been overthrown by the Turks, to be burned for lime.

3. '*If therefore thou shalt not watch,*' etc.—The minuteness with which the catastrophe of Sardis corresponds with the intimation here conveyed is very remarkable. A lengthened accusation of formality in doctrine, and the outward show of religion without its fervour, leads to the announcement, 'I will come on thee as a thief in the night: thou shalt not know at what hour I will come upon thee;' but 'thou hast a few names even in Sardis

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SARDIS.—From Macfarlane's 'Seven Apocalyptic Churches.'

who have not defiled their garments, and *they* shall walk with me in white, for they are worthy.'

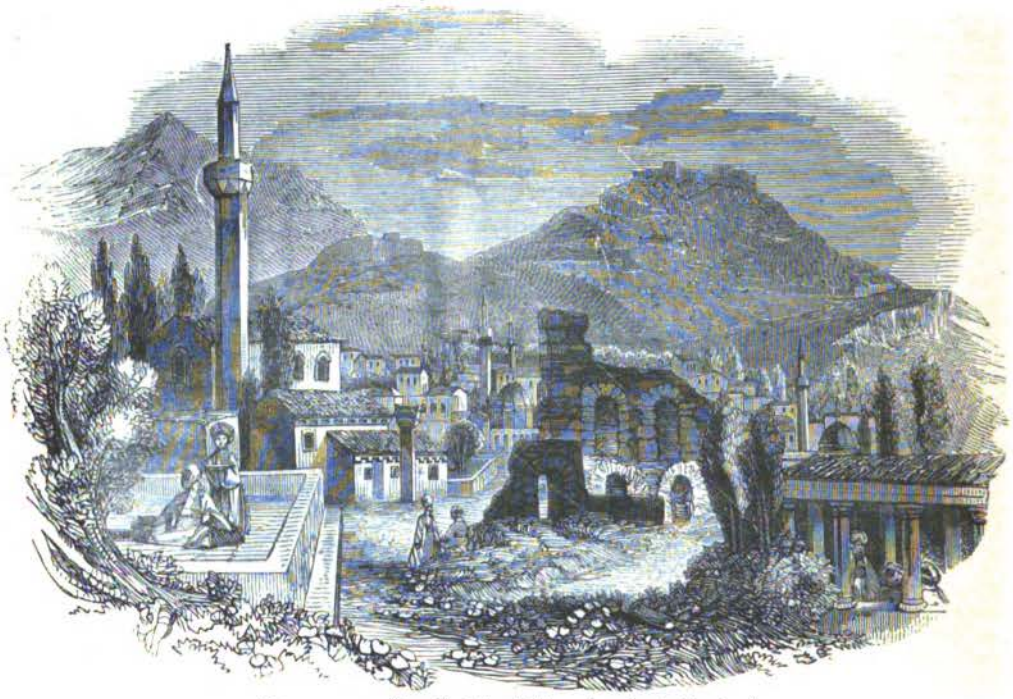
'It is needless to trace (says Emerson) the gradual decay of Sardis. Once the capital not only of Lydia, but of Asia Minor, its boasted pre-eminence, intellectually and politically, gave the first impulse to its decline. I am not sufficiently versed in theological lore to trace the gradations of its fall; but its overthrow came, "like a thief in the night," during that *earthquake*, which, in the reign of Tiberius, levelled its proudest compeers with the dust. It did certainly undergo a temporary and sickly recovery; but it was only to relapse into a more slow but equally fatal debasement; and the modern Sart scarcely merits to be called the *dust* of Sardis. So far for the first clause of the prophecy; and the second is not less striking, if we may consider the little church of Partar Keny as that remnant "who should walk in white." Such literal instances are seldom to be paralleled.'

To this striking passage we may add the equally striking testimony of Arundell:—'If I should be asked what impresses the mind most strongly on beholding Sardis, I should say, its indescribable *solitude*, like the darkness in Egypt, darkness that could be *felt*. So the deep *solitude* of the spot, once the "*lady of kingdoms*," produces a corresponding feeling of *desolate abandonment* in the mind, which can never be forgotten. Connect this feeling with the message of the Apocalypse to the church of Sardis, "Thou hast a name that thou livest, and art *dead*; I will come on thee as a thief; and thou shalt not know what hour I will come upon thee;" and then look round and ask, Where are the churches, where are the Christians of Sardis? The tumuli beyond the Hermus reply, "*All dead!*"—suffering the infliction of the threatened judgment of God for the abuse of their privileges. Let the unbeliever then be asked, Is there no truth in prophecy?—no reality in religion?' Arundell's *Discoveries in Asia Minor*, v. i. p. 28.

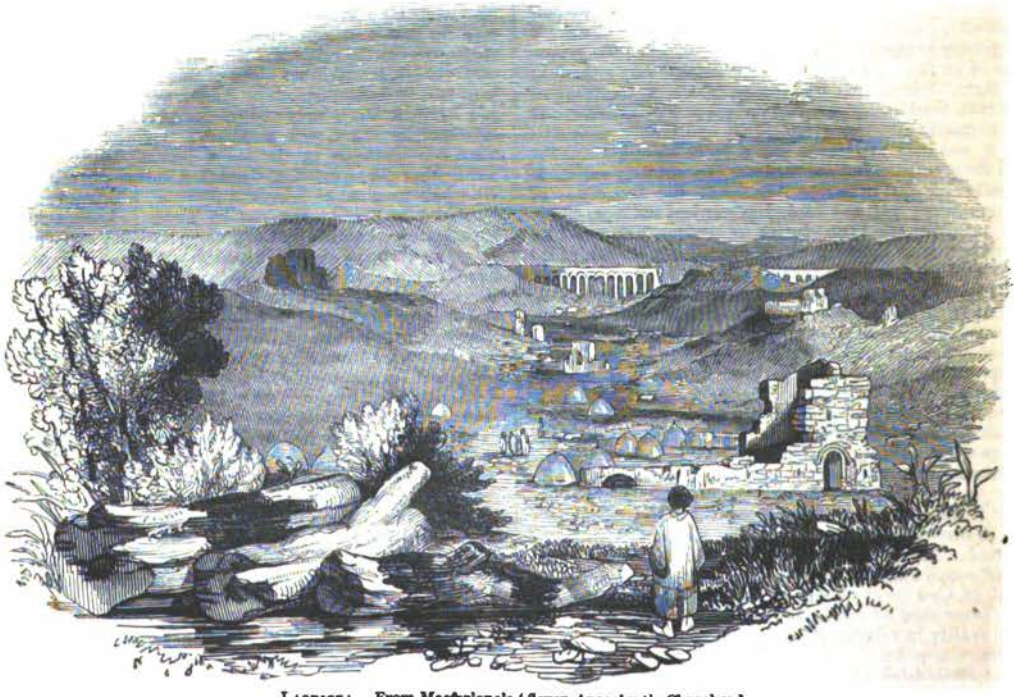
7. '*Philadelphia.*'—This town is about 25 miles E. by S. from Sardis, and stands in the plain of Hermus, about midway between the river of that name and the termination of Mount Tmolus. It derived its name from its founder, Attalus Philadelphus, brother of Eumenes; and it still exists as a town under the Turkish name of Allah Shehr, or City of God. This is remarkable, when we consider that it suffered as much or more from the great earthquake in the reign of Tiberius, as well as from other earthquakes, as did other cities of this region which have long lain in desolation. The American missionaries Fisk and Parsons, when they visited the place in 1820, were informed by the Greek archbishop Gabriel that there were five churches in the town, besides twenty which were either old or small, and not then in use. He estimated the whole number of houses at 3000, of which 250 were inhabited by Greeks, the rest by Turks. They counted six minarets; and one of the present mosques was pointed out to them as the church in which assembled the primitive Christians of Philadelphia to whom St. John wrote! The city covers a considerable extent of ground, running up the slope of three or four hills. Mr. Arundell concurs with other travellers in describing the streets as filthy, and the houses remarkably mean. But he was greatly impressed by the beauty of the country as seen from the hills, observing that 'the view from these elevated situations is magnificent in the extreme: gardens and vineyards lie at the back and sides of the town; and before it is one of the most extensive and richest plains in Asia.' There are no considerable ruins. One of the most remarkable is a single column of great antiquity, and which had evidently appertained to another structure than the present church; which, taken with the present name of the town, forcibly brings to mind that part of the message to the church of Philadelphia which we find in the 12th verse.

10. '*Because thou hast kept the word of my patience,*' etc.—'Philadelphia is the only one of the Seven Churches on whom unqualified praise has been bestowed, and to whom a permanent endurance is foretold. Both its physical and political situation would seem to conspire in counteracting

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PHILADELPHIA.—From Macfarlane's 'Seven Apocalyptic Churches.'



LAODICEA.—From Macfarlane's 'Seven Apocalyptic Churches.'

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the fulfilment of the prediction; earthquakes and subterraneous convulsions on the one hand, and wars and ruinous invasions on the other: but it still endures, despite of both; and its community, though not the most numerous, is by far the *purest* in Asia.' Emerson's *Letters from the Ægean.*

12. '*I will write upon him my new name.*'—Is there here some reference to adoption? Among the Romans, adopted persons assumed all the three names of him who adopted them; but, as a mark of their proper descent, added at the end either their former *nomen* or *cognomen*; the first exactly the same as before: for instance, *Q. Servilius* Cæpio Agalo Brutus, the name of *M. Junius Brutus* when adopted by Q. Servilius Cæpio Agalo. The other (the *cognomen*) was added with some slight alteration, as in the case of *Octavius*, who called himself after his adoptive father, *C. Julius Cæsar*, and changed the cognomen *Octavius* into *Octavianus*, declaring himself thereby to be of the Octavian family.

14. '*Laodiceans.*'—There were four cities of the name of Laodicea, two in Asia Minor, and the other two in Syria. The present is one of the former, and is situated on the confines of Lydia and Phrygia, about forty miles east from Ephesus. It took its name from the wife of its founder, Antiochus, the son of Stratonice. It was a long time before it became a place of any note; but it gradually rose to importance towards the commencement of the Christian era, till it became the principal town of Phrygia, and even vied in wealth and power with the great maritime cities. In the end, it partook largely in the common calamities of the country; and it suffered more than any other place from the earthquakes by which the cities of this region were so repeatedly desolated. There is, in fact, not one of the seven churches the overthrow of which has been so severe, and the desolation of which so entire, as that of Laodicea. It is indeed little other than a heap of ruins; from which, however, ample evidence may be collected of the magnificence for which it was anciently celebrated. These ruins cover three or four small hills, and are of very great extent. The principal are those of the aqueduct, an amphitheatre, theatre, and other public buildings; besides which the whole surface within the line of the city wall is strewn with fragments and pedestals. In the amphitheatre an inscription has been found, and, by comparing the date it gives, we find that it must have been in course of erection when the present message was sent to the church of Laodicea, and that it was not long after finished.

CHAPTER IV.

2 *John seeth the throne of God in heaven.* 4 *The four and twenty elders.* 6 *The four beasts full of eyes before and behind.* 10 *The elders lay down their crowns, and worship him that sat on the throne.*

AFTER this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and [1]they rest not day and night, saying, [2]Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 [3]Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

[1] Gr. *they have no rest.* [2] Isa. 6. 3. [3] Chap. 5. 12.

CHAPTER V.

1 *The book sealed with seven seals:* 9 *which only the Lamb that was slain is worthy to open.* 12 *Therefore the elders praise him,* 9 *and confess that he redeemed them with his blood.*

AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth,

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neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, [1]the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of [2]odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 [3]And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was [4]ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

[1] Gen. 49. 9. [2] Or, *incense*. [3] 1 Pet. 2. 9. [4] Dan. 7. 10.

Verse 1. '*Sealed with seven seals.*'—Pliny states that at Rome testaments were null without the testator's seal and the seals of *seven* witnesses.

CHAPTER VI.

The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, [1]A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given [2]unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost

[1] The word *chœnix* signifieth a measure containing one wine-quart, and the twelfth part of a quart. [2] Or, *to him*.

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thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her [3]untimely figs, when she is shaken of a mighty wind.

14 [4]And the heaven departed as a scrowl when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, [5]hid themselves in the dens and in the rocks of the mountains;

16 [6]And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

[3] Or, *green figs*. [4] Isa. 34. 4. [5] Isa. 2. 19. [6] Hos. 10. 8. Luke 23. 30.

Verse 2. '*A white horse.*'—White horses were formerly used in triumphs, in token of victory. To see a white horse in reality, or even in a dream, was accounted a happy omen by both the Jews and Romans.

CHAPTER VII.

3 An angel sealeth the servants of God in their foreheads. 4 The number of them that were sealed: of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have [1]sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Judah *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nepthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his

[1] Ezek. 9. 4.

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temple: and he that sitteth on the throne shall [2]dwell among them.

16 [3]They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: [4]and God shall wipe away all tears from their eyes.

[2] Chap. 21. 3. [3] Isa. 49. 10. [4] Isa. 25. 8. Chap. 21. 4.

Verse 1. '*The four winds of the earth.*'—In Egypt and Syria the winds blow from the four cardinal points periodically at different seasons of the year. For instance, when the sun approaches the tropic of Cancer, the winds, which before blew from the east, change to the north, and become constant in that point. In June, they always blow from the north and west: they continue northerly in July, but vary sometimes toward the west, and sometimes toward the east. About the end of July, during all the month of August, and half of September, they remain constantly in the north, and are moderate; brisker in the day, however, and weaker at night. At this period a *universal calm* reigns on the Mediterranean. Towards the end of September, when the sun repasses the line, the winds return to the east; and, though not fixed, blow more regularly from that than any other point except the north This lasts all October, and part of November. As the sun approaches the other tropic, the winds become more variable and more tempestuous: they most usually blow from the north, the north-west, and west, in which points they continue during the winter months of December, January, and February. About the end of February, and in March, when the sun returns towards the equator, the winds are southerly more frequently than at any other season. During this last month, and that of April, the south-easterly, south, and south-westerly winds prevail; and at times the west, north, and east; the latter of which becomes the most prevalent about the end of April; and during May it divides with the north the empire of the sea.

CHAPTER VIII.

1 *At the opening of the seventh seal,* 2 *seven angels had seven trumpets given them.* 3 *Another angel putteth incense to the prayers of the saints on the golden altar.* 6 *Four angels sound their trumpets, and great plagues follow.*

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should [1]offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died: and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

[1] Or, *add it to the prayers.*

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CHAPTER IX.

1 At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit. 2 He openeth the pit, and there come forth locusts like scorpions. 12 The first woe past. 13 The sixth trumpet sounded. 14 Four angels are let loose, that were bound.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days [1]shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

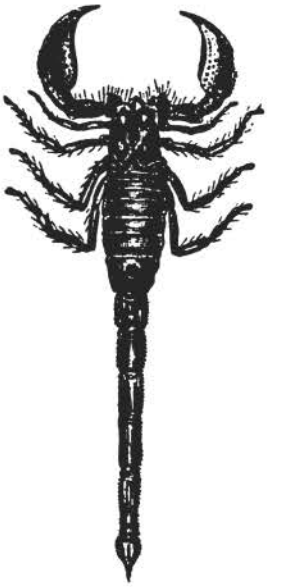
10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name [2]Apollyon.

12 One woe is past; *and*, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.



AFRICAN SCORPION.

15 And the four angels were loosed, which were prepared [3]for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, [4]and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

1 Isa. 2. 19. Chap. 6. 16. 2 That is to say, *a destroyer*. 3 Or, *at*. 4 Psal. 115. 4, and 135. 15.

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Verse 7. '*Locusts . . . like unto horses.*'—Professor Robinson, being in the desert between Cairo and Suez, writes, 'We found to-day upon the shrubs an insect, either a species of black locust or much resembling them, which our Bedouin called *Faras-el-Jundy*, "soldiers' horses." They said these insects were common in Mount Sinai, of a green colour; and were found on date-trees, but did them no injury.'—*Biblical Researches in Palestine*, i. 59.

7, 9. '*Horses prepared unto battle.*' . . . . '*they had breastplates, as it were breastplates of iron.*'—The appearance and qualities of such horses in the East may be appreciated from the description which Knolles, in his *History of the Turks*, gives of the trained horses of the Mamelukes. 'Their horses were strong and courageous, in make and swiftness much like unto the Spanish jennets; and, that which is of many hardly believed, so docible, that, at certain signs or speeches of the rider, they would with their teeth reach him up from the ground a lance, an arrow, or such like thing; and, as if they had known the enemy, run upon him with open mouth, and lash at him with their heels, and had by nature and custom learned not to be afraid of anything. Those courageous horses were commonly furnished with silver bridles, gilt trappings, rich saddles, *their necks and breasts armed with plates of iron.*'

10. '*Scorpions*'—σκορπίος.—The most remarkable circumstance in the conformation of the scorpion is the sac in which the tail ends, and the sharp κεντρον, or sting, to serve as a guide to the poison laid up in the sac. This sac opens by two small pores underneath, to afford an exit of the venomous matter. Scorpions are reputed to differ very much in respect of the dreaded nature of the sting. The sting is not fatal unless there be some predisposing cause in the frame, but is attended with excruciating pains. The scorpion moves about with his tail held in readiness to strike, either in defending itself from aggression, or in assailing the larger insects upon which it feeds. It is considered as belonging to the family of spiders, both in conformation and in habits.



EASTERN WAR-HORSE.

CHAPTER X.

1 *A mighty strong angel appeareth with a book open in his hand.* 6 *He sweareth by him that liveth for ever, that there shall be no more time.* 9 *John is commanded to take and eat the book.*

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

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5 And the angel which I saw stand upon the sea and upon the earth [1]lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, [2]Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

[1] Dan. 12. 7. [2] Ezek. 2. 8, and 3. 3.

CHAPTER XI.

3 *The two witnesses prophesy.* 6 *They have power to shut heaven, that it rain not.* 7 *The beast shall fight against them, and kill them.* 8 *They lie unburied,* 11 *and after three days and a half rise again.* 14 *The second woe is past.* 15 *The seventh trumpet soundeth.*

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple [1]leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

3 And [2]I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are the [3]two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain [4]of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; *and*, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art

[1] Gr. *cast out.* [2] Or, *I will give unto my two witnesses that they may prophesy.* [3] Zech. 4. 3, 11, 14. [4] Gr. *names of men.*

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to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest [b]destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

[b] Or, *corrupt.*

CHAPTER XII.

1 *A woman clothed with the sun travaileth.* 4 *The great red dragon standeth before her, ready to devour her child:* 6 *when she was delivered she fleeth into the wilderness.* 7 *Michael and his angels fight with the dragon, and prevail.* 13 *The dragon being cast down unto the earth, persecuteth the woman.*

AND there appeared a great [1]wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another [2]wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child.*

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

[1] Or, *sign.* [2] Or, *sign.*

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CHAPTER XIII.

1 *A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power.* 11 *Another beast cometh up out of the earth:* 14 *causeth an image to be made of the former beast,* 15 *and that men should worship it,* 16 *and receive his mark.*

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the [1]name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were [2]wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him [3]to continue forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: [4]he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

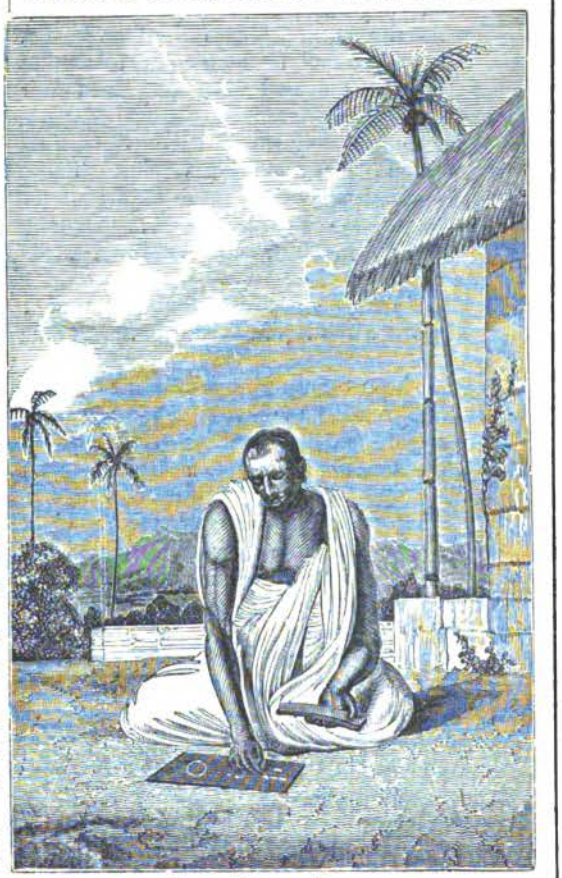
14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give [5]life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, [6]to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.



HINDOO MARK ON FOREHEAD.

1 Or, *names.* 2 Gr. *slain.* 3 Or, *to make war.* 4 Matt. 26. 52. 5 Gr. *breath.* 6 Gr. *to give.*

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Verses 16, 17. '*To receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark.*'—This alludes to an ancient pagan custom, which is illustrated by the analogous practices of the Hindoos. Among them, every one has on his forehead certain marks, which are considered as sacred, and by which it is known to what sect they belong, and what deity they more especially worship. When the Hindoos paint marks of this kind on their forehead, they always repeat certain forms of prayer in honour of the deity to whom these marks are dedicated. At the time of public ablutions this marking is performed by the priest, who paints with his forefinger the foreheads of all those who have purified themselves. At private lustrations each person lays on the colours himself. But no one can assist in any part of his pagan worship who has not the distinctive mark on his forehead.

CHAPTER XIV.

1 *The Lamb standing on mount Sion with his company.* 6 *An angel preacheth the gospel.* 8 *The fall of Babylon.* 14 *The harvest of the world, and putting in of the sickle.* 20 *The vintage and winepress of the wrath of God.*

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These [1]were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to [2]him; for the hour of his judgment is come: [3]and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, [4]Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord [4]from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, [5]Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is [6]ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

[1] Gr. *were bought.* [2] Psal. 146. 5, 6. Acts 14. 15. [3] Isa. 21. 9. Jer. 51. 8. Chap. 18. 2.
[4] Or, *from henceforth saith the Spirit, Yea.* [5] Joel 3. 13. [6] Or, *dried.*

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CHAPTER XV.

1 The seven angels with the seven last plagues. 3 The song of them that overcome the beast. 7 The seven vials full of the wrath of God.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing [1]the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; [2]just and true *are* thy ways, thou King of saints.

4 [3]Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

[1] Exod. 15. 1. [2] Psal. 145. 17. [3] Jer. 10. 7.

CHAPTER XVI.

2 The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man:* and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were [1]scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 ¶ [2]Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

[1] Or, *burned.* [2] Matt. 24. 43. Chap. 3. 3.

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17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, [s]to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

[s] Jer. 25. 15.

CHAPTER XVII.

3, 4 *A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast,* 5 *which is great Babylon, the mother of all abominations.* 9 *The interpretation of the seven heads,* 12 *and the ten horns.* 14 *The victory of the Lamb.* 16 *The punishment of the whore.*

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and [1]decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF [2]HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: [s]for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

[1] Gr. *gilded.* [2] Or, *fornications.* [s] 1 Tim. 6. 15. Chap. 19. 16.

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CHAPTER XVIII.

2 Babylon is fallen. 4 The people of God commanded to depart out of her. 9 The kings of the earth, 11 with the merchants and mariners, lament over her. 20 The saints rejoice for the judgments of God upon her.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, [1]Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the [2]abundance of her delicacies.

4 And I heard another voice from heaven, saying, [3]Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a [4]queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, [5]shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth [6]their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all [7]thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and [8]slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a [4]mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

[1] Chap. 14. 8 [2] Or, *power*. [3] Jer 51. 6, [4] Isa. 47. 8. [5] Ezek. 26. 17. [6] Ezek. 27. 27.
[7] Or, *sweet*. [8] Or, *bodies*.

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Verse 12. '*Thyine wood*'—*ξύλον θύϊνον*.—The thyine wood seems to have been the wood of the *Thuja articulata*, or jointed *Arbor vitæ* of Africa, which yields a wood of delightful scent. The species of this genus are beautiful evergreens, with minute imbricated leaves, with egg-shaped cones, composed of swollen scales. This is the *Callitris quadrivalvis* of Richard, and grows in Mauritania; from whence it was brought for the sake of the wood, which was much employed by the Romans in the ornamental woodwork of their villas, and also for tables, bowls, and vessels of different kinds. The roof of the celebrated mosque, now the cathedral of Cordova, is of this wood. It is highly balsamic and odoriferous; and the resin with which it is imbued tends to its durability by preventing the ravages of insects as well as the influence of the air. Gum sandarac is the production of this tree, a gum-resin that is esteemed as stimulating and astringent: the natives use it in diarrhœas and other diseases of similar character.

22. '*The sound of a mill-stone*.' — See also Luke xvii. 35, '*Two women shall be grinding at the mill*.' Dr. Robinson, when in the country lying west of the Dead Sea, noticed in a tent a woman kneeling and grinding at the hand-mill. 'These mills are doubtless those of Scriptural times; and are similar to the Scottish *quern*. They consist of two stones about eighteen inches or two feet in diameter, lying one upon the other, with a slight convexity between them [*i. e.*, the upper slightly convex, and the lower slightly concave], and a hole in the upper to receive the grain. The lower stone is fixed sometimes in a sort of cement, which rises around it like a bowl, and receives the meal as it falls from the stones. The upper stone is turned upon the lower by means of an upright stick, fixed in it as a handle. We afterwards saw many of these mills; and saw only women grinding, sometimes one alone, and sometimes two together. The female kneels or sits at her task, and turns the mill with both hands, feeding it occasionally with one. The labour is evidently hard; and the grating sound of the mill is heard at a distance, indicating (like our coffee-mills) the presence of a family and of household work. We heard no song as an accompaniment to the work.'

CHAPTER XIX.

1 *God is praised in heaven for judging the great whore, and avenging the blood of his saints.* 7 *The marriage of the Lamb.* 10 *The angel will not be worshipped.* 17 *The fowls called to the great slaughter.*

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, [1]Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, [2]See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13 [3]And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, [4]KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of

[1] Matt. 22. 2. [2] Chap. 22. 9. [3] Isa. 63. 2. [4] Chap. 17. 14.

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them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

Verses 17, 18. '*I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together . . . . that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses,*' etc.—The dreadful scenes on an eastern field of battle, before the sepulture of the dead and the removal of the wounded, together with the groans of elephants, camels, horses, and oxen, escaping by hundreds, united to the noise of vultures and screams of other ravenous birds hovering over them, realize in a striking manner this sublime invitation for the birds of prey to come to the feast of death.

CHAPTER XX.

2 *Satan bound for a thousand years.* 5 *The first resurrection:* 6 *they blessed that have part therein.* 7 *Satan let loose again.* 8 *Gog and Magog.* 10 *The devil cast into the lake of fire and brimstone.* 12 *The last and general resurrection.*

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, [1]Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; [2]and the books were opened: and another [3]book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and [4]hell delivered up the dead which were in them; and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

[1] Ezek. 38. 2, and 39. 1 [2] Dan. 7. 10. [3] Chap. 3. 5. [4] Or, *the grave.*

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CHAPTER XXI.

1 *A new heaven and a new earth.* 10 *The heavenly Jerusalem, with a full description thereof.* 23 *She needeth no sun, the glory of God is her light.* 24 *The kings of the earth bring their riches unto her.*

AND [1]I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 [2]And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, [3]Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. [4]I am Alpha and Omega, the beginning and the end. [5]I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 [6]And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 [7]And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 [8]And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's [9]book of life.

[1] Isa. 65. 17. 2 Pet. 3. 13. [2] Chap. 7. 17. [3] Isa. 43. 19. 2 Cor. 5. 17. [4] Chap. 1. 8, and 22. 13. [5] Isa. 55. 1. [6] Isa. 60. 13. [7] Isa. 60. 3. [8] Isa. 60. 11. [9] Phil. 4. 3. Chap. 3. 5, and 20. 12.

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Verse 11. '*Jasper stone.*'—The pre-eminence given to the jasper certainly does not belong to what is now called jasper, which, though it be sometimes pleasantly coloured, is by no means a precious stone. The jasper, *ἴασπις*, here, may have been a variety of diamond of a blue colour, so as to justify the name on one hand, and the glowing description of it on the other.

16. '*The city lieth foursquare,*' etc.—'The description here given is plainly that of a city built on a hill; having the walls of a proper and moderate height (140 cubits), lying foursquare, and surrounding the base; whilst the hill (within the wall) rises gradually on every side, from the wall to the centre, where its utmost height is equal to the length of the wall on any one side; in consequence of which the *streets* would become visible on the outside of the city, above the walls (as they are said to be); and it may be conceived to contain everything that can make its glory and majesty complete, commanding in every part extensive views, free from all interruptions; and forming the most glorious scenery to an approaching beholder.'—King's *Morsels of Criticism.* The idea thus presented to the mind has some analogy to the description of Ecbatana given by Herodotus, and referred to in the note on Ezra vi. 2. However explained, the description of the heaveuly Jerusalem will still present many difficulties if we attempt to illustrate it by literal exegesis, except so far as may be necessary to give a proper idea of the grandeur and congruity of the imagery employed in the symbolical description. Two things are to be borne in mind—that the description *is* symbolical, and that the inhabitants of the heavenly city are the redeemed, gifted with spiritual bodies, and therefore not affected by the considerations which accrue to us from our physical condition. The greatest difficulty of the description, *literally taken*, is as to the height of the city being equal to its diameter. King, as we have seen, takes this to denote the height of a hill enclosed within its bounds, and on the slopes of which the streets were built. Some will prefer the idea of Professor Stuart, who says: 'That the height is equal to the length and breadth, is a peculiar circumstance, differing from the ordinary ideas of architectural proportion. Inasmuch as eight furlongs make a [Roman] mile, so the city must be reckoned as 375 miles square; and of course the height of it must be the same, But how is this to be regarded? Is the whole city one great building, one temple? Not a temple, as verse 22 expressly assures us; not one solid mass of building, inasmuch as it has streets (verse 21), and a river and trees on its banks, etc., xxii. 1 seq. We are compelled therefore to suppose, that in the mind of the seer it was regarded as containing mansions, all of which were of one height, and which, from the loftiness of this height, were fitted to contain almost countless myriads of inhabitants.'

19. '*Chalcedony.*'—A gem so called from Chalcedon in Asia, where it was found. The common chalcedony is of various shades of white, gray, yellow, brown, green, and blue. There is a blackish-brown variety, which appears of a blood-colour when held between the light and the eye. It occurs sometimes in stalactitical forms, with organic impressions. Very fine specimens of this kind have been found in the Trevascus mine in Cornwall.

20. '*Sardonyx.*'—A species of chalcedony, which is distinguished by a beautiful display of red and white layers of carnelian, in alternating bands.

— '*Chrysolite.*'—The topaz of the moderns; a beautiful gem, of a prismatic form when in crystals; and, from its yellow colour, called *χρυσόλιθος*, or 'golden stone,' by the ancients. See Exod. xxxix. 10.

— '*Topaz.*'—The chrysolite of the moderns. This is one of the softest of the gems: its colour is pistachio green, with other shades.

— '*Chrysoprasus.*'—The chrysoprase is a variety of chalcedony. It is either of an apple or a leek green colour. It is nearly all flint or silica: a minute proportion of the oxide of nickel seems to impart the green which it possesses. It is found in veins of interrupted beds in the midst of a green earth, which contains nickel.

— '*Jacinth.*'—A violet-coloured gem, probably a variety of amethyst, differing only in colour from that beautiful gem.

— '*Amethyst.*'—See the note on Exod. xxxix. 12. The name 'amethyst' is now given to a gem of a violet colour, which increases in value as the tint inclines to rosy red; which condition, according to our supposition, entitled the stone to the designation of *ἀμέθυστος*. In fact, the following statement is very nearly true, and will be easily remembered:—a certain gem, in hardness and brilliancy next to the diamond, was called a jacinth, *ὑακίνθος*, by the ancients, when of a violet colour; an amethyst, when of a rosy red; a sapphire, when blue; and an emerald, when green.

For the other stones named in the text see the notes on Exod. xxxix.

CHAPTER XXII.

1 *The river of the water of life.* 2 *The tree of life.* 5 *The light of the city of God is himself.* 9 *The angel will not be worshipped.* 18 *Nothing may be added to the word of God, nor taken therefrom.*

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it: and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

5 [1]And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them.* And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, [2]See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

[1] Chap. 21. 23.

[2] Chap. 19. 10.

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10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward *is* with me, [3]to give every man according as his work shall be.

13 I am Alpha and Omega, [4]the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. [5]And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, [6]If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

[3] Rom. 2. 6. [4] Chap. 1. 8, and 21. 6. Isa. 41. 4, and 44. 6. [5] Isa. 55. 1. [6] Deut. 4. 2. Prov. 30. 6.



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